THE

CHRISTIAN'S

NEW AND COMPLETE

BRITISH

FAMILY BIBLE:

BEING A NEW, CLEAR, FULL, AND UNIVERSAL

EXPOSITION AND COMMENTARY

ON THE

HOLY SCRIPTURES.

Containing the Whole of the SACRED TEXT of the HOLY BIBLE,

AS CONTAINED IN THE

OLD AND NEW TESTAMENTS,

WITH THE

APOCRYPHA, AT LARGE.

ILLUSTRATED WITH

Moſt Valuable NOTES AND ANNOTATIONS,

Theological, Critical, Moral, Divine, Hiſtorical, Geographical, Syſtematical, Biographical, Practical, Admonitory, Chronological, and Explanatory.

WHEREIN

All the difficult and obſcure Paſſages are clearly explained; the ſeeming Contradictions in every Reſpect reconciled; the Miſ-tranſlations corrected; the Errors of former Commentators rectified and pointed out; the Objections of Deiſts and Infidels anſwered; the Prophecies and Parables faithfully elucidated; ſublime Paſſages properly noted; the Offices of the Jewiſh and Chriſtian Churches thoroughly inveſtigated; every minute Circumſtance of the revealed Will of God faithfully recorded; all proper Names, together with Scripture Weights and Meaſures, accompanied with the neceſſary Interpretations and Illuſtrations; and the Whole of Divine Revelation (upon which all our Hopes of eternal Happineſs depend) diſplayed in its original Purity, and rendered eaſy, pleaſant, and profitable to every Capacity, both with reſpect to Faith and Practice.

With PRACTICAL REFLECTIONS, IMPROVEMENTS, and USEFUL ADMONITIONS at the End of each Chapter; and an ILLUSTRATION of the DOCTRINES and DUTIES contained in the various Parts of the HOLY SCRIPTURES.

Calculated to Enlighten the Underſtanding, purify the Heart, and promote the Cauſe of Virtue and Piety; and thereby eſtabliſh the Happineſs and Peace of Chriſtian Families in this World, and ſecure their eternal Salvation in the Next.

TO WHICH ARE ADDED, AS A FARTHER ELUCIDATION OF THE WHOLE,

A complete Connection of the OLD and NEW TESTAMENTS; the Lives of all the inſpired Writers, from GENESIS to the REVELATIONS; a critical Account of the various Tranſlations of the HOLY BIBLE; Tables of Scripture Weights, Meaſures, &c. and many other Articles (too numerous to mention here) relating to Jewiſh and Chriſtian Antiquities, and other important Subjects, not to be found in any other Commentator, but which are eſſentially neceſſary to explain and illuſtrate the ſacred Writings.

This valuable Body of Chriſtian Divinity, and Treaſury of Divine Revelation, being the Reſult of more than forty Years Study and Experience (and not a haſty Production, undertaken to ſerve pecuniary Purpoſes) is executed in a Manner far ſuperior to other Publications of the Sort, and will alone form

A Complete UNIVERSAL LIBRARY of Divine Knowledge, Antient and Modern.

Being calculated on a Plan Entirely New, and containing, among the other great Improvements never before attempted, every Remark valuable or worthy of Notice, in former Works of this Kind.

By PAUL WRIGHT, D.D.—F.S.A.

Vicar of OAKLEY, and Rector of SNOREHAM, in ESSEX, late of PEMBROKE HALL, CAMBRIDGE,

And Author of other Learned, Pious, and Uſeful Works, univerſally approved of by Chriſtians of every Denomination.

Dedicated to the RIGHT REVEREND FATHER IN GOD, THE LORD BISHOP OF LONDON.

Search the SCRIPTURES, for therein are contained the WORDS of ETERNAL LIFE;—They have GOD for their AUTHOR! SALVATION for their END! and TRUTH, without any Mixture of Error, for their MATTER!

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LONDON:

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To rescue the memory of the following names from oblivion.

George Robson and Elizabeth his wife of Hovingham George died 6th June 1796. Aged 76 years. Elizabeth died 24th April 1762 Aged 69 years. Also of Thomas son of the above and of Ann his wife. Thomas died Janu 14th 1824. Aged 88 years. Ann died 25th July 1814 Aged 77 years. And also of Richard, George, and Ann. sons and daughter of the above. Thomas and Ann. Richard died in infancy; Ann died 6th June 1796 aged 13 years And George died 8th Septm 1805 aged 43 years; and is interred in St Laurence Church London; And George son of the last named George who died at Mocha in the East Indies 20th August 1821 aged 32 years. Also of Captain Thomas Robson son of the above named George Robson who died at Erroda in the East Indies on his way to England June 2nd 1831 Aged 39 years Also of Elizabeth Robson relict of the above named George Robson of London merchant who died 29th Jan 1836 aged 79 years and is interred in the Hovingham Church. Also of Thomas Robson of Hovingham merchant son of the above Thomas and Ann Robson who died October 6th 1837 aged 78 years.

George Duff Torrington Nov 25th 1848

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FRONTISPIECE

To The Revd Dr. WRIGHT's Complete BRITISH FAMILY BIBLE.

יהוה



Hamilton delin. Pollard sculp.

EXPLANATION

In the clouds is represented Our Blessed Saviour *seated on a Rainbow, and attended by his* Ministering Angels, *trampling on* Sin & Death, *& thereby bringing* Salvation *to* Mankind, *even to the* ends *of the* Earth – *who are delineated according to the respective quarters of the Globe, shewing that the Benefits of* Divine Revelation *extend to All persons who are willing to embrace the* Glad tidings *of* Salvation. *In the back ground are* Moses & Aaron, *with the* Rod, Breast Plate, &c. *pointing out the* Jewish Dispensation *which is now abolished by the* Christian Sacrifice, *for as "the* Ceremonial Law *was given by* Moses, *so* Grace & Truth *came by* Jesus Christ." *On the left hand side is* Idolatry *with his* Idols *flying from the presence of* True Religion. *The Hebrew characters of* Jehovah *& other* decorations *in the Ornaments are also* emblematical *of the stupendous subjects explained in this* Work.

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INTRODUCTORY

PREFACE

TO

CHRISTIAN READERS.

THE HOLY BIBLE is the great Storehouſe of Divine Truths, given graciouſly by God himſelf to the Children of Men, for their conſtant, their never failing Support, through all the various Changes of this Life, and to lead them ſafely to a happy Immortality in the next. In every Trial and Difficulty, in every Circumſtance of adverſe Fortune, the pious CHRISTIAN will apply to the BIBLE for Light and Inſtruction, for Guide and Comfort: This divine Book is at once our Teacher, our Companion, and our Friend. We are aſſured that all Scripture is given by the Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, and for Inſtruction in Righteouſneſs. As theſe ſacred Oracles treat of the moſt important Subjects, Subjects that concern the whole Period of our Exiſtence, and are able to make us wiſe unto Salvation, the lofty Terms in which they are recommended by their Great AUTHOR to Mankind in General, ſhould rather inſpire us with Gratitude than occaſion Aſtoniſhment. They contain, all of them in Connection together, an Univerſal Library of Divine Knowledge; and

THE OLD TESTAMENT may be divided into three general Heads, viz. Hiſtorical, Doctrinal and Practical.

THE Hiſtorical are thoſe which begin with GENESIS and end with the Book of ESTHER; comprehending, beſide ſeveral very important Affairs of civil Hiſtory, the giving of the Law on Mount Sinai, and many Typical Repreſentations of the Chriſtian Church.

THE Doctrinal Parts are thoſe of the PSALMS or HYMNS of David, the Writings of Solomon, and the antient Book of JOB.

THE Prophetical Books are thoſe inſpired Writings that begin with ISAIAH, and end with MALACHI.

SUCH are the general diviſions of the OLD TESTAMENT.

WITH regard to the APOCRYPHA, ſome of the Books were compoſed during the Captivity, others ſoon after the Return of the Jews from Babylon, and others probably after the Promulgation of Chriſtianity. Theſe Books contain a Mixture of Hiſtorical Facts, Moral Sentiments, and uncertain Traditions; our Church therefore does not admit the APOCRYPHA into the Canon of Scripture, but recommends it to be read for Example of Life and Inſtruction of Manners.

THE NEW TESTAMENT may alſo be divided into three general Heads: viz. the GOSPELS, the ACTS of the APOSTLES and the EPISTLES to the CHURCHES.

IN the GOSPELS we meet with many Divine Diſcourſes of our bleſſed REDEEMER; his wonderful Miracles; and his inimitable Examples, which are recorded that we may copy after them, as near as is conſiſtent with human Nature.

IN THE ACTS of the APOSTLES we have a faithful Account of the Propagation of Chriſtianity, and of the Operation of it upon the Minds of the People, notwithſtanding all the Oppoſition it met with from various Enemies.

THE EPISTLES, which were ſent to the newly converted Churches, either to rebuke them for ſome Abuſes, to warn them againſt falſe Doctrines, or to eſtabliſh them in their moſt Holy Faith, are ſufficient to convince every Reader that the Hearts of the Authors were influenced with Love to GOD, and had a real Concern for their Fellow Creatures.

HAVING ſaid thus much concerning the Sacred Scriptures in General, we muſt beg Leave to make a few Remarks relative to this important Undertaking, which, on many Accounts, is humbly offered to the Public as a more complete and perfect Work of the Kind for Chriſtian Families, than any other extant.

AMIDST the Variety of Commentaries on the BIBLE, which have been uſhered into the World from Time to Time, it has been long a Matter of great Aſtoniſhment that no one has been publiſhed on a Plan of GENERAL INFORMATION, ſuited to ſuch as wiſh to gain a PERFECT KNOWLEDGE of the DIVINE ORACLES. Almoſt all of them have ſlaviſhly followed each other, in taking much Pains to explain Paſſages which in themſelves are ſufficiently clear to every Capacity; while they have, in general, entirely left thoſe Parts unnoticed, which really want a judicious Illuſtration, and are not ſo eaſily comprehended by thoſe who have not made the ſacred Scriptures their conſtant Study. Some of theſe Publications have been ſold under the Names of fictitious Perſons, who never exiſted, or in the Names of others, who never in the leaſt contributed to the Compilation of the Works which bear their Signatures; and thus have the Public been impoſed on and deceived. It was in Conſequence of this great Defect and Abuſe of Public Confidence, that, at the Solicitation of numerous Friends, the Author has been induced to publiſh this Work, (the arduous Labour of many Years) which through the Bleſſing of GOD, and his own unremitted Attention to the Whole, ſhall be faithfully and regularly carried on, for the Benefit and Inſtruction of all pious and ſincere Chriſtians, in order to ſecure their eternal Salvation. In a Word, it has been the Author's ſincere Endeavour, in his Commentary, Annotations, and Practical Reflections, unfeignedly to promote the TEMPORAL and ETERNAL Happineſs of Mankind. He has pointed out the abſolute Neceſſity of PRACTICE as well as FAITH in the great and important Buſineſs of RELIGION; and upon the Whole has, he truſts, ſucceſsfully laboured to diſplay the HOLY SCRIPTURES in their GENUINE PURITY and LUSTRE. He has exerted his utmoſt Abilities to inſtruct the Unlearned, to remove the Doubts of the Diffident, to promote the fervent Zeal of the pious Chriſtian, and to fix the Faith of the Wavering on the great Author of our Holy Religion, the NEVER-FAILING ROCK OF AGES.

PAUL WRIGHT.

St. Peter's, Oakley, Eſſex.

N. B. The Proprietor of this NEW FAMILY BIBLE begs Leave to refer thoſe who wiſh to be further ſatisfied reſpecting the Author's Abilities, and the maſterly and elegant Execution of this Work, to the REV. DR. WRIGHT's NEW and COMPLETE LIFE of CHRIST and his APOSTLES, &c. elegantly printed in Folio. An excellent WORK, collected and regularly digeſted, not only from the Evangeliſts, Epiſtles, &c. but alſo from the moſt judicious ECCLESIASTICAL HISTORIANS, and other Books (ancient and modern) of *undoubted* AUTHORITY: being intended as a neceſſary Supplement to the Holy Scriptures, which no Chriſtian Family ſhould be without. The Numbers of this Work, which are already publiſhed, on Account of the ſuperior Excellency of the beautiful Printing, large new Types, and magnificent Copper-plates, (which are executed by the moſt capital Artiſts) reflect great Honour to all Parties concerned, being univerſally approved of, in Preference to all other Works on the Subject, by Perſons in general throughout theſe Kingdoms; and the Public may be aſſured, The Rev. Dr. WRIGHT's NEW and COMPLETE BRITISH FAMILY BIBLE, now offered to the World, will be executed in the ſame maſterly and elegant Manner.

* * When we conſider the enormous Expence we have been at in making DR. WRIGHT's WORKS the moſt complete, and ſuperior to any others of the Kind, we think ourſelves amply rewarded by the various Encomiums that have been paſſed on them by Clergymen and Gentlemen of eminent Piety and great Abilities, together with the Succeſs and Countenance they are daily receiving from a diſcerning Public, which exceed every Thing hitherto experienced.

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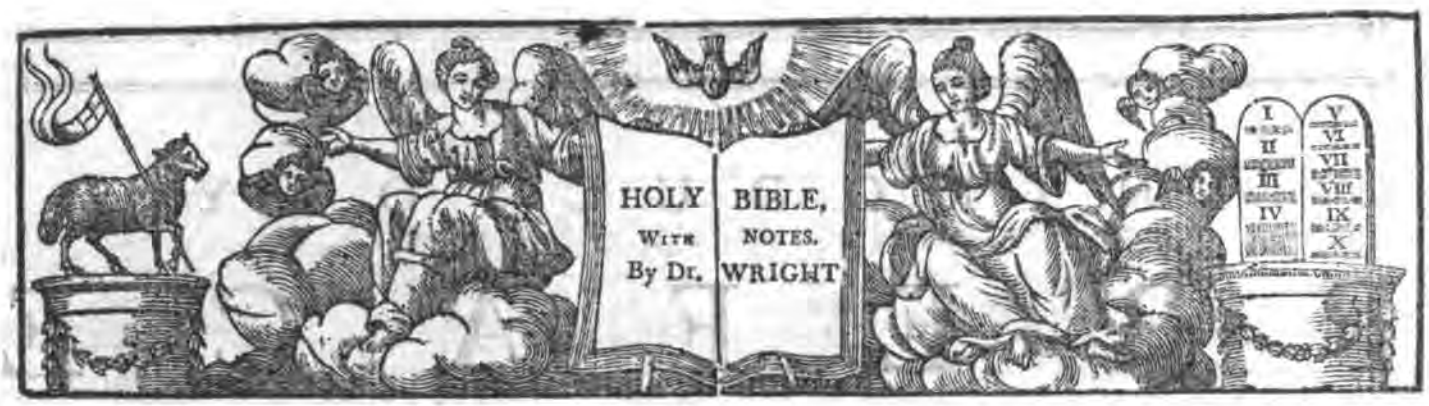

CONTENTS.

The Names and Order of All the Books of the OLD *and* NEW TESTAMENTS, *and the* APOCRYPHA; *with the* NUMBERS *of their* CHAPTERS.

The BOOKS *of the* OLD TESTAMENT,

With a NEW and COMPLETE EXPOSITION, COMMENTARY, and PRACTICAL REFLECTIONS to each CHAPTER.

GENESIS, hath Chapters	50	II. Chronicles	36	Daniel	12
Exodus	40	Ezra	10	Hoſea	14
Leviticus	27	Nehemiah	13	Joel	3
Numbers	36	Eſther	10	Amos	9
Deuteronomy	34	Job	42	Obadiah	1
Joſhua	24	Pſalms	150	Jonah	4
Judges	21	Proverbs	31	Micah	7
Ruth	4	Eccleſiaſtes	12	Nahum	3
I. Samuel	31	The Song of Solomon	8	Habakkuk	3
II. Samuel	24	Iſaiah	66	Zephaniah	3
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II. Kings	25	Lamentations	5	Zechariah	14
I. Chronicles	29	Ezekiel	48	Malachi	4

The BOOKS *of the* APOCRYPHA,

With a NEW and COMPLETE EXPOSITION, COMMENTARY, and PRACTICAL REFLECTIONS to each CHAPTER.

I. ESDRAS, hath Chapters	9	Wiſdom	19	The Story of Suſanna	1
II. Eſdras	16	Eccleſiaſticus	51	The Idol Bel and the Dragon	1
Tobit	14	Baruch, with the Epiſtle of Jeremiah	6	The Prayer of Manaſſeh	1
Judith	16	The Song of the Three Children	1	I. Maccabees	16
The reſt of Eſther	6			II. Maccabees	15

The BOOKS *of the* NEW TESTAMENT,

With a NEW and COMPLETE EXPOSITION, COMMENTARY, and PRACTICAL REFLECTIONS to each CHAPTER.

MATTHEW, hath Chap.	28	Epheſians	6	To the Hebrews	13
Mark	16	Philippians	4	The Epiſtle of James	5
Luke	24	Coloſſians	4	I. Peter	5
John	21	I. Theſſalonians	5	II. Peter	3
The Acts	28	II. Theſſalonians	3	I. John	5
The Epiſtle to the Romans	16	I. Timothy	6	II. John	1
I. Corinthians	16	II. Timothy	4	III. John	1
II. Corinthians	13	Titus	3	Jude	1
Galatians	6	Philemon	1	Revelation	22

The OLD and NEW TESTAMENTS contain

BOOKS in the Old	39	The New 27	Total 66
Chapters	929	260	1,189
Verſes	23,214	7,959	31,173
Words	592,439	181,253	773,692
Letters	2,728,100	838,380	3,566,480

The APOCRYPHA contains

Chapters	183
Verſes	6,081
Words	152,185

The middle Chapter, and the leaſt in the Bible, is Pſalm 117.

The middle Verſe is the 8th of the 118th Pſalm.

The middle Time is the 2d of Chronicles, 4th chap. 16th ver.

The Word AND occurs in the Old Teſtament 35,543 times

The ſame in the New Teſtament, occurs 10,684 times

The Word JEHOVAH occurs 6,855 times.

The OLD TESTAMENT.

The middle Book of the Old Teſtament is Proverbs.

The middle Chapter is Job 29th.

The middle Verſe is 2d Chron. 20th chap. between 17th and 18th verſes.

The leaſt Verſe is 1ſt Chron. 1ſt chap. and 25th verſe.

The NEW TESTAMENT.

The middle Book of the New Teſtament is Theſſalonians 2d.

The middle Chapter is between the 13th and 14th Romans.

The middle Verſe is 17th chap. Acts, 17th verſe.

The leaſt verſe is 11th chap. John, verſe 35.

The 21ſt Verſe of the 7th chap. of Ezra, has all the Letters of the Alphabet.

The 19th Chap. of 2d of Kings, and 37th of Iſaiah, are alike.

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TO

THE RIGHT REVEREND FATHER IN GOD,

THE

LORD BISHOP OF LONDON.

MY LORD,

TO whom can I with more Propriety dedicate this NEW EXPOSITION and COMMENTARY on the HOLY SCRIPTURES than to your LORDSHIP, whoſe unaffected Zeal and Attachment to the SACRED WRITINGS are celebrated in every enlightened Part of the Globe, and in whoſe Dioceſe I have long had the Honour of Miniſtring in Holy Things. Your LORDSHIP, I humbly preſume, will eaſily perceive that the following NOTES, ANNOTATIONS, and REFLECTIONS, are evidently calculated to inſpire Sentiments of true RELIGION, PIETY, and VIRTUE; they have been the Reſult of many Years Study, and I hope, through the Bleſſing of GOD, and the Influence of your Lordſhip's Patronage, will convey the greateſt BENEFIT and INSTRUCTION to all pious and ſincere Chriſtians.

Your Lordſhip delights to encourage Works of this Kind, undertaken and carried on for the general Good of Mankind; and therefore I am confident this TRIBUTE of DUTY and ESTEEM from one of your Lordſhip's own Clergy, will meet with your Lordſhip's favourable Notice and Protection.

I am, My Lord,

With all due Reſpect,

Your Lordſhip's moſt obedient and moſt dutiful

Son and Servant in the Church,

PAUL WRIGHT.

St. Peter's,
Oakley, Eſſex.

On SATURDAY *Next will be Re-publiſhed,*

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The Rev. Dr. WRIGHT's New and Complete LIFE of our Bleſſed Lord and Saviour JESUS CHRIST,

And his APOSTLES, &c.——as mentioned at the Bottom of our Introductory Preface.

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ON THE INSPIRED WRITERS.

THE Lives of All the Inſpired Writers of the Old Teſtament will be given at the End of the Notes on Malachi.

With Reſpect to the Inſpired Writers of the New Teſtament, St. MATTHEW, the Evangeliſt, called alſo Levi, was of Jewiſh Extraction, and the Son of Alpheus and Mary. His Occupation, when our Lord choſe him for one of his Diſciples, was that of a Publican, or Gatherer of the Roman Taxes levied on the Jews. He wrote the Goſpel which bears his Name, chiefly for the Uſe of the converted Jews. He died about the 70th Year of Chriſt.

St. MARK was alſo born of Jewiſh Parents, of the Tribe of Levi. He is ſuppoſed to have been a Diſciple and Convert of St. Peter, who calls him his Son; and is ſaid to have dictated the Goſpel which goes by his Name, though it was inſpired by the Holy Ghoſt. His Martyrdom is placed about the End of the Emperor Nero's Reign.

St. LUKE, the Evangeliſt, ſtyled the beloved Phyſician, accompanied St. Paul in his Travels, and was his Fellow-labourer. He dedicated his Goſpel to Theophilus, an eminent Perſon in the Church. He wrote likewiſe the Acts of the Apoſtles, compriſing an eccleſiaſtical Hiſtory of the firſt and pureſt Churches. The Time, Manner, and Place of his Death are uncertain.

St. JOHN, the Evangeliſt, ſtyled the beloved Diſciple, was the Brother of James the Great, and Son of Zebedee and Salome. He was a zealous Defender of the Perſon of Chriſt, in his divine and human Nature. Beſides his Goſpel, he wrote three Epiſtles, and the Book of Revelation. He is ſaid to have died in the Iſle of Patmos, 68 Years after Chriſt.

St. PAUL, miraculouſly converted from a furious Perſecutor to an eminent Apoſtle, abundant in Labours and Sufferings for Chriſt, was born at Tarſus, in Cilicia. He wrote an Epiſtle to the Roman, Corinthian, Galatian, Epheſian, Philippian, Coloſſian, and two to the Theſſalonian Converts: He alſo wrote two Epiſtles to Timothy, one to Titus, one to Philemon, and, it is generally thought, that to the Hebrews. He ſuffered Martyrdom under Nero.

St. JAMES the Leſs, called in Scripture, the Son of Alpheus and Mary, the Brother of Jude, Joſes, Simon, and of our Lord, wrote one practical Epiſtle to all the diſperſed Chriſtian Jews. He is ſuppoſed to have ſuffered Martyrdom from the Scribes and Phariſees at Jeruſalem, in the 96th Year of his Age, A. D. 60, after having been 30 Years Biſhop of Jeruſalem.

St. PETER, or Simon Peter, the Apoſtle, was the ſon of Jonas, a Fiſherman. He was a very zealous Diſciple, but too ſelf-confident, as his diſgraceful Fall teſtified. He wrote two excellent Epiſtles to the diſperſed Jewiſh Churches, confirming them in the Faith, and encouraging them to Conſtancy under the ſharpeſt Trials. He ſuffered Martyrdom under Nero, about the Year 65.

St. JUDE, the Apoſtle, alſo called Thaddeus and Lebbæus, was Brother to James the Leſs, and Son of Cleophas and Mary. He wrote a very earneſt Epiſtle, tending to fortify the Chriſtian Jews againſt the Errors and Corruptions of Seducers, and to enforce an Adherence to the Plainneſs and Simplicity of the Goſpel. He is thought to have outlived the Reign of Nero, and the Deſtruction of Jeruſalem.

With Regard to the Apocryphal Writers, as we have no certain unerring Information concerning the real Authors of the Hiſtory and Writings contained in the Apocrypha, we muſt therefore content ourſelves with giving the following Particulars, collected from the moſt reputable Authority we have been able to obtain; though it muſt be confeſſed, that with Reſpect to the Writers of ſome of the Books, the World is left altogether in the Dark.

The *Firſt Book* of ESDRAS is aſcribed to Ezra; and is ſaid to have been originally a Part of the Book of Ezra; but, on Account of ſeveral Errors having crept into it, was not received as canonical, either by the Jews or primitive Chriſtians. It is not certain who wrote the *Second Book* of ESDRAS, there being no Hebrew or Greek Copy of it extant. It is, however, inſerted in the Popiſh Bible.

TOBIT appears, from divers Paſſages in it, to be the Production of ſeveral different Perſons; but who they were cannot be aſcertained at this Diſtance of Time. The greateſt Part of it is conſidered as an Allegory, of which the Orientals were extremely fond.

JUDITH is ſuppoſed by ſome to have been written by a Jew during the Captivity; but others affirm that it was forged by a Heretic in the ſecond Century. It was written in the Chaldee Language. St. Jerom believed it to be a true and genuine Hiſtory of Facts, and accordingly tranſlated it into Latin as one of the canonical Books. Many Things in it, however, are either fabulous or allegorical.

The Writer of the Supplement to the Book of ESTHER is entirely unknown. It muſt have been written before the Time of Joſephus, as that Hiſtorian recites ſeveral Paſſages mentioned in it. The Contradictions to be met with in it, occaſioned it to be rejected by the Jews, and conſidered by them as uncanonical.

THE WISDOM OF SOLOMON was probably written by a Jew, who lived not long before the Birth of Chriſt. It was never received into the Jewiſh Canon; but yet has many excellent Things in it, worthy the Attention of a Chriſtian Reader.

ECCLESIASTICUS was, it is thought, penned by Jeſus the Son of Sirach, who lived about 200 Years before the Birth of Chriſt. It was tranſlated by his Grandſon out of the Hebrew into the Greek Language. It contains a fine Syſtem of Morality, and tends to inculcate Wiſdom in ſhort and pithy Sentences.

BARUCH is believed by ſome to have been forged by a Jew, after the Return from the Babyloniſh Captivity; others think it probable, that an Epiſtle, in the Form of this Book, was written by Baruch, a celebrated Jew, and Captive in Babylon, to thoſe Jews who remained in Judea.

THE SONG OF THE THREE HOLY CHILDREN is by ſeveral very learned Men ſuppoſed to have been written by the Author of the Book of Baruch.

SUSANNA is ſaid to have been written long after the Captivity, though we are not told who was its Author.

The Hiſtory of BEL and the DRAGON was probably written by ſome zealous Jew, who lived a few Years before the Birth of Chriſt, in a Province far diſtant from Jeruſalem. It has in all Ages been conſidered as fabulous or allegorical.

THE PRAYER OF MANASSES, which appears to be a ſtudied Compoſition, is alſo ſuppoſed to have been written by a Jew, who lived a few Years before the Birth of Chriſt.

THE FIRST BOOK OF THE MACCABEES is conſidered as one of the moſt authentic and accurate in all the Apocryphal Writings. There is no mention of the Author's Name. It was originally written in the Chaldee Language, and afterwards tranſlated into Greek, from whence our Verſion is taken.

THE SECOND BOOK OF THE MACCABEES is believed to have been written by one of the Jews who reſided in the Leſſer Aſia; but what is come to our Hands is only an Abridgment of a larger Work, written by one Jaſon, who lived in Greece and Syria. It is not ſo accurate as the former Book, and in ſome Parts of it there are apparent Falſhoods and Inconſiſtencies.

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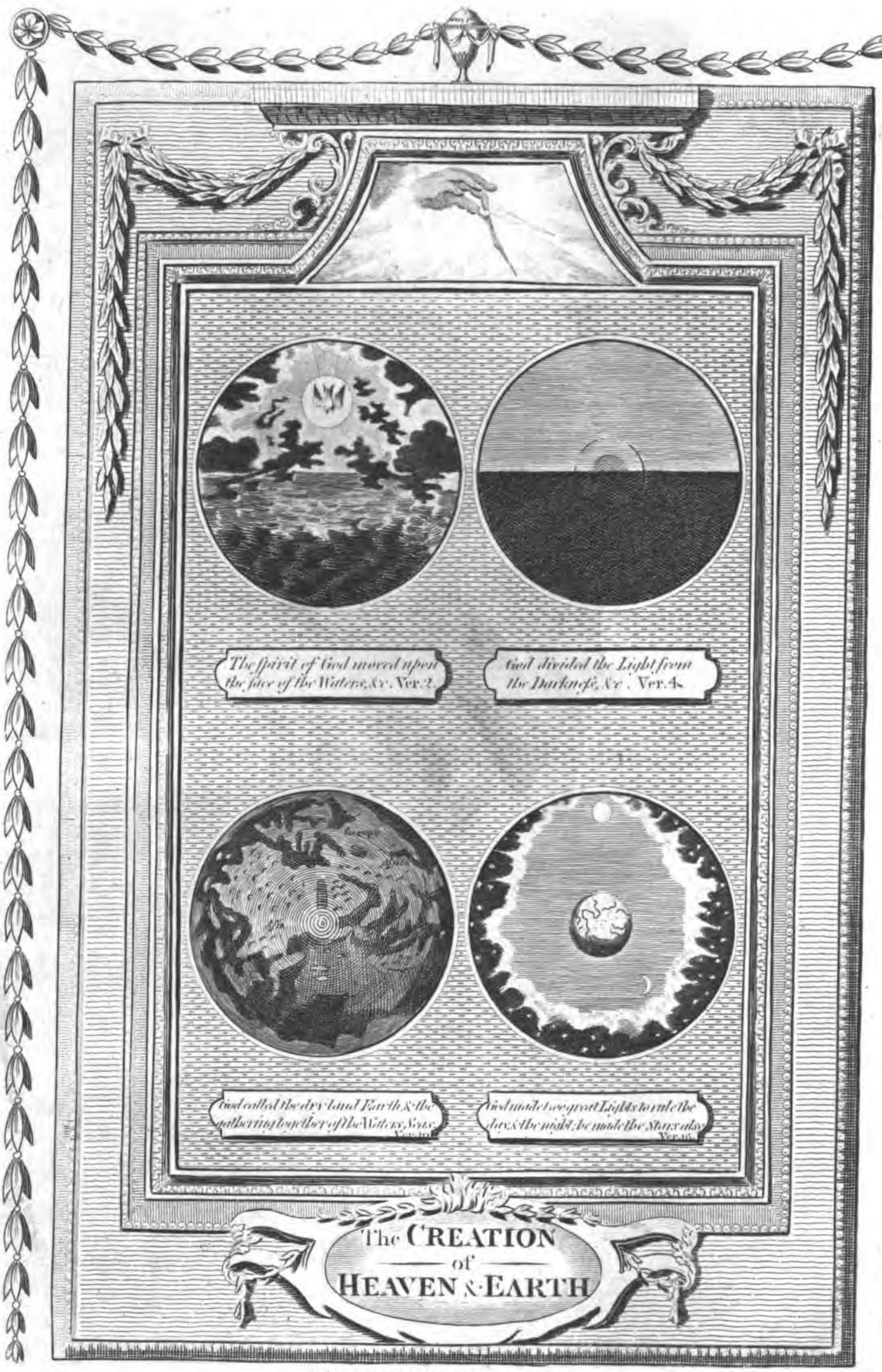

GENESIS. Chap. I. Ver. 1. 2.

In the beginning God created the Heaven and the Earth; and the Earth was without form and void, &c.

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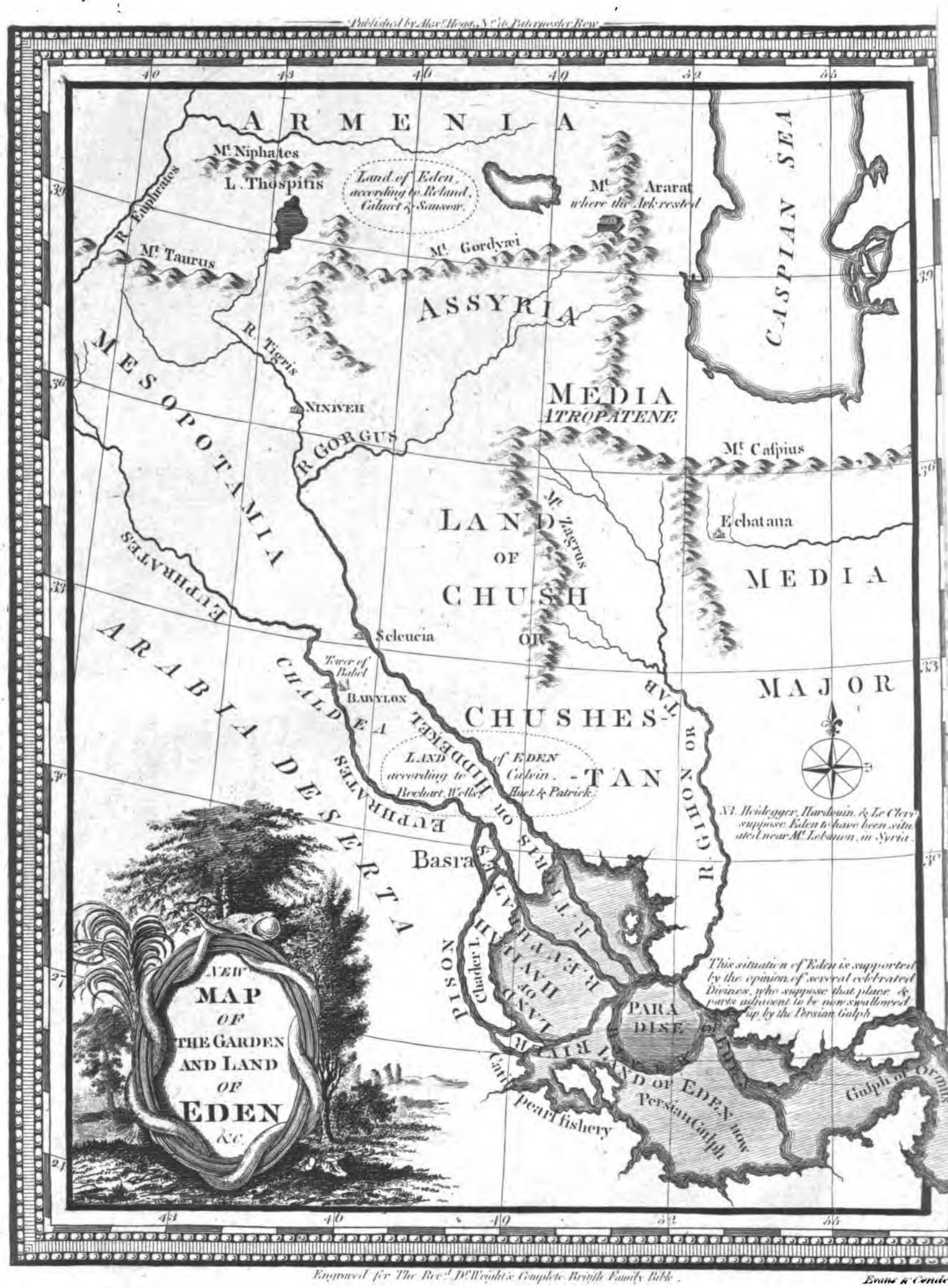
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L. Thospitis
Land of Eden, according to Reland, Calmet & Sansow.
Mt. Ararat where the Ark rested
CASPIAN SEA
R. Euphrates
Mt. Taurus
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LAND OF CHUSH OR CHUSHES-TAN
Ecbatana
MEDIA MAJOR
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EUPHRATES
R. TIGRIS OR HIDDEKEL
R. GIHON OR TAB
Basra
R. EUPHRATES
R. TIGRIS
PISON
Chader I.
LAND OF HAVILAH
RIVER
PARADISE
LAND OF EDEN now Persian Gulph
Gulph of Ormus
Cattif pearl fishery
NEW MAP OF THE GARDEN AND LAND OF EDEN &c.
N.B. Heidegger, Hardouin, & Le Clerc suppose Eden to have been situated near Mt. Lebanon, in Syria.
This situation of Eden is supported by the opinion of several celebrated Divines, who suppose that place & parts adjacent to be now swallowed up by the Persian Gulph.
Engraved for The Rev.d Dr. Wright's Complete British Family Bible.
Evans & Conde

The First BOOK of *MOSES*,

CALLED

GENESIS.

THE ARGUMENT.

This book, in the Hebrew copies of the Bible, is generally called Bereshith, *which signifies,* in the beginning, *being the first word of it, as the other four books of Moses are also called from their initial words. The Greek version calls it* Genesis, *and so we and other versions from thence. It is called the* first *book of Moses, because there are four more that follow; the name the Jews give to the whole is,* five fifths of the law, *to which the Greek word* Pentateuch *answers, by which we commonly call those five books, of which this is the first. It is the oldest book in the world, and contains a series of events, of the utmost importance, which we must have been for ever ignorant of, had not Moses received the revelation by immediate inspiration, from the great and almighty God.*

CHAP. I.

Before CHRIST 4004.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament.* 9 *The earth separated from the waters, and made fruitful.* 14 *The creation of the sun, moon and stars,* 20 *of fish and fowl,* 24 *of beasts and cattle,* 26 *of man in the image of God; and his blessing.* 29 *The appointment of food.*

IN the beginning God created the heaven and the earth.

2 And the earth was without form and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 ¶ And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness. Before CHRIST 4004.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven

COMMENTARY AND NOTES ON CHAP. I.

1 *In the beginning God created*] That is, this system, before which there was nothing but eternity. The word Elohim, here interpreted God, signifies the great Creator, as the sole object of religious adoration. Being used in the plural number, it implies a plurality of distinct persons in deity, which revelation informs us are three, the Father, Son, and Holy Ghost, who equally co-operated in the making of all things. 1 *Cor.* viii. 6. *Eph.* iii. 9. *Job* xxvi. 13.

The heaven and the earth] Not the solar system only, but the whole system of creation, visible or invisible. These are said to be *created*, that is, to be made out of nothing; for what pre-existent matter to this chaos could there be, out of which they could be formed? And the apostle says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," *Heb.* xi. 3. From hence we learn, that the world was not eternal, either as to the matter or form of it, but had a beginning; and that its being is not owing to the fortuitous motion and conjunction of atoms, but to the power and wisdom of God, the first cause and sole author of all things, *Prov.* iii. 19.

2 *And the earth was without form, and void*] It was a fluid mass, wherein were the materials and ingredients of all bodies, but mingled in confusion with one another, so that heavy and light, dense and rare, fluid and solid particles were jumbled together, and the atoms or small constituent parts of fire, air, water and earth, were every one in every place, and all in a wild confusion and disorder; so that the matter whereof the chaos was composed *was without form*, without any shape or order, *and void*, empty and without any thing living, or growing in it.

And darkness was upon the face of the deep] Nothing was to be seen for want of light, which lay buried in the vast abyss, till an agitation was made by the Spirit, as is next observed.

And the spirit of God moved upon the face of the waters.] Which covered the earth, *Psalm* civ. 6. The scriptures represent the original earth as standing out of the water, and consisting of it, 2 *Pet.* iii. 5. and upon the surface of these waters, before they were drained of the earth, *the Spirit of God moved*, which is to be understood not of a wind; since the air, which the wind is a motion of, was not made until the second day. The word *moved*, signifies to sit hovering or fluttering, as a bird does over her eggs, by her vital warmth, to cherish and quicken them; and, by a natural metaphor, represents the holy Spirit exerting his energy over the inactive, lifeless, lumpish mass, to impress every element with life and power, and thereby dispose them for the future ends for which they were intended.

3 *And God said*] This phrase is used nine times in this account of the creation, and it is most beautifully paraphrased and explained in *Psalm* xxxiii. 6. as expressive of the authority and efficacy of the Divine Being, whose word is clothed with power. He speaks and it is done: he commands, and his commands are instantly accomplished.

Let there be light, &c.] It appeared at once, "God commanded light to shine out of darkness," 2 *Cor.* iv. 6. his first production is light, that enlightens and cheers universal nature, and in its glory and beneficence bears the greatest resemblance to its Maker, the father of lights, from whom cometh down every good and perfect gift; hence, "God himself is called light." 1 *John* i. 5. This light was some bright, shining body, perhaps somewhat like the pillar of fire in the wilderness, and out of which the sun and stars appear to have been afterwards formed.

4 *And God saw the light*] He approved it, as very pleasant and delightful, useful and beneficial, according to the idea of it in his own mind, agreeable to which it was made, and what would answer the end for which he created it.

And God divided the light from the darkness] By making them take different places by turns; the light shining upon the one half of the mingled mass, and the darkness covering the other; in much the same manner, as our sun, by turns, illuminates the one half of the globe, and leaves the other in darkness.

5 *And the evening*, &c.] The evening, or night, is named before the morning, or day, because the darkness was before the light; hence, formerly, almost all nations, particularly the Jews, began their natural day, consisting of twenty-four hours, from the evening or setting of the sun. *Lev.* xxiii. 12.

6 *Let there be a firmament*, &c.] In the Hebrew it signifies an *expansion*, which includes both the region of the air, or atmosphere; and the superior and purer region of the sky, where the luminaries are placed.

7 *The waters under the firmament*] Are those in the rivers, lakes, and seas, *and the waters above the firmament*, are those exhaled into the air in vapours and clouds.

9 *And God said, Let the waters under the heaven be gathered together unto one place*, &c.] Which are before called the waters under the firmament; and which were either on the surface of the earth, or in the bowels of it, or mixed with it, which, by the compressure of the expanse or air, were separated from it; and these, by apertures

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Before CHRIST 4004. ven be gathered together unto one place, and let the dry *land* appear: and it was ſo.

10 And God called the dry *land* Earth, and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, *and* the fruit-tree yielding fruit, after his kind, whoſe ſeed *is* in itſelf, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit whoſe ſeed *was* in itſelf, after his kind: and God ſaw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God ſaid, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was ſo.

16 And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo.

17 And God ſet them on the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkneſs: and God ſaw that *it was* good. Before CHRIST 4004.

19 And the evening and the morning were the fourth day.

20 And God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God ſaw that *it was* good.

22 And God bleſſed them, ſaying, Be fruitful and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God ſaid, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beaſt of the earth after his kind: and it was ſo.

25 And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

26 ¶ And God ſaid, Let us make man in our image, after

tures and channels made, were cauſed to flow as by a ſtraight line, unto the decreed place that was broken up for them, the great hollow or channel which now contains the waters of the ocean: this was done by the word of the Lord, at his rebuke; and when it ſeems there was a clap of thunder, and perhaps an earthquake, which made the vaſt cavity for the ſea, as well as threw up the hills and mountains, and made the vallies. *Job* xxxviii. 10. *Pſalm* civ. 6—8.

10 *And God ſaw that it was good*] The ſeparation of the waters was begun on the preceding day, but not perfected till this day; which ſeems to be the reaſon why there was no ſuch approbation of this day's work, as we find there was of the reſt: but now the ſeparation being completed, it is approved by God.

11 *Let the earth bring forth*, &c.] The earth, ſeparated from the waters, was bare and barren; God therefore next clothes it with graſs, and enriches and adorns it with herbs, flowers, and trees, of various kinds; and as no vegetables can be formed by mere matter and motion, however modified, God, as he produced every ſpecies of them at firſt by his almighty power, ſo he formed each of them productive of ſeed, by which they might be propagated and preſerved to the end of time.

14 *Let there be lights in the firmament*, &c.] The light that he had created on the firſt day, it is probable God now took, divided, increaſed, and condenſed, and formed into thoſe luminous orbs he now created. Their primary uſe was to divide the day and the night, by bringing in the interchange of light and darkneſs upon the earth. They were alſo to be for ſigns of good and bad weather; for the times of plowing, ſowing, reaping, &c. and for the ſeaſons of ſummer and winter, ſpring and autumn; for days, by a circular motion for the ſpace of twenty-four hours; and for years, by annual motion, for the ſpace of three hundred ſixty-five days, and odd hours.

16 *And God made two great lights*, &c.] Theſe are the ſun and the moon. The greater light is the ſun; that moſt ſtriking repreſentation of the Deity, and effulgence of his glory in the material world; that ſource of life and happineſs to this lower creation, which cheers with his light, and animates with his heat, univerſal nature. This glorious luminary is computed by aſtronomers to be five hundred thouſand times larger than this earth: nor will this be thought incredible, if we conſider that he is reckoned to be removed from us at the immenſe diſtance of eighty-one millions of miles: a ſpace which a cannon-ball would take upwards of twenty years to paſs, though flying with the ſame velocity with which it is diſcharged immediately from the piece. By this immenſe diſtance the ſun's magnitude is greatly diminiſhed in appearance, but the reality of it is indiſputably confirmed. The other great light is the moon, which is here called a light: not becauſe ſhe ſhines like the ſun with a light of her own, but becauſe ſhe reflects the light ſhe receives from the ſun to enlighten the earth; nor is ſhe called a great light, becauſe ſhe is greater than the other luminaries, for ſhe is one of the very leaſt the Creator made; but becauſe being placed the neareſt to the earth, ſhe is next to the ſun, the greateſt in appearance and utility to us.

He made the ſtars alſo.] Not the planets only, which derive their light from the ſun, and compoſe this ſolar ſyſtem, but the fixed ſtars alſo, which, at an inconceivable diſtance beyond the moſt diſtant planet, illuminate all around the immenſity of the ſky.

17 *And God ſet them*, &c.] He not only ordered that there they ſhould be, and made them that there they might be, but he placed them there with his own hands; and they are placed, particularly the ſun, at ſuch a particular diſtance, as to be beneficial and not hurtful: had it been ſet nearer to the earth, its heat would have been intolerable; and had it been farther off, it would have been of no uſe; in the one caſe we ſhould have been ſcorched with its heat, and in the other, been frozen up for want of it.

20 *Let the waters*, &c.] Having finiſhed the inanimate, the Almighty being proceeds next to the production of the animal creation. The ſea being fitted for the reception of the fiſhes, the firmament expanded, the earth diſpoſed, and both enlightened, for the breath, habitation, and flight of the fowls, God now forms theſe claſſes of creatures, and lodges them in thoſe elements he had provided for them: the fiſhes, in their various kinds, he formed from the water. From this verſe many have been led to think that the fowls were created from the water likewiſe; but if we look forward to chap. ii. ver. 19. we ſhall find it expreſsly affirmed, that the fowls were formed out of the ground. Theſe two accounts of the origin of fowls may eaſily be reconciled, by ſuppoſing what their nature ſeems indeed to indicate, *viz.* that they were created out of the water mingled with earth, as they were to be a middle claſs between the fiſhes and the beaſts. But beſides, this verſe may well be rendered, "not fowl that may fly," but, "let fowl fly in the open firmament of heaven." The Hebrew pointing indicates this to be the true meaning of the text, and both this and the following verſe confirm it; as in both their being created out of the waters is confined to the moving creature or fiſhes, without any origin being aſſigned of the fowls.

24 *Let the earth*, &c.] By cattle we may underſtand the tame beaſts; by creeping things, thoſe of the reptile; and by beaſts of the earth, thoſe of a wild and ſavage kind. All theſe were produced out of the earth. With regard to the animals and plants, it has been diſputed whether they were created in perfection at once, or roſe from ſeeds; howſoever this was, we may be well aſſured, that if they aroſe from ſeeds, the ſeeds muſt be firſt organized; and, after being organized, muſt be raiſed to perfection in a day at moſt, which could be only by the almighty power of God. But it is more natural to think, and this account of their creation ſeems to confirm it, that the materials of every plant and animal were collected and united, and they inſtantly produced in perfection; the command to be immediately fruitful and to multiply, indicates this; beſides, though the earth is ſaid to bring forth the living creatures, yet they are all declared to be created by God, ver. 25. A progreſſive growth from ſeeds, or principles, to full perfection, is the method of the divine procedure in the courſe of his providence; but an inſtantaneous perfection ſeems in every thing to have obtained in the work of creation.

26 *And God ſaid, Let us make man in our image*] The earth being now furniſhed with vegetables, and the expanſe of the air and ſky being ſpread out and irradiated with the luminous orbs, the ſea ſtocked with fiſhes, the air with fowls, and the earth with beaſts, the Almighty proceeds now to create the laſt and the nobleſt part of this viſible creation; this was man; that ſpecies of being to which we belong: the ends of his being were to be the contemplation, worſhip and enjoyment of his great Creator; and the government, under him, of this lower world: to qualify him for which, he muſt partake of both a rational and animal nature. To create a being of ſuch a manifold nature and uſe, a council of the Trinity is called and held; not to expreſs any difficulty omnipotence could find in the formation of him, but to ſignify our ſuperior excellence of nature, and importance of character in this lower creation. Theſe words, *Let us make man in our image*, cannot be ſuppoſed ſpoken to angels, much leſs to any inferior beings, as no creature can be veſted with a creative power: nor can it reaſonably be pretended, that God ſpeaks here after the manner of kings, who expreſs themſelves ſometimes in the plural number, as, *our will is*, or, *we command*; this is the practice only of later times, ſince kings generally ſpeak and act with the advice and conſent of their council, and was not known in the earlier ages. Thus the kings of Iſrael ſpeak of themſelves in the ſingular number, 2 *Sam.* iii. 28. 2 *Chron.* ii. 6. ſo alſo did the eaſtern monarchs, even in their public decrees, which now run in the plural number, *Ezra.* vi. 8. and vii. 13. But this ſenſe that ſome have forced on theſe words is clearly refuted, by comparing *Gen.*

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Before CHRIST 4004. after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him: male and female created he them.

28 And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed; to you it ſhall be for meat.

30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there *is* life, *I have given* every green herb for meat: and it was ſo.

31 And God ſaw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the ſixth day.

General Reflections on Chap. I.

Let us ſtand ſtill, and admire this amazing work of God! How great, how aſtoniſhingly great is that power, who can from *nothing* form ſuch prodigious and ſuch well-ordered worlds of creatures, both animate and inanimate, rational and irrational! How ſuperlative is his wiſdom diſplayed in the continued variety and dependency of all things, to the good of one another! How unfathomable his goodneſs, in creating ſuch an infinity of beings to participate of his liberality and the bounties of his providence! and how diſtinguiſhing is his love to man, in forming him after his own expreſs image, enduing him with faculties that exalt him ſo much above the brute creation: preparing this world as a convenient habitation for him, in his progreſs to the everlaſting abodes of light and bleſſedneſs. Let us, then, in all things that are in heaven and earth, behold the wonders of our God! Let us uſe them all as his property, and for his glory and honour! Let us enjoy God himſelf in all things, and all things in God.

Before CHRIST 4004.

CHAP. II.

1 *The firſt ſabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden.* 10 *The river and its four heads.* 15 *Man is placed in Eden, and the tree of knowledge only forbidden.* 18 *The naming of the creatures.* 21 *The making of woman, and inſtitution of marriage.*

THUS the heavens and the earth were finiſhed, and all the hoſt of them.

2 And on the ſeventh day God ended his work which he had made; and he reſted on the ſeventh day from all his work which he had made.

3 And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work which God created and made.

4 ¶ Theſe *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not cauſed it to rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a miſt from the earth, and watered the whole face of the ground.

7 And

---

iii. 22. "the Lord God ſaid, Behold the man is become as one of us." It was then evidently an addreſs of the Father to his Son and Spirit, one in nature, but three in perſon, to employ their divine power and wiſdom in the formation of that creature that was to be the maſter-piece and lord of this lower world.

In our image, &c.] This image of God, in which man was created, conſiſted in that natural perfection, and thoſe moral enduements in which he was made, and in which he bears ſome reſemblance to his all perfect Maker. It conſiſts in that ſpiritual, rational and immortal ſoul, reſembling the nature of God, and in thoſe faculties of underſtanding, will, and active powers, reſembling the natural perfections of the Deity, with which the human ſoul was endued; his body too had then ſome ſignatures of the divine perfection, in majeſty and immortality, that raiſed it far above the brutes; and, as far as it was capable, made it reſemble God. But the completing and diſtinguiſhing part of the divine image upon man, was thoſe moral enduements of perfect knowledge, entire rectitude, and univerſal holineſs, with which the human underſtanding, will, and affections, were created and adorned, in which the ſoul of man bore a moſt ſtriking reſemblance to the moral perfections of the God that made it. So St. Paul affirms, when he tells us, that if we would recover this divine image that ſin hath ſo miſerably defaced, we muſt be "renewed in knowledge after the image of him that created us; and put on the new man, which after God is created in righteouſneſs and true holineſs," *Col.* iii. 10. iv. 24.

27 *Male and female*, &c.] Hence we learn, that Adam and Eve were both created on the ſame day, though the particular manner of Eve's creation is related in the next chapter.

28 *And God bleſſed them*] Adam and his wife, whom he had made, with all the bleſſings of nature and providence, with all the good things of life; with his preſence, and with communion with himſelf in a natural way, though the creatures; and particularly with a power of increaſing their ſpecies.

And have dominion, &c.] God next inveſts man with an unlimited dominion over all the creatures in earth and ſea, to be employed by him in ſobriety, for his Maker's glory, and his own good. This was to make the external part of the divine image upon man; that, as God is the ſupreme ruler of the univerſe, man might repreſent him as his viceroy, in the ſupreme dominion over this earth.

29 *I have given you every herb*, &c.] Having given them the animal creatures for their ſubjects, God now gives our firſt parents the vegetable world, the herbs bearing ſeed, and the trees bearing fruit, for their food and ſuſtenance. We have here no permiſſion given them of animal food, and do not hear of its being uſed till after the deluge. *Gen.* ix. 4.

31 *And God ſaw every thing*, &c.] The Creator now takes a general ſurvey of the great ſyſtem of creation he had made; and beholding the perfection of every part, and the grandeur, conſiſtence, and harmony of the whole, declared *it was very good*, expreſſive of the Creator's glory, and conducive to the happineſs of his creatures, the great ends for which he created it. Often ſhould we contemplate his works, and trace out the exiſtence, power, wiſdom, and goodneſs of the divine architect therein diſplayed; and "devoutly worſhip him that created the heavens, the earth, and the ſeas; for of him, and through him, and to him, are all things: to him be glory and dominion for ever."

COMMENTARY and NOTES on CHAP. II.

1 *And all the hoſt of them*] Of the heavens and the earth; the hoſt of the heavens are the ſun, moon, and ſtars, often ſo called in ſcripture, and alſo the angels; *Luke* ii. 13. wherefore this may be conſidered as a proof of their creation within the above ſpace of time, probably on the firſt day, though the Jews ſay on the ſecond; for if all the hoſt of heaven were made at this time, and angels are at leaſt a part of that hoſt, they muſt be then made, or otherwiſe all the hoſt of heaven were not then and there made, as here affirmed: and the hoſt of the earth, or terraqueous globe, are the plants, herbs, and trees, the fowls, fiſhes, animals, and man; and theſe are like hoſts of armies, very numerous, and at the command of God, and are marſhalled and kept in order by him; even ſome of the ſmalleſt of creatures are his army, which are at his beck, and he can make uſe of to the annoyance of others, as particularly locuſts are called ſo, *Joel* ii. 11, 20.

2 *And on the ſeventh day God ended his work which he had made*] This no way inſinuates that God did any work on the ſeventh day, all his works having been finiſhed by the cloſe of the ſixth: it would read much better, if tranſlated thus, "In the ſeventh day, when God had ended or finiſhed his work."

And he reſted, &c.] This reſting from his work implies not that God was wearied; for the Creator of the ends of the earth fainteth not, neither is weary, *Iſa.* xl. 28. but only that he ceaſed from producing any more ſpecies of being than what he had already made.

3 *And God bleſſed the ſeventh day*, &c.] He bleſſed it, by appointing it to be the weekly memorial of his having finiſhed the creation, and a bleſſed time for us to worſhip and glorify the Creator, our nobleſt ſervice; and for him to confer on us his ſpecial bleſſings, our greateſt happineſs. He alſo *ſanctified* it for thoſe ends by ſetting it apart, both by his own example and appointment, from common employments, and by conſecrating it as a day of holy reſt, to be ſacred in a peculiar manner to the ſolemn exerciſes of piety and devotion. When God renews this original inſtitution, to Iſrael, at Mount Sinai, he gives it under his own hand, "That in ſix days he made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſabbath-day, and hallowed it." *Exodus* xx. 11. Philo, the Jew, calls it, "the birth-day of the world," and from the general obſervation of it in the firſt ages, the "univerſal feſtival."

4 *Theſe are the generations*, &c.] What follows of this chapter, is a ſupplement to the account of the creation given us in the former, particularly with reſpect to the formation and ſettlement of man. Here another name is added to God, his name Jehovah, expreſſive of his being and perfections, particularly his eternity and immutability, being the everlaſting and unchangeable *I am*, which is, and was, and is to come: this name, according to the Jews, is not to be pronounced, and therefore they put the points of Adonai, directing it ſo to be read; and theſe two names, Jehovah Elohim, or Adonai and Elohim, with them make the full and perfect name of God, and which they obſerve is here very pertinently given him, upon the perfection and completion of his works.

6 *But there went up a miſt*, &c.] God, by his creative power, brought the vegetables at firſt to perfection without ſeed, and without concurrence of the ſoil, ſun, rain, or any other natural cauſe.

7 *And*

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7 And the LORD God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

8 ¶ And the LORD God planted a garden eaſtward, in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleaſant to the ſight, and good for food; the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted and became into four heads.

11 The name of the firſt *is* Piſon: that *is* it which compaſſeth the whole land of Havilah, where there *is* gold;

12 And the gold of that land *is* good; there *is* bdellium and the onyx-ſtone.

13 And the name of the ſecond river *is* Gihon: the ſame *is* it that compaſſeth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth towards the eaſt of Aſſyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to dreſs it and to keep it.

16 And the LORD God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat:

17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof thou ſhalt ſurely die.

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18 ¶ And the LORD God ſaid, *It is* not good that the man ſhould be alone: I will make him an help meet for him.

19 And out of the ground the LORD God formed every beaſt of the field, and every fowl of the air; and brought *them* unto Adam to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field; but for Adam there was not found an help meet for him.

21 And the LORD God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh inſtead thereof;

22 And the rib which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam ſaid, This *is* now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man.

24 Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not aſhamed.

GENERAL

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7 *And the Lord God formed man*, &c.] As we were created in the image of God, to conſtitute our dignity; ſo our bodies are formed of the duſt to teach us humility. Of the duſt, not dry, but moiſt, were we framed; ſo ſeveral underſtand it, and the name Adam ſignifies *red earth*, or freſh and moiſt clay, of which he was made, as the veſſel by the potter. Having organized our animal frame, in all our parts, the Father of Spirits next infuſes into it the vital and active principle, the immortal ſoul. This is expreſſed here by God's breathing into man's body the breath of life, to ſignify, that the ſoul is produced by God's immediate power, and not formed of any created ſubſtance, as the body was; that it is a diſtinct eſſence from the body, ſuperior to it in nature, and the great principle of life in the human frame: which being formerly a lifeleſs, inactive lump, animated with this active principle, becomes a living man.

8 *And the Lord God planted a garden eaſtward in Eden*, &c.] Eden ſignifies *pleaſure*; implying, that this garden was a moſt pleaſant and delightful place; prepared by God for the reception of Adam. Indeed the whole world was as a garden, in compariſon of what it is now, ſince the fall: what then muſt this ſpot of ground, this garden be, which was ſeparated and diſtinguiſhed from the reſt, and the more immediate plantation of God, and therefore is called the garden of the Lord, *Gen.* xiii. 10. *Ezek.* xxviii. 13. The various conjectures among the learned concerning the ſituation of Paradiſe, and the garden of Eden, are rather curious than uſeful, nor can the preciſe ſpot be certainly aſcertained. The word *eaſtward* can only mean, that it was ſituated more to the eaſt than the place where Moſes was when he wrote. Some have conjectured it to be in the delightful plains of Armenia, but that opinion is not ſupported by any other reaſon but the beauty of the place. Poſſibly the garden of Eden never exiſted after the deluge, and that ſince that event, ſuch alterations have happened, as render its ſituation difficult to be known.

9 *The tree of life*, &c.] Various have been the conjectures with regard to the nature and uſe of this tree. Some have conſidered it as a conſtant memorial only of that life, and the continuance of it, which our firſt parents derived from God. Others have thought it was ſo called, becauſe the fruit of it had a certain vital influence, to cheriſh and maintain man in immortal health and vigor, till he ſhould have been tranſlated from the earthly to the heavenly Paradiſe. But though both theſe may well have been meant, yet it was, no doubt, called *the tree of life*, becauſe it was a memorial, pledge, and ſeal, of that eternal life, that, had man continued obedient, he would have been raiſed to the poſſeſſion of in the Paradiſe above.

The tree of knowledge of good and evil] This tree was ſo called, not becauſe it had any power to inſpire thoſe who might eat of it with any uſeful, much leſs with univerſal knowledge, as the ſerpent afterwards pretended; but becauſe, by their abſtaining from, or eating of it, after it was prohibited, God would ſee, in fact, whether our firſt parents would prove good or evil in that ſtate of probation in which he placed them; and eſpecially, becauſe they would know in their experience, what good they ſhould forfeit or retain, and what evil they would eſcape or incur, according as they ſhould eat, or not eat, of that forbidden tree.

15 *And the Lord God took the man*, &c.] The place from whence Adam is ſuppoſed to be taken was near Damaſcus, where he is ſaid to be created; the place whereon the temple was afterwards built. In the Targum we read, that God "gave Adam the law, and he *put him into the garden of Eden*, that is, the garden of the law, *to dreſs it*, to do the affirmative precepts of the law, *and to keep it*, the negative precepts:" though Aben Ezra interprets this ſervice, watering the garden, and keeping wild beaſts from entering into it. And indeed the word may be rendered *to till*, as well as to dreſs, as it is in chap. iii. 23. and ſome have thought Adam was to have planted and ſowed, had he continued in the garden.

17 *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it*] Having given Adam an unlimited grant of all the other trees of the garden to participate of, it could be no unkindneſs in God to prohibit this one, as a trial of his obedience to his commands, under whoſe government he was, and whom it was fit he ſhould obey in all things.

For in the day that thou eateſt thereof, thou ſhalt ſurely die.] Or, "in dying, die," which denotes the certainty of it, and may have regard to more deaths than one; not only a corporal one, which in ſome ſenſe immediately took place; man became at once a mortal creature, who otherwiſe continuing in a ſtate of innocence, and by eating of the tree of life, he was allowed to do, would have lived an immortal life; of the eating of which tree, by ſinning he was debarred, and his natural life not now to be continued long, at leaſt not for ever; he was immediately arraigned, tried, and condemned to death, was found guilty of it, and became obnoxious to it, and death at once began to work in him; ſin ſowed the ſeeds of it in his body, and a train of miſeries, afflictions, and diſeaſes, began to appear, which at length terminated in death. Moreover, a ſpiritual or mortal death immediately enſued: he loſt his original righteouſneſs, in which he was created; the image of God in him was deformed; the powers and faculties of his ſoul were corrupted, and he became dead in ſins and treſpaſſes; the conſequence of which, had it not been for the interpoſition of a Surety and Saviour, who engaged to make ſatisfaction to law and juſtice, muſt have been eternal death, or an everlaſting ſeparation from God, to him and all his poſterity; for the wages of ſin is death, even death eternal, *Rom.* vi. 23.

18 *And the Lord God ſaid, It is not good that the man ſhould be alone*, &c.] It is not proper, either for his own perſonal comfort, or for my purpoſe of the increaſe of mankind to people the earth. Next to the divine favour, our greateſt and moſt rational happineſs, ariſes from our ſocial relations and connections in life. Our bounteous Creator was well ſenſible of this, and therefore determines here to make a help-meet for the man, or of the ſame nature or ſpecies, diverſified only into another ſex; one with whom he might live in the moſt intimate friendſhip, and who, by their mutual intercourſe, might promote their mutual comfort and happineſs.

22 *And the rib, which the Lord God had taken from man*, &c.] God formed the woman of a rib, with the fleſh thereon, out of Adam's ſide, to note the wife's equality with her huſband; and that ſhe is his companion, and to be treated with the utmoſt kindneſs and affection.

And brought her unto the man] To honour the inſtitution of marriage; Adam accepted her as an *help meet for him*, ſuitable to his perſon, and uſeful on all occaſions for their mutual comfort, and the propagation of their ſpecies. And God, by Adam, declared the general law of marriage, requiring the moſt affectionate cohabitation, inſeparable union, and intimate communion, during life, as if the parties were but one perſon.

25 *And were not aſhamed*] Having nothing in them, or on them, or about them, that cauſed ſhame; nothing ſinful, defective, ſcandalous, or blame-worthy; no ſin in their nature, no guilt on their conſciences, or wickedneſs in their hands or actions; and particularly they were not aſhamed of their being naked, no more than children are to ſee each other, or we to behold them: beſides, they were

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ADAM Naming the CREATURES.

Designed by Gravelot & Catelain. GENESIS, Chap. II. Ver. 19. Engraved by Goldar.

God brought them unto Adam, & whatsoever Adam called every living creature, that was the name thereof.

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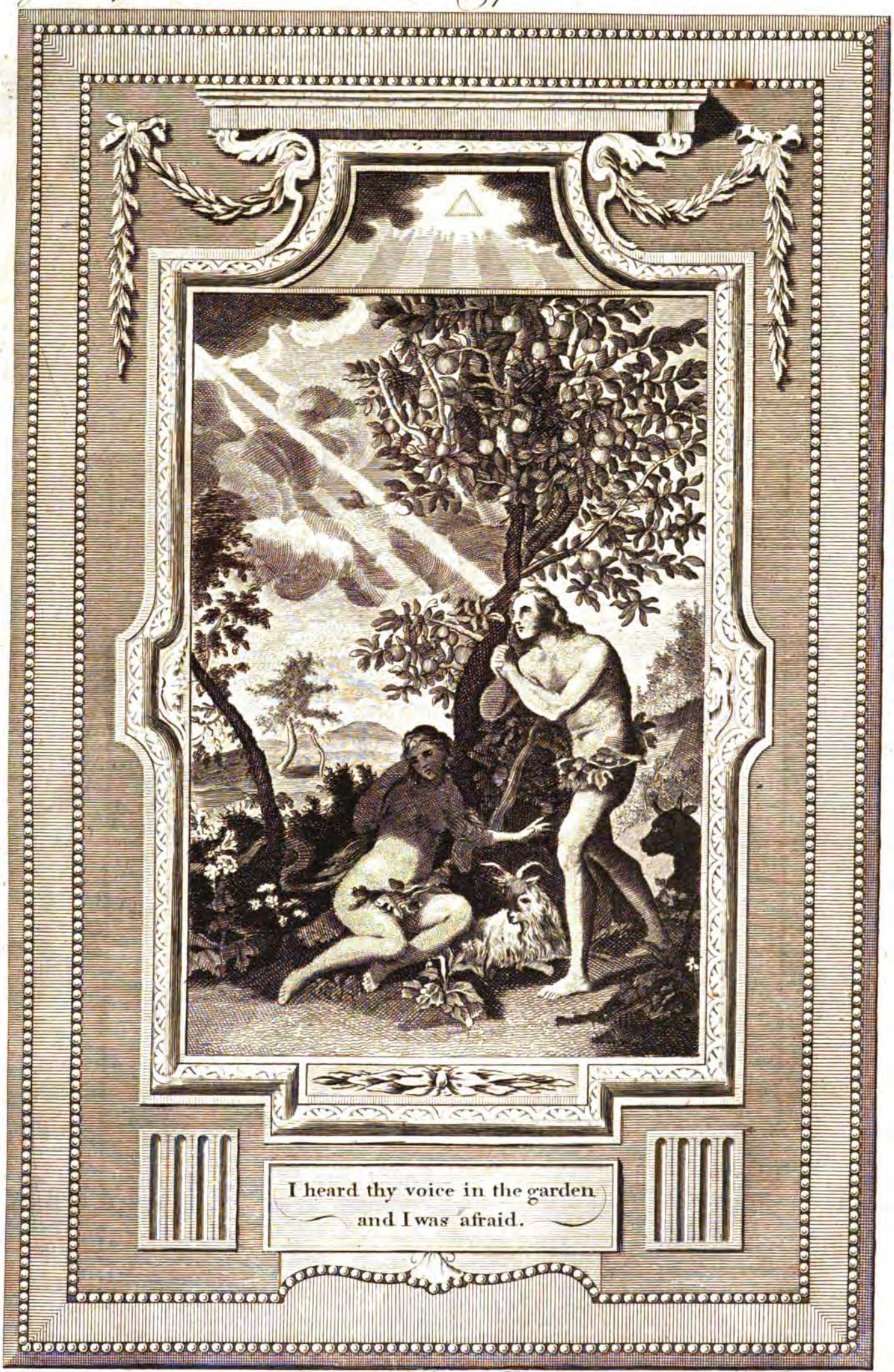

Gwyndelin GENESIS, Chap. III. Ver. 10. *Rennoldson sculp.*

The Situation of Adam & Eve immediately after the Fall.

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Before CHRIST 4004

GENERAL REFLECTIONS on Chap. II.

We are to obſerve theſe three things in this chapter, Firſt, God, having created the world in ſix days, reſted on the ſeventh, and hallowed that day, that the obſervation of the ſabbath might ſerve afterwards to keep up among men the remembrance of the creation of the world. Secondly, God placed Adam in Paradiſe, that he might be happy; but, to make trial of his obedience, at the ſame time gave him a law, attended with ſevere threatenings, forbidding him, upon pain of death, to eat of the fruit of the tree of knowledge of good and evil. In this proceeding of the Almighty, we ſee the great goodneſs of God towards man in his ſtate of innocence; but we ſee likewiſe, that man could not be independent, that he was obliged to ſubmit to the laws of his Creator, and that by his obedience alone, he was entitled to the effects of his divine love. Thirdly, What Moſes relates of the inſtitution of marriage, obliges us to acknowledge the great wiſdom and goodneſs of God, appearing in this law, which he made at the beginning, for the good of mankind: it obliges us alſo to honour marriage as a holy ſtate, which has God for its author; and to avoid every thing that is contrary to ſo holy an inſtitution, particularly impurity and all manner of ſenſuality.

CHAP. III.

1 *The ſerpent deceiveth Eve.* 6 *Man's fall.* 9 *God arraigneth them.* 14 *The ſerpent is curſed, and his overthrow by the ſeed of the woman foretold.* 16 *The puniſhment of mankind.* 21 *Their firſt cloathing.* 22 *Their expulſion out of Paradiſe.*

NOW the ſerpent was more ſubtil than any beaſt of the field which the LORD God had made. And he ſaid unto the woman, Yea, hath God ſaid, ye ſhall not eat of every tree of the garden?

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2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it leſt ye die.

4 And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die:

5 For God doth know that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as gods, knowing good and evil.

6 ¶ And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they ſewed fig leaves together, and made themſelves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the LORD God amongſt the trees of the garden.

9 And the LORD God called unto Adam, and ſaid unto him, Where *art* thou?

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* naked; and I hid myſelf.

11 And

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not only alone, and none to behold them, but their being naked was no diſgrace to them, but was agreeable to their nature; and they were not ſenſible that there was any neceſſity or occaſion to cover themſelves, nor would they have had any, had they continued in their innocent ſtate: moreover, there was not the leaſt reaſon to be aſhamed to appear in ſuch a manner, ſince they were but one fleſh.

COMMENTARY AND NOTES ON CHAP. III.

1 *Now the ſerpent was more ſubtil than any beaſt of the field,* &c.] From the account given of this ſerpent, it is evident that it was not a mere creature of the ſerpentine kind, as no animal, however ſubtil, could reaſon and ſpeak as this does; but it was one of the chief of the fallen angles, "the old ſerpent," *Rev.* xii. 9. who being for his diſobedience caſt out of heaven, from reſentment to God, and envy of man's happineſs, who was God's favourite creature, bent all his malice to involve and draw our firſt parents into diſobedience and ruin with himſelf. What kind of ſerpent it was he employed for this purpoſe, we are not told. But it is not improbable that good angels appeared in Paradiſe to our firſt parents, in one form or another, with them; and it may be in the form of a beautiful flying ſerpent, which looked very bright and ſhining, and that ſort called ſeraph, *Numb.* xxi. 6. So that it might not be at all ſurpriſing to Eve to hear the ſerpent ſpeak, it being what ſhe might have been uſed to hear, and might take this to be a good angel in ſuch a ſhape, that was come to bring a meſſage to her from God, and to converſe with her for her good, and who thus accoſted her:

Yea, hath God ſaid, &c.] By this the devil ſeems to try her knowledge and belief of the divine prohibition, or make her queſtion either the truth or reaſonableneſs of it, as if he had ſaid, are all the trees of this garden allowed you to eat? or hath God, after giving you this the whole inferior creation, and particularly Paradiſe, limited the grant, by forbidding you the fruit of any of its trees?

3 *God hath ſaid, Ye ſhall not eat of it,* &c.] Finding ſhe was perfectly clear as to the prohibition, but obſerving ſhe had expreſſed herſelf a little faintly with regard to the threatening, the cunning adverſary tries next to make her doubt or miſbelieve the penalty denounced.

4 *Ye ſhall not ſurely die.*] In direct contradiction to the divine threatening, and which he would inſinuate was a mere threatening, and which God never intended to put in execution; ſo that they had nothing to fear from that: God would never be ſo rigid and ſevere, and bear ſo hard upon them, as to put them to death for ſuch an offence, if it was one; he only gave out to menace and frighten them, and deter them from it: however, at moſt it was not a certain thing they ſhould die, and they might ſafely conclude they would not.

5 *Then your eyes ſhall be opened,* &c.] To enforce the temptation, he tells her, that the very name of the tree pointed out the effects of it to be the reverſe of death; that inſtead of dying, ſhe and her huſband would, immediately upon their eating of it, be inſpired with univerſal knowledge, reſembling their omniſcient Creator himſelf; and impiouſly appeals to God for the truth of it.

6 *She took of the fruit thereof, and did eat,* &c.] Overcome by the artful perſuaſions of the ſerpent, and prompted with the beauty and delicious fragrance of the tree, and the pleaſing hopes of ſuperior wiſdom, our unhappy mother reaches forth her hand, takes and eats of the forbidden fruit. In what manner ſhe ſeduced her huſband is merely conjecture, it not being particularly mentioned; every part of the tranſaction, however, ſeems to point out, that he was abſent when ſhe complied and liſtened to the force of the temptation.

7 *And the eyes of them were opened,* &c.] Not of their bodies, but of their minds: not ſo as to have an advanced knowledge of things pleaſant, profitable, and uſeful, as was promiſed and expected, but of things very diſagreeable and diſtreſſing. Their eyes were opened to ſee that they had been deceived by the ſerpent; that they had broke the commandment of God, and incurred the diſpleaſure of their Creator and kind benefactor, and had brought ruin and deſtruction upon themſelves; they ſaw what bleſſings and privileges they had loſt, communion with God, and dominion of the creatures, the purity and holineſs of their nature, and what miſeries they had involved themſelves and their poſterity in; how expoſed they were to the wrath of God, the curſe of the law, and to eternal death. Looking down on themſelves and on one another, they now became aſhamed of their bodily nakedneſs; and as the fig tree preſented them with the broadeſt leaves, they took ſome of its ſlendereſt twigs, it is likely, with the leaves on them, and having twiſted them together, tied them about their bodies as girdles, and the broad leaves hanging down, ſerved for aprons to conceal their nakedneſs.

8 *And they heard,* &c.] At "the wind of the day," as the Hebrew has it, which was towards the evening, Adam and his wife *heard the voice of the Lord walking in the garden,* and coming toward them. By ſome noiſe or ruſtling among the trees, was this approach of the Deity notified to our firſt parents. They knew it to be the approach of their Creator. But inſtead of going out with joy and love, to meet and worſhip him, they now begin to act a different part.

And Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden.] Conſcious of their guilt, aſhamed of their nakedneſs, ignorant of a Mediator, and therefore apprehenſive that God was coming to puniſh them with that death they now incurred, they flee from his preſence, which is every where, and ſeek to hide themſelves from his ſight, before whom every creature is manifeſt, be it where it will; and very fooliſhly fancying, that the thick trees and buſhes in the garden would be a cover and ſhelter for them. It is in the ſingular in the original, "in the midſt of the tree of the garden;" which ſome underſtand of the fig-tree, whoſe leaves they covered themſelves with, and under the ſhade of which they now hid themſelves. The Indian fig tree is ſo large, that it is ſaid, by ſome, that four hundred horſemen may ſhade themſelves at noon day under it.

9 *And the Lord God called unto Adam*] The Jeruſalem Targum is, "The word of the Lord God," the ſecond perſon in the trinity; and this is the voice he is ſaid to have heard before.

And ſaid unto him, Where art thou?] We are not to ſuppoſe that God was ignorant of the place where Adam was, nor of what he had done, nor the circumſtances he was in, nor of the anſwers he would make; but rather it ſhews all the reverſe, that he knew where he was, what he had done, and in what condition he was, and therefore it was in vain to ſeek to hide himſelf; or elſe as a ſummons to appear before him, the judge of all, and anſwer for his conduct, it was in vain for him to ſecrete himſelf, he muſt and ſhould appear: the force of which words he felt, and therefore was obliged to ſurrender himſelf, as appears from what follows.

10 *And he ſaid, I heard thy voice in the garden, and I was afraid,* &c.] No ſooner does Adam commit one ſin, than he added another to it, by concealing the cauſe, and giving an evaſive and deceitful reply to his Maker. He had often heard the voice of God with pleaſure in the garden, but now he is to meet him as an almighty judge, whom he had offended: he now hides himſelf through fear of his

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11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve, because she was the mother of all living.

21 Unto Adam also and his wife did the LORD God make coats of skins, and clothed them.

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22 ¶ And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground, from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

GENERAL REFLECTIONS on Chap. III.

Here we are informed, how sin and death came into the world. This account of Adam's sin was committed to writing, that it might appear that God is not the author of sin, but that man fell into it wilfully, and through his own fault. We learn also, from the fall of our first parents, how dangerous it is to disbelieve what God has declared, to give ear to temptations, and to follow the desire of the flesh; and with how much care we ought to watch over ourselves, and be obedient in all things to the laws of the Lord, even in those things that appear to be of the least importance. We may also learn from what happened to Adam and Eve after their sin, and the punishment that God inflicted on them, in making them subject to the miseries of this life, and to death itself, and driving them out of the garden of Eden, that the divine threatenings are never in vain, and that God cannot suffer man's disobedience to go unpunished. But the goodness of God, at the same time, appeared in the promise, that the seed of the woman should bruise the serpent's head;" the meaning of which was, that God would deliver men from sin and death, which were entered into the world by the seducement of the devil. Let us bless God for fulfilling this promise, by sending Jesus Christ into the world to destroy the works of the devil, and to procure us an admission into the heavenly paradise, where he has prepared for us happiness that shall never have an end.

CHAP.

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wrath and displeasure, which he had justly incurred by his disobedience, and because of his sin, which had made his soul naked, though he was not as yet ingenuous to confess it.

11, 12, 13 *And he said*, &c.] The trembling criminals being called from their retreat, before their judge, were asked whether they had eaten of the forbidden tree. They cannot deny their crimes; but, before they confess, endeavour as much as possible to excuse it. Adam throws the blame of his transgression upon his wife; insinuating, that the very woman who had been given as a help meet for him, pointing to her, had become his ruin; thereby tacitly impeaching the goodness of God, who had given her. The woman, convinced that the charge brought against her was just, endeavours to exculpate herself, by transferring the crime upon the serpent.

14 *And the Lord God said unto the serpent*, &c.] Having brought our first parents to a just sense of their crime, God next pronounces upon them and the serpent some proper punishments. He begins with the serpent, as the principal offender. As the serpent had cooperated with the devil, to the dishonour of God and destruction of mankind, God curses it above the whole animal creation, and degrades it from flying in the air, or walking with its head and breast erect, to go crawling upon the ground; and, instead of feeding on herbs and fruits, to live, in a great measure, on the dust of the earth. "That old serpent, the devil," he curses above the whole rational creation, by degrading him farther from heaven, and abandoning him finally to the love and practice of evil, as his sole delight, and to that utter disgrace and misery to which he should be condemned to all eternity.

15 *And I will put enmity between thee and the woman*, &c.] Though this is true of the animal serpent, yet it has a particular respect to the old serpent, the devil; and implies, that however he and the woman had been combined against God, their friendship should soon issue in the greatest enmity between each other, and especially between their seed. By *the seed of the woman*, all interpreters understand Christ the Saviour; not excluding his friends and followers in every age and nation of the world.

16 *Unto the woman he said, I will greatly multiply thy sorrow*, &c.] Next to the serpent, the woman was in the transgression; and therefore next to the serpent, she receives her sentence. Her punishment was sorrow in conception, and pain in child-birth, which women above all creatures have been observed to endure; subjection in all her desires to the will of her husband, whose advice she had neglected, following her own; and, Adam's greater dominion over her than was either given him, or he would ever have exercised, in a state of innocence.

17 *And unto Adam he said*, &c.] Last of all, Adam received his sentence; which was, that the ground, instead of its original fertility, should be cursed with barrenness, briers, and thorns; and whereas it would have produced every thing with little culture, all things must now be forced from it by toilsome labour; that instead of the dilicious fruits of Paradise, he must now go eat the herbs of the field, in common with the beasts; that, with the sweat of his brow, he must earn his bread; and finally, that instead of being translated, soul and body, to the Paradise above, his body should return to its original dust, and the immortal spirit, to God who gave it.

20 *And Adam called his wife's name Eve*, &c.] The only name given to her before in the original was Ischa, woman or wife; now Adam calls her Chavah, or Eve, "living" or "giving life;" because, by the promise of God, she was not only to live herself, but to be the mother of all mankind, and particularly of the great Redeemer, by whom they were to be recovered from death to life everlasting.

21 *God made coats of skins, and clothed them.*] These were made of the skins of beasts, slain, not merely for this purpose, nor for food, but for sacrifice; as a type of the woman's seed, whose heel was to be bruised, and who was to suffer death for the sins of men, and therefore to keep up and direct the faith of our first parents to the slain Lamb of God from the foundation of the world, and of all believers in all ages, until the Messiah should come and die, and become a sacrifice for sin, the sacrifices of slain beasts were appointed: and of the skins of these the Lord God, either by his almighty power, made coats for the man and his wife, or by the ministry of angels; or he instructed and directed themselves to make them, which was an instance of goodness to them, not only to provide food for them as before, but also raiment; and which, though not rich, fine, and soft, yet was substantial, and sufficient to protect them from all inclemencies of the weather; and as they might serve to put them in mind of their fall, so of their mortality by it, and of the condition sin had brought them into; being in themselves, and according to their deserts, like the beasts that perish; as also they were emblems of the robe of Christ's righteousness, and the garments of his salvation, to be wrought out by his obedience, sufferings, and death: with which being arrayed, they should not be found naked, nor be condemned, but be secured from wrath to come.

22 *Behold, the man is become as one of us*, &c.] What God here says has generally been considered as an irony or sarcasm, upbraiding our first parents with that knowledge of good and evil, and the resemblance thereby of the divine omniscience they had acquired. But there is plainly no irony here, but on the contrary, a most pathetic lamentation over his ruined condition and gracious resolution to turn him out of Paradise, lest his vain hopes to fortify himself against death, by eating of the tree of life, should tempt him to neglect the great salvation, which was offered to him in God's covenant.

24 *So he drove out the man*, &c.] Who being unwilling to go out upon the orders given, some degree of force was exerted, to oblige him to depart: the word used for the turning man out of Paradise, signifies that he was turned out as a divorced woman from the house of her husband, never to be admitted back; so Adam was driven from the presence and communion with God, from his house and habitation, from his seat of pleasure and garden of delight, and from all the comfortable enjoyments of life, an emblem of that separation and distance, which sin makes between God and his creature, and of that loss which is sustained thereby.

COMMENTARY

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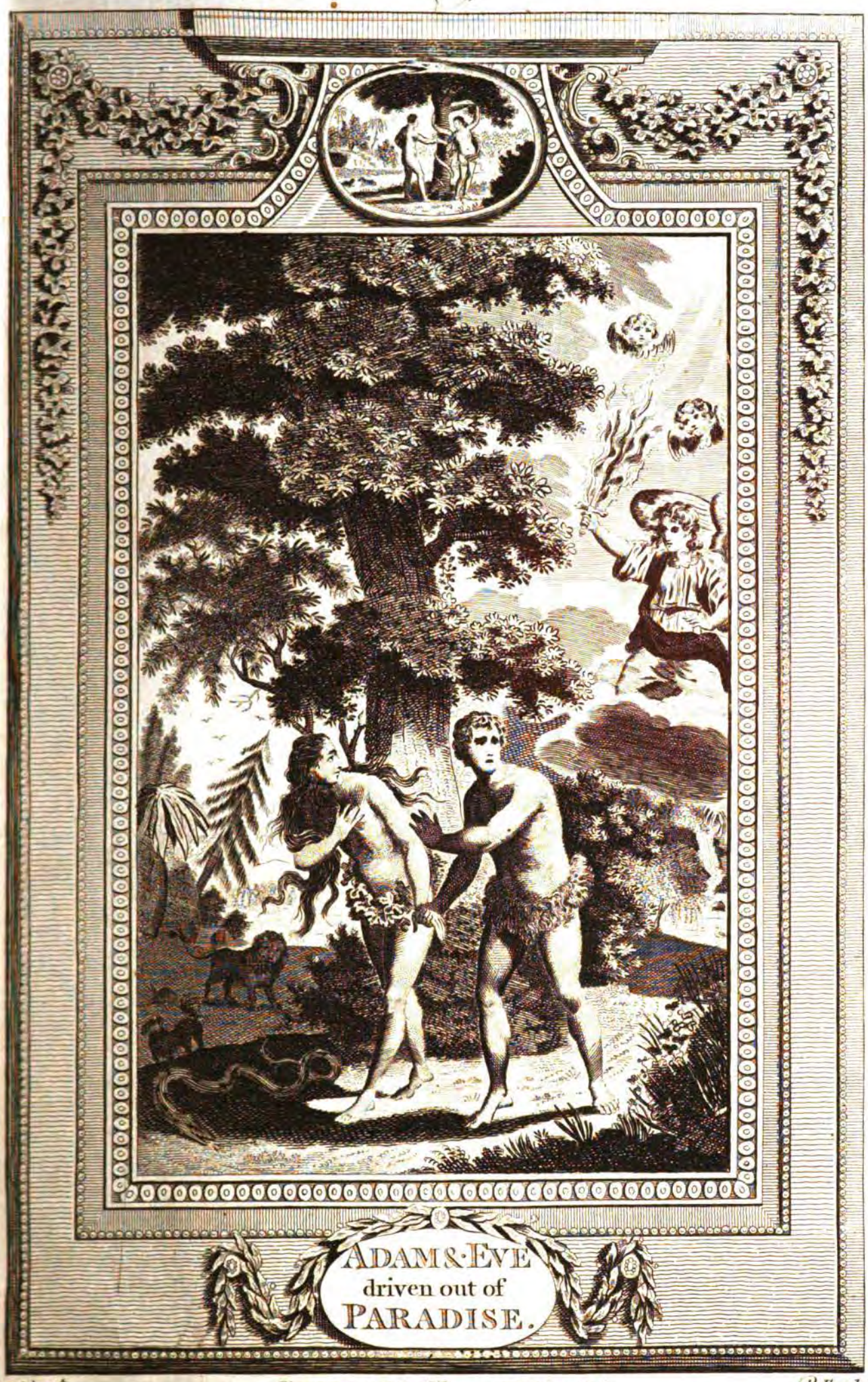

Rubens pinxt. GENESIS, Chap. III. Ver. 24. Pollard sculpt.

—He drove out the Man, and placed at the east of the Garden of Eden, Cherubins & a flaming Sword, to keep the way of the Tree of Life.

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London Published by Alex.r Hogg at the Kings Arms, New Paternoster Row.



Hamilton delin. GENESIS, Chap. IV. Ver. 8. Smith sculp.

And it came to pass, that Cain *rose up against* Abel *his brother, and* Slew *him.*

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CHAP. IV.

Before CHRIST 4003.

1 *The birth, occupation, and religious behaviour of Cain and Abel.* 8 *The murder of Abel, and the arraignment and curse of Cain for it.* 17 *Enoch born; the first city built; the generations of Cain.* 19 *Lamech and his two wives.* 25 *The birth of Seth and Enos.*

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive, and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

14 Behold,

COMMENTARY AND NOTES ON CHAP. IV.

1 *And Adam knew his wife.*] Several Jewish writers are of opinion, especially Jarchi, that Adam "had known" his wife, even before he sinned and was drove out of the garden, and think he otherwise would not have observed the command, "Be fruitful and multiply:" but if Adam had begotten children in a state of innocence, they would have been free from sin, and not tainted with the corruption of nature after contracted; however others imagine it was thirty years after their expulsion out of paradise.

I have gotten a man from the Lord] A gift or blessing from him, as children are; some render it, "I have gotten a man, the Lord;" that promised seed that should break the serpent's head; by which it appears, that she took the seed to be a divine person, the true God, even Jehovah, that should become man; though she must have been ignorant of the mystery of his incarnation, or of his taking flesh of a virgin, since she conceived and bare Cain through her husband's knowledge of her: however, having imbibed this notion, it is no wonder she should call him Cain, a *possession* or *inheritance*, since had this been the case, she had got a goodly one indeed: but in the event she was sadly mistaken, he proved not only to be a mere man, but to be a very bad man.

2 *And she again bare his brother Abel*, &c.] We are not informed what time elapsed between the birth of Cain and Abel, but perhaps the following year. It is the common opinion of the Jews, that with Abel, as with Cain, was born a twin-sister. Abel signifies *vanity*. This name, if given him from his birth, might denote the small esteem his mother had of him, in comparison of Cain, who she hoped was to be the promised seed: or if he was so called, as some have thought, only after his death, his name is expressive of that disappointment in their hopes in Cain, and their sense of the vanity of human life, that the fate of Abel plainly taught them.

3, 4 *And in process of time*, &c.] "In the end of days," as the Hebrew text is; that is, either at the end of the year, or of the days of the week, the two brothers brought each of them an oblation to the Lord. Cain, as an husbandman, brought of the produce of the grounds he cultivated: Abel, as a shepherd, some of the firstlings of his flock, with the fat of them. Cain's sacrifice was wholly a thank-offering to God for the blessings of his providence. Abel's was not only a thank-offering, but also of the expiatory kind; and while it was an expression of gratitude for the blessings of the divine Providence, it was also typical of the atonement of Christ, and expressive of his hope of redemption through him. Cain, it would seem, offered not the best of his fruits, but Abel the very best of his flock. But what made the chief difference between them, was, that Cain presented his offering while his heart was withheld: Abel brought both his person and sacrifice an offering to the Lord. He presented his oblation, and performed the other parts of worship, with faith in God and the promised Saviour, *Heb.* xi. 4. and with sincerity, humility, and love. Accordingly God had respect to Abel and to his sacrifice; and signified his acceptance of it either by words, by fire from the Shechinah consuming the sacrifice, or some other mark of approbation, conspicuous to those that beheld it. Upon seeing Abel's offering accepted, and his rejected, Cain is displeased with God, for the distinction he had made, and enraged at Abel for the preference he had obtained.

7 *If thou doest well, shalt thou not be accepted*, &c.] To appease Cain's wrath, God here assures him, that he was no respecter of persons; that if Cain were influenced by the same faith and piety with Abel, he and his sacrifice should be equally respected; that if in any thing he acted contrary to his duty to God, or charity to his brother, the punishment due to his sin was ready to overtake him; and that whatever preference Abel held in religious matters, still, as the younger brother, he should be subject to the elder, and pay him all the respect his birth-right claimed.

8 *And Cain talked with Abel his brother*] In a kind and friendly manner, and thereby took the advantage of him. The Jerusalem Targum give us an account of what passed between them. "Cain said to Abel his brother, there is no judgment, nor judge, nor will a good reward be given to the righteous; nor will vengeance be taken of the wicked, neither is the world created in mercy, nor governed in mercy; otherwise, why is thine offering received with good will, and mine not?" Abel replied, "There is a judgment;" and went on denying every thing Cain had advanced, that gave reason why the offering of the one was accepted, and the other rejected.

Cain rose up against Abel his brother, and slew him] In a furious manner assaulted him, without any just provocation, and took away his life with some instrument or other, perhaps that was used in husbandry, which might be on the spot where they were.

9 *And the Lord said unto Cain, Where is Abel thy brother?*] Here God interposes, and takes notice of the concerns of this lower world, where human society was not so regularly formed, as to admit of a judicial government. He addresses himself to Cain, and enquires after his brother, in order to bring Cain to a conviction and confession of his sin, to touch his conscience with it, and fill his conscience with remorse for it; and for the aggravation of it, observes the relation of Abel to him, his brother.

And he said, I know not] This, however, did not strike the conscience of the murderer, for without the least regard to God, and apparently not afraid of his crime, he replies without the least concern,

Am I my brother's keeper?] Expressing his admiration that God should put such a question to him, since he knew he had not the charge of his brother, and that he was at the age to take care of himself; and if not, it rather belonged to God and his providence to take care of him, and not to him. This shews him to be under the influence of Satan, and that he was so blinded by him, as to forget whom he was speaking to; that he was the omniscient God, and knew the wickedness he had done, and the falsehoods he now uttered, and was capable of confronting him with both, and of inflicting deserved punishment on him.

10 *And he said, What hast thou done?*] The omniscient God, after Cain's evasive and irreverent answer, charges him expressly with the horrid crime of murder, and of the murder of his own brother. It is in the original *bloods*, in the plural number, which the Jews generally understood of the posterity that would have descended from Abel, had he not been murdered.

12 *It shall not henceforth yield unto thee her strength*] The earth had been cursed for Adam's sin, and was not so fruitful as in its primogenial state; and now it was cursed again for Cain's sin; not the whole earth, but that part which belonged to Cain, and was cultivated by him; and so it must be supposed to be cursed, not only in the spot where he had been settled, but in every other place where he should come and occupy; and which, through this additional curse, became so barren, that it did not yield such good fruits, and such an increase of it, as before; it lost its native and vital juice, by which seed cast into it became not so fruitful, and did not increase; but instead of this, though much pains were taken to manure it, and much was sown, yet it brought forth little, at least but little to Cain, whatever it did to others; and therefore it is said, *shall not yield unto thee*; it would not turn much to his account, or yield much profit and increase to him, or bring forth much fruit. And God said, that he shall be banished far from the habitation of his father, to rove through the earth a fugitive, abhorred of him and man! The Septuagint render it "groaning and trembling;" the guilt of his sin lay heavy on his conscience, and filled him with such horror and terror, that he was continually sighing and groaning, and was seized with such a tremor, that he shook in all his limbs.

13 *My punishment is greater than I can bear*, &c.] Or, as it is in the original, "My sin is greater than can be forgiven," despairing of the mercy of God, having no faith in the promised seed, and in

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Before CHRIST 3875. 14 Behold, thou haſt driven me out this day from the face of the earth; and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth; and it ſhall come to paſs that every one that findeth me, ſhall ſlay me.

15 And the LORD ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold. And the LORD ſet a mark upon Cain, leſt any finding him ſhould kill him.

16 And Cain went out from the preſence of the LORD, and dwelt in the land of Nod, on the eaſt of Eden.

17 ¶ And Cain knew his wife; and ſhe conceived and bare Enoch: and he builded a city, and called the name of the city after the name of his ſon Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methuſael: and Methuſael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle.

21 And his brother's name was Jubal: he was the father of all ſuch as handle the harp and organ.

22 And Zillah ſhe alſo bare Tubal-cain, an inſtructor of every artificer in braſs and iron: and the ſiſter of Tubal-cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt:

24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven fold.

3874. 25 ¶ And Adam knew his wife again: and ſhe bare a ſon, and called his name Seth: for God, *ſaid ſhe*, hath appointed me another ſeed inſtead of Abel, whom Cain ſlew.

3769. 26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the LORD. Before CHRIST 3769.

GENERAL REFLECTIONS on Chap. IV.

This chapter exhibits to us two remarkable pictures: the firſt is that of Abel, who, as St. Paul ſays, "through faith offered a more excellent ſacrifice than Cain," and obtained witneſs that he was righteous; but, notwithſtanding his righteouſneſs, was expoſed to the envy and cruelty of his brother, who killed him. Thus God was pleaſed to ſhew, from the beginning of the world, that he accepts the ſervice of none but good people; whom, nevertheleſs, he ſuffers ſometimes to be oppreſſed by the wicked; a proof from the very firſt, that piety is not to expect its reward in this life. The other picture is that of Cain, in whom we have an image of wicked men, and particularly of ſuch as hate their brethren, and an inſtance of the ill effects of envy and jealouſy. We may alſo obſerve, in the terrors that haunted Cain after he had committed this horrid deed, that a guilty conſcience is generally tormented with horror and remorſe. The genealogy of Cain's deſcendants was preſerved, to ſhew the diſtinction there was afterwards between the impious poſterity of Cain, and that of Seth, the ſon of Adam, from whom the patriarchs and Meſſiah deſcended.

CHAP. V.

1 *The genealogy, age and death of Adam, 6 Seth, 9 Enos, 12 Cainan, 15 Mahaleel, 18 Jared, 21 Enoch, who is tranſlated, 25 Methuſelah, 28 Lamech, 32 and Noah.*

THIS *is* the book of the generations of Adam. In the day that God created man in the likeneſs of God made he him; 4004

2 Male and female created he them; and bleſſed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; 3844. and called his name Seth:

4 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat ſons and daughters:

5 And all the days that Adam lived, were nine hundred and thirty years: and he died.

6 ¶ And

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the pardon of ſin, through his atonement, blood, and ſacrifice. Cain recapitulates his puniſhment; that he was from that day forth to be baniſhed his native country, baniſhed God's preſence, to behold the Shechinah of glory no more; and, that being abandoned of God, and become obnoxious to man, whoſoever found him would certainly kill him. Cain ſeems to have been more afraid of a corporeal death, than to have any concern about his ſoul, and the eternal welfare of it, or to be in dread or fear of an eternal death, or wrath to come.

15 *And the Lord ſaid unto him*, &c.] To allay Cain's fears of being ſlain, God aſſures him that he meant to preſerve him alive as a monument of his indignation at murder, to deter mankind from ſuch horrid wickedneſs; that if any one ſhould kill him, he ſhould be puniſhed in a very high degree; and, to confirm the whole, ſet a mark upon him, to prevent any from ſlaying him. What this mark was is not ſaid; ſome think God ſtamped his forehead with ſome mark of infamy; others, that he blaſted his face with lightning from the Shechinah; others, that his whole body, but eſpecially his head, was immediately ſtruck with ſuch an inceſſant ſhaking, as made him a terror to himſelf and to all others.

16 *And Cain went out*, &c.] That is, he went out from the place where God then reſided in the ſymbol of his preſence, and dwelt in the land a *fugitive*, which the original word ſignifies, becauſe Cain wandered up and down in it a vagabond and outcaſt; continuing in no one place in it, his body and mind being reſtleſs and uneaſy. Some are of opinion that it was called "Nod," becauſe in every place where he went, the earth ſhook under him, and men ſaid, depart from living here, this is he that ſlew his brother.

23 *And Lamech ſaid unto his wives*, &c.] The occaſion of this ſpeech not being related, makes it impoſſible to determine the preciſe meaning of it, nor is it of great importance for us to know it. Some have conſidered this as a piece of poetry, compoſed by Lamech, to be ſet to muſic by his ſon Jubal, and performed before his wives in praiſe of his greatneſs. Others have imagined, that his wives' clamorous altercations had ſo vexed Lamech, that he commands them to be ſilent; and tells them, that their contentions had been ſo hurtful to him, when old and young, that in marrying them he had ſlain a man to his wounding, and a young man to his hurt. Others are of opinion, that the deſcendants of Cain had lived in perpetual fears that ſome of the family of Adam might ſome time take revenge upon them for the death of Abel, whom Cain had wickedly and inhumanly ſlain; and that Lamech here endeavours to reaſon his family, and particularly his wives, out of their fears, in ſuch words as theſe: "Have I killed a man to my wounding, and a young man to my hurt, as Cain did? No; I have done no injury to any of the other family." If God promiſed to preſerve Cain, and threatened powerful vengeance on any who ſhould kill him, much more will he preſerve us, and inflict ſeventy and ſeven-fold vengeance on any who ſhould ſlay Lamech, or any of his houſe.

26 *Then began men to call on the name of the Lord.*] That is, the profeſſors of the true religion, deſcended from Seth or others, ſeeing the impiety and wickedneſs that abounded among the Cainites, began now to meet more frequently, and in larger aſſemblies, for the public and ſolemn worſhip of God on the ſabbath, and on other occaſions; to worſhip the name of the eternal and gracious Jehovah, their Creator, Preſerver, and Redeemer; to diſtinguiſh themſelves from the idolatrous family of Cain, and maintain the true religion in the world.

COMMENTARY AND NOTES ON CHAP. V.

1 *This is the book of the generations of Adam*, &c.] This chapter contains an account of the genealogy, age, and death of the patriarchs, who deſcended from him by generation in the line of Seth to Noah, conſiſting of ten generations, or a period of 1656 years; for a particular account of all his deſcendants is not here given, not of thoſe in the line of Cain, nor of the collateral branches in the line of Seth, only of thoſe that deſcended one from another in a direct line to Noah.

3 *And begat a ſon in his own likeneſs*, &c.] Not in the likeneſs, and after the image of God, in which Adam was created; for, having ſinned, he loſt that image, at leaſt it was greatly defaced, and he came ſhort of that glory of God, and could not convey it entire to his poſterity. However, ſome ſuppoſe, that *his own likeneſs*, may as well refer to Seth's likeneſs to his father in piety and virtue; but we humbly ſuppoſe nothing of conſequence can be deduced from it: nor is there any cauſe to imagine that it might not have been applied to Cain and Abel, with as much propriety as to Seth. The word ſeems to agree with the firſt chapter, and imply as much as if it had been ſaid, that, "as Adam was created in the image of God," ſo his ſon, (or poſterity) was formed in his image, a rational, moral, human creature, like himſelf.

5 *And all the days that Adam lived, were nine hundred and thirty years, and he died.*] From the firſt moment he had eaten the forbidden fruit, Adam became liable to death; but nine hundred and thirty years elapſed before it was actually inflicted. During that long interval, Adam, it is reaſonable to believe, had begotten many more children than thoſe recorded by Moſes. By his own baniſhment from Paradiſe, by Cain's murder of his brother Abel, and by the apoſtaſy, idolatry, and wickedneſs of the greateſt part of his offſpring, he had felt in himſelf, and beheld in his poſterity, the fatal

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6 ¶ And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he *was* not; for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah, were nine hundred sixty and nine years: and he died. Before CHRIST 2948.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died. 2448

32 ¶ And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

GENERAL REFLECTIONS on Chap. V.

From the contents of this chapter, we should carefully remark, among other things, that with regard to the genealogy, the first-born of each person is not always mentioned; but such as Noah, the father of the new world, or the age after the flood, to shew which is the purport of this genealogy. Thus we know that Cain was Adam's first-born, and that he had also Abel, and in all probability many other sons, before Seth was born, which was in his one hundred and thirtieth year: and as Adam came into life in full maturity, it cannot be supposed that in the infancy of the world, when the quick multiplication of mankind was so necessary, that he should have only two sons in the space of one hundred and thirty years. Nor is it credible that the rest of the persons here should have lived so long as is here mentioned, before they began to propagate their species. We cannot rationally think that Noah lived five hundred years before he began to do it. What is added, therefore, to each person, "and begat sons and daughters," is equally to be understood of sons and daughters born before the particular person mentioned in this genealogy, as afterwards. Another thing to be noticed with respect to this genealogy, is, that Moses seems to have put down entire years only, without taking notice of odd months or days: for it cannot be supposed that so many persons should have propagated and died all just in even years. These and other important matters being duly considered, will lead us to an acquaintance with the sacred pages, and help to reconcile and unfold many particulars, which appear at first sight to be very mysterious, and beyond our comprehension.

CHAP. VI.

1 *The wretchedness of the world, which provoked God's wrath, and caused the flood.* 8 *Noah findeth grace, being just and upright.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That

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fatal effects of his disobedience. At last, wearied and worn out with a life of affliction and sorrow, he resigns his body to its original dust: while his soul, we may believe was, through faith in the promised Deliverer, raised to the Paradise above, "where there is no more death, neither sorrow nor crying, nor any more pain;" but where mortality is swallowed up of everlasting life.

6 *Seth lived an hundred and five years, and begat Enos.*] Doubtless he had other children before, as we know Adam had Cain and Abel before he begat Seth. But Moses doth not mention them, it being his design to set down only those persons by whom the line of Noah was derived from Seth.

8 *And all the days of Seth were,* &c.] In chap. iv. ver. 26. we are told, that in the days of Seth men began to call upon the name of the Lord; and we are told by the Arabians and Jews, that Seth was a holy man, that he made excellent laws for the regulation of his family; and that before his death, he adjured his children by the blood of Abel, not to mix with the race of Cain, lest God should utterly destroy them.

11 *And all the days of Enos,* &c.] The Arabic writers say he was a prince, and governed his people according to the strictest rules of equity; and that when his end drew nigh, he also sent for his relations, and exhorted them not to mix with the impious race of Cain.

18 *Enoch.*] The Arabians represent him as a very learned man, and a prophet, and skilled in astronomy. The Greeks antiently had the same notions of him: and, according to Eusebius, he was the same person whom they call Atlas.

21 *Begat Methuselah.*] Methuselah lived till the very year of the deluge; whence it is conjectured that Enoch, being a prophet, *Jude* 14. and foreseeing the destruction that was coming upon the earth, immediately after the death of his son, gave him the name of Methuselah, which imports, He dieth, and the emission (viz. of waters) cometh.

24 *Enoch walked with God.*] He was stedfast in a religious course of life; he lived in an habitual sense of the divine presence, and as under the observation and inspection of his omnipotent judge, making it his study to please him, by never swerving from his precepts. He was also admitted into a happy intercourse with his Maker, and had revelations of his will communicated to him, probably by the intervention of angels.

And he was not; for God took him.] That is, he was translated into heaven without dying. The Divine Being, by this signal event, giving

the virtuous men, in that early age, a sufficient proof that there was another life after this; a heavenly Paradise, far remote from this scene of labour and trouble.

27 *Nine hundred sixty and nine years,* &c.] The longest time that any man ever lived. He died but a little before the flood came; being taken away from the evil to come, from that deluge which swept away all mankind, Noah and his family only excepted.

28 *Lamech,* &c.] Not Lamech mentioned chap. iv. he was of the family of Cain: this was descended from Seth.

29 *Called his name Noah,* &c.] Noah signifies rest, and was given by Lamech to his son, because he was to be a comfort and relief in their laborious employments. Some pretend, that Lamech expected that his son was the promised seed which was to break the serpent's head; but the latter part of the verse sufficiently indicates, that this consolation was of an inferior kind: and accordingly the Jewish interpreters expound it, of his helping to make their labour easy in tilling the earth. If we refer the last words of the verse, "the ground which the Lord hath cursed," to the deluge which Enoch had foretold, Noah may be called their comforter, as he was to be the restorer of the desolated world.

32 *Shem, Ham, and Japheth.*] Shem, though Japheth was eldest, is here mentioned first, on account of his dignity, in being preferred by God before his brethren; and as God often gave demonstration that he would not be confined to the order of nature in the disposal of his favours, but frequently bestowed them upon the younger children; so the scriptures as frequently overlook the seniority of their birth, and hath respect principally to their excellence. Thus Abraham is mentioned before Nahor and Haran, Jabob before Esau, Isaac before Ishmael, and Ephraim before Manasseh.

COMMENTARY AND NOTES ON CHAP. VI.

1 *Men began to multiply,* &c.] When we consider the prodigious length of men's lives, and that they began to beget children as early, and left off as late in proportion as they do now, the number of inhabitants before the flood will appear to be immense. Accordingly, several have shewn, from very moderate computations, that there were at least one hundred thousand millions of souls, that is, near twenty times as many as there are at present upon our earth.

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Before CHRIST 2448. 2 That the ſons of God ſaw the daughters of men that they *were* fair; and they took them wives of all which they choſe.

3 And the LORD ſaid, My ſpirit ſhall not always ſtrive with man, for that he alſo *is* fleſh: yet his days ſhall be an hundred and twenty years.

2469. 4 There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them, the ſame *became* mighty men which *were* of old, men of renown.

5 And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD ſaid, I will deſtroy man whom I have created from the face of the earth; both man, and beaſt, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 ¶ But Noah found grace in the eyes of the LORD.

2448. 9 Theſe *are* the generations of Noah: Noah was a juſt man *and* perfect in his generations, *and* Noah walked with God. Before CHRIST 2448.

10 And Noah begat three ſons, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them; and, behold, I will deſtroy them with the earth.

14 ¶ Make thee an ark of gopher wood; rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

15 And this *is the faſhion* which thou ſhalt make it *of:* the length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark

2 *The ſons of God*, &c.] We underſtand by this term the children of Seth, and, by the daughters of men, the daughters of Cain, who were immerſed in wickedneſs, and abandoned to every vice. Hence the ſenſe of the verſe will be, that the children of Seth contracted an alliance with the daughters of Cain, and joined in the univerſal corruption of mankind.

3 *My ſpirit ſhall not always ſtrive with man*] I will not ſuffer my laws and admonitions to be any longer trampled upon. God always conſiders men as moral agents, and therefore he makes uſe of every method that has any tendency to convert a rational being from the evil of his way. This, in the beautiful ſcriptural language, is called, drawing them with the cords of a man, with the bands of love. Theſe are the ſtrings of his Spirit, the ſtruggles of his goodneſs, exerting itſelf in unwearied efforts to reclaim mankind from their extreme folly and perverſeneſs.

Yet his days ſhall be an hundred and twenty years] Though the wickedneſs of man is great, yet I will allow him one hundred and twenty years to repent in.

4 *There were giants*, &c.] The Hebrew word, tranſlated *giants*, means men abandoned to all manner of wickedneſs, as well as ſuch as were diſtinguiſhed by their enormous bulk and ſtature.

5 *That every imagination of the thoughts*, &c.] This is not to be taken ſo ſtrictly, as if not ſo much as one good thought had ever entered into the heart of any man in that age. The worſt man that ever lived had ſome good diſpoſitions, however tranſient and ſhort-lived. But this emphatical deſcription of the antediluvian wickedneſs ſignifies, that mankind were then arrived at the higheſt depravation, both in principle and practice. See parallel inſtances, *Pſalm* xiv. 3. and liii. 4.

6 *And it repented the Lord*, &c.] All things paſt, preſent, and future, lie open at once to the view of the divine mind; and, therefore, that he is immutable in his counſels, and cannot repent, is one of the plaineſt dictates both of natural and revealed religion: for he is not a man that he ſhould repent. So that the expreſſion of God's repenting, grieving, and the like, are only figurative, and adapted to the weakneſs of our comprehenſions; ſignifying not any change in God himſelf, but only a difference in the event with regard to us. Thus good parents and princes, without any change in themſelves, encourage or diſcourage their reſpective children or ſubjects, according as they change their behaviour for the better or the worſe. Thus laws themſelves, which can have no affection, nor change of affection, towards one perſon or another, yet vary their effect, themſelves remaining unvaried. Thus, when it is here ſaid, *God repented*, &c. the meaning is, that he was reſolved to alter his conduct; and as men, when they repent of any thing, endeavour to undo it, ſo was the Almighty determined to deſtroy man, whom he had created; as it follows,

7 *I will deſtroy—both man and beaſt*, &c.] As God had made the beaſts for the ſervice and delight of man, ſo too they muſt periſh with him, as a part of the goods and inheritance which he had forfeited to the giver. Nor can God be charged with injuſtice or cruelty in their deſtruction, ſince, with reſpect to the innocent animals themſelves, it is no more a puniſhment than a natural death; it is only a recalling that temporary breath which God himſelf had given. And as the recalling at that time ſerved to render this example of the divine ſeverity againſt ſin the more ſignal and tremendous to future ages, we may venture to affirm, it anſwered the purpoſes of God's moral government, even better than if he had ſaved them by miracle from the common wreck. And conſidered in this light, it is ſo far from being an imputation upon his juſtice, that it is rather an act of mercy: for whatever tends to reclaim inconſiderate mortals from their infatuation in counteracting the laws which infinite wiſdom has deviſed to raiſe them to happineſs, is an act of goodneſs and benevolence.

8 *Found grace*, &c.] Obtained grace and favour, which is noted to ſhew, that Noah was ſo far guilty of the common corruption of human nature, that he needed God's grace and mercy to pardon him. When pardoned, he was exempted from the general ſentence; and having obtained forgiveneſs through faith, the flood that covered the world had no more power againſt him, than the flame which ſhall diſſolve the elements will have to hurt thoſe who ſhall at laſt be found ſincerely penitent.

9 *Noah was a juſt man*] Noah lived in an age that was entirely depraved; when all fleſh had corrupted its ways, and there were but ſeven perſons beſides himſelf left, who were ſervants of God, and lovers of righteouſneſs: and yet, notwithſtanding this univerſal degeneracy, behold how untouched he ſtood, and what a character he bore! Will any man, after this, pretend that it is impoſſible to withſtand the influence of ill example, and to live up to the principles of religion and virtue among thouſands, and ten thouſand times ten thouſands, that neglect and deſpiſe them?

In his generations, &c.] Theſe words have a very ſignificant meaning. They give us a right notion of the juſtice aſcribed to Noah; that he was juſt, not in an abſolute, but in a comparative ſenſe, namely, that he was a very extraordinary man, conſidering the ſtate of religion and virtue in thoſe times, when the world was ſo univerſally wicked. He was not one of thoſe who kept ſome commandments and broke others; but he was a man of uniform obedience and exact integrity.

11 *The earth alſo was corrupt—and filled with violence.*] The corruption here mentioned is thought to refer particularly to the impiety and irreligion of that age; that men had thrown off all reverence of the ſupreme being; were either groſs idolaters, or quite profane and atheiſtical. And the earth's being filled with violence, plainly points to thoſe notorious acts of oppreſſion and injuſtice that were generally committed or authorized by the great, and even countenanced by the judges, who, inſtead of being redreſſors of wrong, were become the patrons of iniquity; ſo that the world became ripe for deſtruction.

12 *All fleſh had corrupted his way*, &c.] The patience of God did not expire till he ſaw that the wickedneſs of man was grown great upon the earth, and that all fleſh had corrupted his way; nor till it was neceſſary to drown the world to cleanſe it, and to deſtroy mankind to reform it, by beginning a new world upon the only righteous family that was left of all the laſt generation of the old.

13 *The end of all fleſh is come*, &c.] That is, the time of deſtruction is at hand. So the prophet expreſſes himſelf, "The end is come upon my people Iſrael," *Amos* viii. 2.

14 *Make thee an ark*] This was of the cypreſs tree, which abounded in the parts of Aſſyria about Babylon. Alexander built a navy of theſe trees, for that there was great plenty of them in the country of Aſſyria, but a ſcarcity of other timber fit for making ſhips. This wood is ſaid to be very fit for the purpoſe, as being leſs liable to rot than any other timber. For which reaſon the Egyptian ſarcophagi, for preſerving the bodies of their dead heroes, were made of it.

Rooms, &c.] Little cabins, or cells, to ſever the beaſts from the birds, the clean beaſts from the unclean, and to preſerve their ſeveral ſorts of food.

15 *The length of the ark ſhall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.*] According to the common ſtandard of one foot and a half to a cubit, the ark will be four hundred and fifty feet long, ſeventy-five broad, and forty-five feet high. But ſome make it more, every cubit, according to the Egyptian meaſurement, conſiſting of twenty-one inches, and eight hundred and eighty-eight decimals.

16 *A window*] Some underſtand, by this, one great window, which does not exclude other leſſer ones. But others, with more reaſon, underſtand lights in general; nor was this the only uſe of windows, but to give air too to all the creatures in the ark. And it will be hard to conceive how one window could anſwer both theſe ends, eſpecially when we conſider that the ark had three ſtories.

Therefore

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Before CHRIST 2348.

ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

General Reflections on Chap. VI.

This chapter affords much improvement to every attentive reader, and particularly gives an useful admonition to comply with the will of God as graciously revealed to the children of men. "If ye are of me," says our blessed Saviour, "ye will keep my commandments:" thus the same principle is also taught throughout the scriptures. To fear God, and keep his commandments, is the whole [duty] of man. This is the one thing necessary: this is the great and only point we need to regard: this is our light, our life, our support, and the lifter-up of our head. Noah did according to all that God had commanded him, and thereby prepared an ark for the saving of his house. We should observe, that this is mentioned of Noah twice, as it were to raise our attention to such an important lesson of obedience.

CHAP. VII.

Before CHRIST 2349.

1 *Noah receiveth command from God,* 7 *and entereth into the ark with his family and the living creatures.* 10 *The beginning of the flood as soon as they are entered.* 17 *Its continual increase for forty days.* 21 *All flesh is destroyed by it.* 24 *Its duration.*

AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 ¶ And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In

COMMENTARY and NOTES on CHAP. VII.

Therefore these words, chap viii. 6. "Noah opened the window of the ark," as if it had but one, might be better rendered, a window, or one of the windows.

In a cubit shalt thou finish it above.] i. e. When thou shalt have made all the rest of the ark, thou shalt then finish it by making thereto also a cover, which shall rise shelving, in order to throw off the rain: and in such proportion, as that the top of the roof or cover shall rise above the sides of the ark but one cubit, or a foot and a half. Others understand it of the main window, which was to be raised a cubit above the roof the ark.

17 *Destroy all flesh*, &c.] This proves, in the strongest manner, that the deluge was universal.

18 *But with thee will I establish my covenant.*] Made with Noah at this time, though not expressed, that on his making an ark as God directed him, and going into it at his command, he would preserve him whilst building it from the rage of wicked men, and save him in it, and his family, when the flood should come; and that they should come safe out of it, and repeople the world, which should be no more destroyed by a flood; for this covenant respects that after mentioned, chap. ix. the promise of the Messiah, which should spring from him, for the fulfilment of which Noah and his family were spared; and this in every article God would confirm, of which he might be assured from his power, veracity, and faithfulness, and other perfections of his.

And thou shalt come into the ark] When the covenant would begin more clearly to be established, and more plainly to be fulfilled; Noah on the one hand being obedient to the divine will, having built an ark, and entering into it; on the other, God giving him leave, and an order to enter into it, and shutting him in it to preserve him.

Thou and thy sons, and thy wife, and thy sons' wives with thee.] That is, Noah and his wife, and his sons, and their wives, in all eight persons; and eight only, as the apostle Peter observes, 1 *Pet.* iii. 20. By this it appears that Noah's three sons were married before the flood, but as yet had no children.

19 *Two of every sort*, &c.] i. e. Of unclean beasts, chap. vii. 2.

20 *Two of every sort shall come unto thee*, &c.] In the foregoing verse it is said, "two of every sort shalt thou bring into the ark." Which, lest Noah should think impossible, is explained in these words; "they shall come unto thee;" viz. by the care of God who made them, and by instinct moved them to it; or perhaps the ministry of angels was employed in bringing them into the ark.

22 *So did he.*] Though the work of building the ark was laborious, costly, tedious, and seemingly foolish and ridiculous, especially when all things continued in the same posture and safety for such numbers of years together. Noah without doubt was, during this period, the sport and scorn of all those who did not believe what God had foretold. So that it is not strange that this is mentioned as an heroic act of faith in Noah, *Heb.* xi. 7. whereby he humbly went on in the work God had ordered him to do.

1 *The Lord said*, &c.] When the ark was finished and furnished, and the time expired. *Come*, prepare to enter. The invitation comes from within the ark. *Thy house*, thy family; which consisted only of eight persons, Noah and his three sons, and their four wives: each had but one wife. If ever polygamy had been allowed, it must have been now, for the repeopling of the perishing world. *Righteous*, by faith, producing all the fruits of righteousness and true holiness. *Before me*, not only before men and seemingly, but really, and to my all-seeing eye.

2 *Of every clean beast by sevens*, &c.] The distinction of beasts into clean and unclean, with regard to their being eaten, was not established till the giving of the law to the Israelites. But with regard to their being offered in sacrifice, it is evident from this, that it obtained before the flood, and, it is natural to believe, was pointed out by God to mankind, from his first institution of sacrifice. Of the clean beasts Noah was to take *seven seven*, as it is in the original, that is, seven couple; because they were to be offered in sacrifice when he came out of the ark, and were thenceforth to be given to man for food, *Gen.* ix. 3.

3 *Of fowls*, &c.] Of clean fowls: and of the unclean by two; as before of the beasts. *To keep seed alive*, The breed of them.

4 *Yet seven days*, &c.] Within seven days, which time God had allowed to the world as a further space of repentance and accepting of mercy to their souls, though their bodies were doomed to death, whereof Noah doubtless gave them notice.

5 *Lord commanded him.*] Which is repeated, because an instance of his faith and obedience. How free from distraction that mind, which only has to know the will of God, and then to do it!

7 *Noah went—into the ark, because of the waters of the flood.*] Taking his last look of all the multitudes with whom he had lived, how must he be affected at their ruin: a prospect of distress, only supportable by the testimony God gave to the faithful discharge of his duty, in declaring to them, what God in mercy required him to make them acquainted with!

9 *There went in two and two unto Noah into the ark, the male and the female.*] Of themselves, being impressed with an instinct from God so to do; or by the ministry of angels, as observed on chap. vi. 20. there were two of a sort, some think four, and of some seven, or seven pairs.

As God had commanded Noah.] Which respects his own and his family's entrance and the creatures; both were commanded by God, and attended to by Noah, who was obedient in all things.

10 *The waters of the flood were upon the earth.*] That is, they began to be upon the earth; for it continued to rain from hence forty days and forty nights; and still the waters continued to increase, and it was an hundred and fifty days before they began to ebb.

11 *All*

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11 In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heavens were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the ſelf-ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them, into the ark;

14 They, and every beaſt after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ſort.

15 And they went in unto Noah into the ark, two and two of all fleſh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the LORD ſhut him in.

17 ¶ And the flood was forty days upon the earth; and the waters increaſed, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increaſed greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 ¶ And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the dry *land*, died.

23 And every living ſubſtance was deſtroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 ¶ And the waters prevailed upon the earth an hundred and fifty days. Before CHRIST 2349.

GENERAL REFLECTIONS on Chap. VII.

Let us here piouſly reflect, that in the laſt period of the old world, God gives a proof that the whole earth was his, and all that is therein; that every thing exiſted by his will only, and that he could utterly deſtroy the earth, and all the inhabitants thereof, whenever he ſaw fit: and that men might know that this was ſo, he publicly declared, that he would deſtroy all the inhabitants of the earth, and that the manner in which he intended to do it; one hundred and twenty years before he put it in execution, that all ſucceeding generations might know that it was he, even he, that had done it; and from hence let us learn to fear him, before whom all the nations are as a drop of the bucket, and are counted as the ſmall duſt of the balance; yea, even are leſs than nothing, and vanity.

CHAP. VIII.

1 *The waters aſſwage.* 4 *The ark reſteth on Ararat.* 6 *Noah ſendeth out a raven and a dove.* 13 *The earth is dried.* 15 *Noah, being commanded, goeth forth of the ark.* 20 *He buildeth an altar, and offereth ſacrifice, which God accepteth, and promiſeth to curſe the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to paſs over the earth, and the waters aſſwaged;

2 The fountains alſo of the deep and the windows of heaven were ſtopped, and the rain from heaven was reſtrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreaſed continually until the tenth month: in the tenth *month*, on the firſt *day* of the month, were the tops of the mountains ſeen.

6 ¶ It

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11 *All the fountains of the great deep broken up, and the windows of heaven were opened.*] It is to be remembered, that in the midſt of the work of the creation, when God cauſed the dry land to appear, the waters under the heaven were gathered together under one place, *Gen.* i. 9. or, as the Pſalmiſt inſtructs us, that God founded the earth upon the ſeas, and eſtabliſhed it upon the floods, *Pſalm* xxiv. 2. Now the eruption of ſo immenſe a body of water as is laid up in that capacious ſtorehouſe the centre of the earth, (eſpecially when we add to this the other cauſe aſſigned by the hiſtorian, that the waters above the firmament came down to join thoſe below, when the windows or ſluices of heaven opened, and the waters fell upon the earth, not in ordinary ſhowers, but in floods or cataracts) certainly will afford a ſupply ſufficient to effect an univerſal deluge. And ſince the waters, we know, in the time of the chaos, did cover the earth, ſo that nothing of it could be ſeen, till God was pleaſed to make the ſeparation, there is no reaſon to imagine why, upon a proper occaſion, and at the will and for the ſervice of God, they ſhould not be able to reſume their former ſtation, and cover the earth again.

12 *The rain was*, &c.] How ſlowly does the juſtice of God here proceed, but how irreſiſtible. The great rain was God's teſtimony to Noah's meſſages to mankind, and the gradual manner in which it came in the courſe of forty days, without intermiſſion, was God's laſt call to the world to repent; and that mercy which made juſtice move ſo ſlowly, aſſuredly ſtood ready to receive, as at the eleventh hour, every penitent that truly turned to God, and caſt itſelf upon his mercy, through that Mediator firſt promiſed to Adam, believed in by Abel, Enoch, and all the faithful, and ſo long, and ſo much in vain preached by Noah.

13 *The ſelf-ſame day entered Noah*, &c.] On which the flood began: not in the dark, like one aſhamed, or afraid, but when it was clear daylight, in public view of the world.

14 *Every bird*, &c.] The firſt word ſignifies the greater, the ſecond the leſſer ſort of every kind of birds.

15 *They went—into the ark, two and two of all fleſh*, &c.] All living creatures. And would not their aſcending the ark be another call to a careleſs world?

16 *The Lord ſhut him in.*] Shut the door upon him. As the redeemed of the Lord will be at laſt ſhut in with God their Saviour in endleſs bleſſedneſs. Will there be no place of diſtinction for the deſpiſers of the juſtice and mercy of God in that day? Shall the proofs of the flood be known to us, without occaſioning any fears for the indignation which is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men?

17 *The flood*, &c.] That flood of waters which was poured down, *increaſed*, by the acceſſion of more waters from above and beneath.

19 *And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.*] This verſe not only clearly proves the univerſality of the deluge, but alſo fully confutes the opinion, that the face of the earth, before the deluge, was ſmooth, regular, and uniform; and that the rocks and mountains, which every where now appear, are owing to the violent concuſſions which then happened, and are nothing elſe but the ruins and fragments of the old world. That this deluge was not partial, is alſo further evident, becauſe in every part of the known world there are certain records and traditions of it. The Americans, the Chineſe, (the moſt diſtant people of Aſia) and the ſeveral nations of Africa, have each their various and reſpective ſtories concerning it.

20 *Fifteen cubits upward did the waters prevail*, &c.] That is, the depth of the water, on the tops of the higheſt mountains, was twenty-two feet.

COMMENTARY AND NOTES ON CHAP. VIII.

1 *God remembered*, &c.] This expreſſion, when applied to God, ſignifies to regard with pity, compaſſion, and mercy, to take care of, ſuccour, or ſupport; and in this paſſage we may comprehend all theſe benevolent ideas.

4 *And the ark reſted in the ſeventh month.*] That is, in the beginning of May, when the ſummer was making its approach, and the heat of the ſun would help to carry off the waters, and warm the earth.

Upon the mountains of Ararat.] Various have been the opinions with regard to the true ſituation of mount Ararat; but the moſt conſonant to reaſon is, that which places it about the middle of Armenia, near the river Araxes. The Septuagint and Syriac copies, which read, the mountains of Armenia, ſupport this opinion. Joſephus ſays, it was on the Gordycean mountains that the ark reſted; and the Chaldee and Arabic, which read Cardu inſtead of Ararat, confirm his hypotheſis. The benevolence and wiſdom of God appears conſpicuous in his choice of one of the higheſt mountains for the benefit of Noah and the creatures at their coming out of the ark; for the eminences being covered by the waters but a few days, the quantity of ſediment would be inconſiderable, and the earth and vegetables in that ſituation, not much altered or damaged.

5 *In the tenth month*, &c.] This preciſe calculation of time ſhews, that the antediluvians had made their calendar of years, months, &c. though Moſes the legiſlator afterwards reformed them.

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GENESIS, Chap. VII. Ver. 12—22.

The Rain was upon the Earth forty days &c. All in whose nostrils was the breath of life Dies.

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Engraved for The Revd Dr WRIGHT's Complete **BRITISH FAMILY BIBLE.**



Dodd delin. **GENESIS, Chap. VIII. Ver. 18. 19.** *Walker sculp.*

Noah & his Sons, & his Wife, & his Sons Wives, & every Beast, &c. went forth out of the Ark.

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Before CHRIST 2348. 6 ¶ And it came to paſs at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he ſent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Alſo he ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground;

9 But the dove found no reſt for the ſole of her foot, and ſhe returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he ſtayed yet other ſeven days; and again he ſent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: ſo Noah knew that the waters were abated from off the earth.

12 And he ſtayed yet other ſeven days; and ſent forth the dove; which returned not again unto him any more.

13 ¶ And it came to paſs in the ſix hundredth and firſt year, in the firſt *month*, the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried.

15 ¶ And God ſpake unto Noah, ſaying,

16 Go forth of the ark, thou, and thy wife, and thy ſons, and thy ſons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his ſons, and his wife, and his ſons' wives with him.

19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their kinds, went forth out of the ark. Before CHRIST 2348.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beaſt, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD ſmelled a ſweet ſavour: and the LORD ſaid in his heart, I will not again curſe the ground any more for man's ſake; for the imagination of man's heart *is* evil from his youth; neither will I again ſmite any more every thing living, as I have done.

22 While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

GENERAL REFLECTIONS on Chap. VIII.

Let us here learn, from the ſeverity of God's puniſhing a ſinful world, what an odious thing ſin is in his ſight, who is of purer eyes than to behold iniquity. We may here likewiſe ſee the faithfulneſs of God in fulfilling his promiſe to Noah, when at the appointed time he delivered him out of the ark, and placed him ſafe on dry land. Alſo we here find that Noah is not forgetful of God's goodneſs. Humility taught, he could do nothing by which God could be profited, and therefore was thankful for the mercy ſhewn him. He gave the beſt proof he could of his ſincerity; and God was ſo pleaſed with him, that his ſacrifice was acceptable..

CHAP. IX.

1 *God bleſſeth Noah, granting him animal food, but forbidding the eating of blood, and murder.* 8 *God's covenant ſignified by the rainbow.* 18 *The earth is repeopled from Noah.* 20 *He planteth a vineyard, is drunken, and mocked by Canaan, whom he curſeth, and bleſſeth his other ſons.* 28 *His age and death.*

AND God bleſſed Noah and his ſons, and ſaid unto them, Be fruitful, and multiply, and repleniſh the earth.

2 And

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6 *Forty days*, &c.] This interval had elapſed after the tops of the mountains appeared, and was about the end of July.

7 *A raven, which went to and fro*, &c.] The Hebrew ſignifies, It went forth in going forth and in returning; which implies, it fluttered backward and forward, or took its flight from the ark, and returned again. The ſcent of dead carcaſes, Noah knew would draw the raven to ſome diſtance, and that when the waters were ſufficiently abated, he would be ſo much employed in preying as not to return. The Vulgate, Septuagint, and Syriac, render this verſe ſo as to ſignify that the raven went forth and did not return; and Bochart eſpouſes this ſenſe, on the authority of ſeveral famous rabbins, though the Chaldee, Samaritan, and Arabic ſupport the common reading.

8 *From him*, &c.] The Septuagint and Vulgate tranſlation is, after him, applying the word "him" to the raven, which preſerves the connection, and ſhews that Noah ſtaid ſome time after the departure of the raven, before he ſent the dove.

9 *The dove*, &c.] The dove is famous for flying far; and being fond of feeding upon the ground, it was fit for making further diſcoveries; but finding no reſt for the hollow of her foot, on account of the ſlime, returned to the ark.

10 *And again he ſent forth the dove out of the ark.*] Very probably the ſelf-ſame dove he had ſent out before.

11 *An olive leaf*, &c.] This was probably brought from Aſſyria, a country famous for olive-trees, and might be choſen preferably to any other tree, becauſe the leaves continue green, even under water, and might not be damaged as thoſe of other trees were. This branch was a ſufficient token that the waters were departed from the lower grounds: as the return of the dove was, that the earth was ſtill wet, and covered with ſlime.

13, 14 *In the ſix hundred and firſt year*, &c.] Of Noah's life. The covering, though taken by moſt verſions for the roof, ſeems rather, from the original, to ſignify ſome looſe covering beſides, like that of the tabernacle, which is expreſſed by the ſame Hebrew word: and the uſe of it might probably have been to hang over, and defend the windows of the ark.

15 *Go forth of the ark*, &c.] Thus ended Noah's long and melancholy confinement, being the ſpace of a ſolar year's reſidence in the ark.

20 *Clean beaſts*, &c.] This is ſo far from proving that the diſtinction between clean and unclean beaſts was made prior to the Moſaic law, that it ſtrongly confirms the contrary. For if Moſes, in his compendious manner, intended to inform the Jews what beaſts were ſacrificed on this occaſion, he could not do it more briefly nor more plainly, than by naming them clean or the contrary. For the aſſociation of ideas acquired by the law would immediately bring to their minds the ſpecies that muſt have been offered.

21 *The Lord ſmelled a ſweet ſavour*] From the purity of the intention, not from the ſacrifice itſelf; his juſtice was ſatisfied, and the earth purged from ſinful men and their corrupt manners, and, in a ſpiritual ſenſe, ſweetened.

Neither will I again ſmite any more, &c.] Referring to the deſtruction of the earth by a general conflagration; as if he had ſaid, I will no more deſtroy the earth or its inhabitants by a flood, becauſe I will, at the final doom, deſtroy it by fire. Dr. Young has judiciouſly cenſured both the cavillers at, and the ſupporters of the univerſality of the deluge. To the firſt he oppoſes the oracles of God, after the manner of our Saviour, who ſays, "If they will not hear Moſes, or the prophets, neither will they be perſuaded, though one roſe from the dead." The ſecond he ſeverely reproves, for adopting the vain learning of the ſchools, who to diſplay their erudition, drew forth the artillery of natural cauſes in ſupport of the divine revelation, which ſupplies ſceptics with weapons to beat down the fundamentals of religion, that muſt ſtill reſt on its own eternal baſis, authority from God. However, not to omit giving ſome of the ſtrongeſt arguments in favour of the univerſality of the deluge, we ſee the largeſt mountains of the earth in almoſt every part of it, abounding with ſhells, and ſkeletons of ſea-fiſh, and ſea-monſters of all kinds, and exhibiting inconteſtible monuments of the ſpoils of the ocean every where; ſecondly, if it was not to be univerſal, where was the occaſion of an ark, the repoſitory of all then living, ſince Noah might as well have been inſtructed to retire to ſome country where the flood was not to have prevailed? The beaſts might have ſaved themſelves by flight into remote continents, and the birds of the air might have fled to the remote dry grounds; but, indeed there are ſo many rational proofs for the univerſality, and ſo few for the partial flood, that divine authority ſtands in need of no ſupport.

22 *While the earth remaineth*, &c.] In the original, "As yet all the days of the earth, and of ſowing and harveſt." The ſenſe of this verſe is, that as, during the former year, there had been neither reaping, ſowing, nor any deſtination of the ſeaſons, and the day differed but little from the night, while the rain continued; the world ſhould not be ſubjected any more to a ſimilar calamity, but that it ſhould be deſtroyed by the general conflagration.

COMMENTARY AND NOTES ON CHAP. IX.

1 *And God bleſſed Noah*, &c.] The bleſſing pronounced upon Noah and his poſterity, is renewed by this vaſt grant, no leſs than univerſal poſſeſſion and dominion of the new earth; the flood was the forfeiture and penalty for non-allegiance, whereas by this renewal of leaſe and tenure, the curſe on the old territory of man was fully accompliſhed, and man made a free tenant again, the Almighty ſtill reſerving to himſelf the clauſe of ſervice and obedience, from the date of the flood.

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Before CHRIST 2348.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be you fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: Before CHRIST 2348.

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan. 2347.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

20 ¶ And Noah began *to be* an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

27 God

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3 *Every moving thing that liveth, shall be meat for you,* &c.] In this general grant there were implied exceptions as appears by the law of Moses afterwards, who forbad the use of several moving things: this was, however, the first grant of animal food to man, either to shorten his duration with respect to age, or to cut off gradually the over stock of animals, subsequent from their future propagation; or as more nutritious food, substituted to supply the deficiency of the fruits of the earth, and to retrieve the enfeebled radical moisture of men, arising from an esculent food.

4 *But flesh with the life thereof,* &c.] These and the foregoing precepts, are general interdicts, not only with regard to the wanton infringements before the flood, but preliminary to future violations on the animal species; for it may be supposed that men sported with the animal creation; and departing from the allotment of esculent food, made excursions on the creatures, which this divine institution guards against, confining them to a proper use of animal food. The Tartars, Indians, and other wild savages, break in upon this wise fundamental to this day. The precept is also written or delivered to inspire a due sense of tenderness to the blood of the animals, as the grand preservative against murder, with all its train of human sacrifices, which, notwithstanding this institute, prevailed in the world soon after, and still subsists among several barbarous nations.

5 *And surely your blood,* &c.] This, in the Hebrew, is "for surely," as an inference implying the commutation of blood for blood reciprocally.

6 *In the image of God,* &c.] Murder is the most heinous sacrilege, because, of all things in the world, nothing is more sacred, nothing stamped with more lively characters of the divinity, than man. Murder is an act of high treason against the divine majesty, whom man represents in this lower world.

13 *I do set my bow in the cloud,* &c.] When the covenant is with the whole race of mankind, and so the sign of the covenant to serve only for a remembrance, that sign may be either a moral duty, or a natural phenomenon. This was the case of God's promise in the text. Here the Almighty made a natural and beautiful phenomenon, seen over the whole habitable world, the token of that covenant. It is wonderful to consider how this matter has been mistaken. Perhaps the word "set" did not a little contribute to it: the expression being understood absolutely, when it should have been taken for the qualified sense of setting for a token; and in this sense, and only in this sense, the bow was then first set in the cloud. Burnet supposing the Phenomenon of the rainbow did not exist before the flood, says, "It could not be a token of God's covenant, because being a common appearance, it would have given no extraordinary assurance of security." Tindal asserts, "Perhaps, not knowing the natural cause of the rainbow, occasioned that account we have in Genesis of its institution. God's appointing the rainbow to be a token, for perpetual generations, of his covenant with mankind, is called his institution of the rainbow." The words shew, this author took it for granted, that Moses represents God as then first setting his bow in the clouds. But this is founded in gross ignorance, of the nature of simple compacts and promises, in which the only security for performance is, the known good faith of the promiser. But in the case before us, the most novel, or most supernatural appearance, could add nothing to their assurance, arising from the evidence of God's veracity. As, on the contrary, had the children of Noah been ignorant of this attribute of the Deity, such an extraordinary phenomenon could have given no assurance at all. For what then, served the rainbow? For the wise purpose so well expressed by the sacred writer, "for a token of the covenant," that is, for a memorial or remembrance of it throughout all generations; a method of universal practice in contracts of all civilized nations.

20 *And Noah began to be an husbandman,* &c.] The word which we translate "began," signifies also "continued;" and the true sense is, Noah continued to be an husbandman; that is, he returned to the occupation he followed before the flood.

21 *And he drank of the wine,* &c.] It has justly been observed, that the word which we render "drunken," does not absolutely imply a great degree of intoxication, but only that he was discomposed, or heated by the liquor. And with regard to his being uncovered, the loose dress of those times rendered it easy for the wind, or any slight movement of the body, to expose those parts, which nature teaches us to conceal.

22 *And Ham, the father of Canaan, saw the nakedness,* &c.] Interpreters are divided with regard to the crime of Ham; but that which seems most consonant to reason is, that seeing the nakedness of his aged father, he made him the subject of his wanton mirth and raillery. Some are of opinion that Ham's crime consisted in committing incest with his father's wife; as the scripture phrase, to see or uncover his father's nakedness, signifies to lie with his father's wife. He supposes that Ham took the opportunity of his father's drunkenness, to execute his wicked design; that his brethren, having surprised him in the act, threw their garments over him and his accomplice, and then went and gave an account to their father of all they had seen: that Noah, highly enraged at this base action, ordered that Canaan, the issue of that incestuous commerce, should be wholly deprived of the inheritance. The text may be explained easily, if we consider the passage as a prophecy, which Noah then uttered, in order to mortify his wicked son, by foretelling that his violation of filial duty, would be retaliated upon him in the wretchedness and degeneracy of his children, particularly of Canaan's race. Nor will this appear at all forced, when it is considered that the words in the original are only "cursed Canaan," as much as to say, ah, wretched, ill-fated Canaan! "A servant of servants shall he be unto his brethren."

26 *Blessed be,* &c.] If we refer the word "blessed," directly to Shem, as the word "cursed," is to the father of Canaan, the words may be rendered, "blessed of Jehovah, my God, be Shem;" or, if we follow our own translation, we may observe the patriarch does not say, "blessed be Shem," as he said, "cursed be," &c.

for

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Before CHRIST 2347. 27 God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem: and Canaan ſhall be his ſervant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

GENERAL REFLECTIONS on Chap. IX.

We cannot help inſerting here, the following practical remarks. It is one excellence of the holy ſcriptures, as well as a mark of their veracity, that they relate the frailties of good men, ſo as to make them an uſeful example of inſtruction to us, in all circumſtances. In the ſcriptures we find no flattering and extravagant praiſes of its worthies, no abſolute perfection is attributed to them, their faults are recorded as well as their virtues. Noah, we learn, had kept himſelf undefiled from all the pollutions of the old world; it is recorded of him, that even God himſelf ſaid to him, "Thee have I ſeen righteous before me in this generation." But we here find him giving way to intemperance, and overcome with wine. Uſeful example to us of perpetual caution, and to keep a conſtant guard over ourſelves, leſt, when we think we ſhall ſtand, we may ſhamefully fall. Inſtructive example too, of the deceitfulneſs of ſtrong drink, and how unawares it intoxicates and overthrows all the powers of the human reaſon; and of conſequence how much it behoves us to be upon our guard againſt its enticements; and that we "look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itſelf aright. for at the laſt it biteth like a ſerpent, and ſtingeth like an adder." Its fatal miſchiefs ſteal upon us like a treacherous enemy, unnoticed and unmaſked: Who hath woe? (ſays the wiſe man) who hath ſorrow? who hath contentions? who hath babblings? who hath wounds without cauſe? They that tarry long at the wine. It maketh the eyes to behold ſtrange women, and the heart to utter perverſe things.

We may further obſerve in this place, that the ſcriptures never mention any wickedneſs, without remarking the deceitfulneſs of ſin; that it never gives us what it promiſeth us, but the direct contrary. We have already ſeen how much all Cain's hopes and expectations from the murder of his brother failed him; inſtead of honour, and praiſe, and pleaſure, and ſatisfaction, which it promiſed him, it gave him nothing but diſgrace, and want, and trouble, and anguiſh of mind, and bitterneſs of ſoul. Noah expected pleaſure, joy, and gladneſs of heart, from indulging in wine, but found himſelf thereby, made a deriſion to his children, and experienced diſguſt, and ſhame, and anguiſh.

It is a great truth, and the holy ſcriptures inculcate it, that ſin always brings its puniſhment in its conſequences, and that it never profiteth: "When ye were the ſervants of ſin, what profit had you?"—We ſhall always find that ſin will beguile us, and produce the contrary of what it promiſeth us.

CHAP. X.

1 *The generations of Noah.* 2 *The ſons of Japheth.* 6 *The ſons of Ham; Nimrod the firſt monarch;* 15 *Canaan's deſcendants, and their ſettlement.* 21 *The ſons of Shem.*

NOW theſe *are* the generations of the ſons of Noah, Shem, Ham, and Japheth: and unto them were ſons born after the flood.

2 ¶ The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras. Before CHRIST 2347.

3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

5 By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan.

7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the ſons of Raamah, Sheba, and Dedan.

8 And Cuſh begat Nimrod: he began to be a mighty one in the earth. 2128.

9 He was a mighty hunter before the LORD: wherefore it is ſaid, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of the land went forth Aſſhur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Reſen between Nineveh and Calah: the ſame *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathruſim, and Caſluhim, (out of whom came Philiſtim,) and Caphtorim.

15 ¶ And Canaan begat Sidon his firſt born, and Heth,

16 And the Jebuſite, and the Amorite, and the Girgaſite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon as thou comeſt to Gerar unto Gaza; as thou goeſt unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Laſha.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem alſo, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem, Elam, and Aſſhur, and Arphaxad, and Lud, and Aram.

23 And

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for men's evil ſpringeth from themſelves, but their good from God. The Lord being called the "God of Shem," intimates he would be ſo in a particular manner; and accordingly, the church of God was among the poſterity of Shem for many generations; and of them, *Rom.* ix. 5. as concerning the fleſh, came Chriſt.

27 *God ſhall enlarge Japheth*] That is, God ſhall enlarge the bounds of the countries poſſeſſed by the children of Japheth; a prediction which was fully accompliſhed; for not only Europe, but Leſſer Aſia, Media, part of Armenia, Iberia, Albania, and the vaſt regions towards the north, antiently inhabited by the Scythians, but now by the Tartars, fell to the ſhare of his poſterity.

He ſhall dwell in the Tents of Shem, &c.] That is, ſome of the countries of Shem ſhall be poſſeſſed by the deſcendants of Japheth, a prediction fully accompliſhed, when the Medes and Babylonians overthrew the Aſſyrian empire, and the Greeks and Romans conquered that part of Aſia belonging to Shem.

COMMENTARY AND NOTES ON CHAP. X.

1 *Generations*, &c.] It is to be obſerved, that though this chapter be placed before the eleventh, yet, in order of time, it ought to follow; for the foundation of Nimrod's kingdom, and the diſperſion of mankind through the different regions of the earth, are facts poſterior to the confuſion of Babel, in chap. xi.

This genealogy is of ſingular advantage to confirm the truth of Moſes's hiſtory, by giving an account of the ſucceſſion of mankind from the creation to the flood, and from the flood to his own time; ſhewing from whom all nations were derived, and how they came to be diſperſed. Beſides, by tracing theſe genealogies, we come to know how exactly the predictions in the former chapter, relating to Noah, were fulfilled.

5 *Iſles of the Gentiles*, &c.] We are not to underſtand by the word "iſles," only ſuch countries as are ſurrounded by the ſea, but all ſuch countries as were divided from the land of Canaan by the ſea; for the word which we tranſlate "iſle," ſignifies alſo a country, region, or province.

8 *He began to be a mighty one*, &c.] The original, tranſlated "a mighty one," or powerful, is differently rendered by the antient verſions; the Septuagint tranſlate it "a giant," an appellation in ſcripture, applied to perſons of prodigious ſtature and ſtrength, and likewiſe to ſuch who delighted in martial toils, in barbarity, and wickedneſs. The Chaldee renders the word "a robuſt man." But the Syriac and the Arabic confirm the reading of the Septuagint, and ſeem to include, under the term, the ideas of immenſe ſtature, extraordinary ſtrength, and inſatiate barbarity.

9 *He was a mighty hunter before the Lord*, &c.] That is, he taught the people to chaſe and deſtroy the wild beaſts. And if we conſider that men now dwelt in tents, weakly defended, and conſequently expoſed to the ravages of wild beaſts, we ſhall not be ſurpriſed that Nimrod, by delivering his aſſociates from theſe ſavage enemies, ſhould ſo far gain their affection, that it was an eaſy tranſition to raiſe himſelf from the ſtate in which he was conſidered as their friend and benefactor, to the ſovereign authority. He ſeems to have been a very tyrannical prince, his very name ſignifying a rebel, an apoſtate. He was the founder of the Babyloniſh empire, whence the prophet Micah calls it "the land of Nimrod."

10 *The beginning of his kingdom was Babel*, &c.] We may, by this expreſſion, underſtand either that Babylon was the firſt city that he built, or the capital of his kingdom. He began his reign in the year of the world one thouſand ſeven hundred and fifty-ſeven, and reigned about one hundred and forty-eight years.

25 *Peleg.*

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Before CHRIST 2218. 23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

2247. 25 And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

GENERAL REFLECTIONS on Chap. X.

In the latter part of this chapter, we see the origin of all the different nations now on the earth; which may teach us to look upon all men, of whatever country or nation, however different in manners and customs, with respect, brotherly good nature, and affection. For, in reality, however separated, we are all brethren, as being descended from one and the same stock, or family.

CHAP. XI.

1 *One language in the world.* 3 *The building of Babel interrupted by the confusion of tongues.* 10 *The generations of Shem,* 27 *and of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran, and dieth there.*

AND the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 ¶ And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Before CHRIST 2247.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel: because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ These *are* the generations of Shem; Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. 2346.

12 And Arphaxad lived five and thirty years, and begat Salah: 2311.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber: 2281.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg: 2247.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years and begat Reu: 2217.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug. 2185.

21 And

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25 *Peleg, for in his days was the earth divided,* &c.] Abram was descended from this son of Eber. His name was called Peleg, which implies "division," because about the time of his birth, the great dispersion of mankind, related in the succeeding chapter, happened. From the deluge to Peleg's birth, is that period which the antient poets call the golden age, because then men enjoyed all things in common; and Noah, whom they call Saturn, governed them, not as kings do their subjects, but as parents their children.

27 *Hadoram.*] Some footsteps of this name, it is thought, are preserved in the Drimoti of Pliny, towards the Persian gulf.

Uzal, &c.] This is the name given to Sanaa, the capital of Yaman, by the Jews who dwelt there.

28 *Obal.*] The Arabic pronunciation is Aubal, whose posterity passed the Arabian gulf, out of Arabia Felix, into that part of Africa, called Troglodytica, where we meet with some traces of his name, in the gulf named Abalites, and a great trading town of the same name.

Abimael, &c.] Which the Arabians pronounce Ahimal, i. e. the father of the Mali or Malitæ, a people in Arabia, mentioned by Ptolomy and others. So that Mali is probably the contraction of Abimali, as Salem for Jerusalem.

COMMENTARY AND NOTES ON CHAP. XI.

1 *Of one language,* &c.] The language now universally spoke, is allowed to be the same with that used by Adam, from whom it might easily be communicated to Methuselah, and from him to his grandson Noah, who propagated it among his posterity to this time.

2 *And they found a plain in the land of Shinar,* &c.] The plain here mentioned, is situated on the banks of the Tigris, and is supposed to comprehend the whole country of Eden, the happy seat of man in a state of innocence.

3 *Slime they had for mortar.*] The slime here mentioned, is the asphaltites, or what some authors call bitumen, a kind of liquid pitch. Suidas says, that this cement, being mixed with bricks and small stones, became as strong as iron.

4 *Let us build us a city, and a tower, whose top may reach unto heaven*] Some interpreters are of opinion, that the raising a tower to heaven implies, erecting a temple in honour to heaven, or the heavenly bodies. It has also been conjectured, that this tower was consecrated, by the builders of it, to the sun, as the cause of drying up the waters of the deluge. Others, with better authority, think they began a strong city.

Let us make us a name, &c.] That is, let us render our name famous among future generations, by some monument that may command their admiration. Thus we see ambition was what animated them to undertake this laborious task. They had no sooner fixed on a place to settle in, but they determined to render it remarkable to future ages, by building a strong city, which should be the wonder of the world. Their intention was to settle here, and build an useless monument for fame, instead of replenishing the earth, as was then necessary; and therefore God, in his wisdom, scattered them abroad.

5 *The Lord came down,* &c.] That is, he observed their works, and knew the intention of their hearts.

6 *And now nothing will be restrained from them,* &c.] The true sense is evidently this. And now nothing will hinder them from executing their project, unless I interpose, or rather, they imagine to do as they will.

7 *Let us go down, and there confound their language,* &c.] We have here an account of a transaction which has greatly perplexed the heathen philosophers, namely, how mankind came to speak such a multiplicity of languages. But the sacred historian has cleared up this difficulty, by shewing us that it was effected by the same almighty power, which taught our first parents to speak one tongue in the beginning, and, in after ages, inspired the apostles of our blessed Redeemer, with the gift of many.

8 *And they left off to build the city.*] This structure, however, long remained a monument of human vanity. Herodotus, who viewed the building attentively, tells us, that it was a square of a furlong on each side, and consequently half a mile in circumference. The height was equal to the circumference of the base, and divided into eight towers, built one upon another; but probably what made it appear like eight towers, was, the manner of its ascent, which was a circular, or winding way, carried round the outside of the building to its highest point. This ascent was so very broad, that it afforded room for horses, and carriages to pass by each other, and even to turn: and the towers, which appeared like so many stories, one upon another, were each of them seventy-five feet high, containing many stately rooms, with arched roofs, supported by pillars, which were made parts of the temple, after the tower was consecrated to the worship of false gods.

9 *The name of it called Babel,* &c.] Which is not that tower which was built by Belus, and which perpetuated his name to future ages; for that was a production of great art: whereas this tower of Babel cannot well be imagined to have been any other but a rude, mountainous structure, raised with no great art, by a multitude of untaught, and unexperienced builders.

26 *And*

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Engraved for the Revd
Dr WRIGHT's
Complete British
FAMILY BIBLE

ADAM THE FATHER OF ALL MANKIND

EVE ADAM'S WIFE & MOTHER OF ALL MEN

LAMECH THE SON OF NOAH

JAPHAT THE I SON OF NOAH

BABYLON.

SHEM THE II SON OF NOAH

HAM or CHAM THE III SON OF NOAH

ARPHAXAD THE ELDEST SON OF SHEM

SALAH THE ELDEST SON OF ARPHAXAD

HEBER THE ELDEST SON OF SALAH

PELECH or PELEG THE ELDEST SON OF HEBER

Portraits *of the most* Remarkable Persons *from the* Creation *to the* Building *of* Babel, *with a* Plan *of the* City *and* TOWER of BABYLON, &c.

Accurately taken from Antique Paintings & Engraved by Royce.

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Before CHRIST 2185. 21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
2155. 22 And Serug lived thirty years, and begat Nahor:
23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters:
2126. 24 And Nahor lived nine and twenty years, and begat Terah:
25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.
2056. 26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.
1996. 27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.
28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.
29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
30 But Sarai was barren; she *had* no child.
1923. 31 ¶ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
1921. 32 And the days of Terah were two hundred and five years: and Terah died in Haran.

General Reflections on Chap. XI.

We may observe, in the above chapter, a remarkable particular: the great decrease of the number of years of man's life after the flood. Many are of opinion, that this proceeded from an alteration in the air, and other natural causes: however, we have reason to think it an act of great wisdom in God. For, had the lives of men been continued to the length they were at first, the earth would, in a course of years, have been overstocked; whereas now, life and death keep nearly an equal pace with each other. Besides this, it is highly probable, that the great length of the lives of those before the flood made men insolent, and thoughtless of any thing but the present world; and therefore the shortening of the lives of men, without doubt, was an act of great benevolence as well as wisdom, and contributed to make them less vain of their own strength, and to reflect that they were but weak mortal creatures, beings, as it were, of a day.

CHAP. XII.

Before CHRIST 1921.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *He with Lot departeth from Haran.* 6 *He journeyeth through Canaan, which is promised him in a vision.* 10 *He is driven by a famine into Egypt, where fear maketh him feign his wife to be his sister.* 14 *Pharaoh taketh her into his house, but by plagues is compelled to restore her; and sendeth Abram away.*

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
4 ¶ So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.
5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
6 ¶ And Abram passed through the land into the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.
7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.
8 And he removed from thence unto a mount on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.
9 And Abram journeyed, going on still toward the south.
10 ¶ And

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26 *And Terah lived seventy years, and begat Abram*, &c.] This is the first time that we meet with Abram, the father of the faithful, and though he is named first, does not appear to be the eldest, but rather Haran; nay, it seems pretty plain, that Abram was not born until the hundred and thirtieth year of his father's life, for Terah was two hundred and five years old when he died, ver. 32. and Abram was but seventy-five years of age when he went out of Haran to Canaan, chap. xii. 4. and that was as soon as his father died there; and so that if seventy-five were taken out of two hundred and five, there will remain one hundred and thirty, in which year, and not before, Abram must be born: the wife of Terah, of whom Abram was born, according to some Jewish writers, was named Chamtelaah, the daughter of Carnebo; and others call her Amthalai: the Jews say Terah was the first that found out the way of coining money, and that in his days men began to worship images, and that he was the chief of their priests, but afterwards repented; and that he was an idolater, appears from *Josh.* xxiv. 2.

28 *And Haran died before his father Terah*] In his father's presence, before his face, in his life-time, as Jarchi; he seeing him, as Aben Ezra: It does not so much respect the time of his death, that it was before his father, though this is true, as the place where he died, his father being present there, at the time this was.

In the land of his nativity, in Ur of the Chaldees.] Ur, which some translate a valley, was the place of his birth, as it was of Abram's; it was in Mesopotamia, that part of it next to Assyria, being called the land of the Chaldeans. Josephus says, that Haran died among the Chaldeans, in a city called Ur, where, he adds, his grave is shewn to this day. The Jews have a fable concerning the death of Haran: they say that Terah was not only an idolater, but a maker and seller of images; and that one day going abroad, he left his son Abram in the shop, to sell them, who, during his father's absence, broke them all to pieces, except one; upon which, when Terah returned and found what was done, he had him before Nimrod, who ordered him to be cast into a burning furnace, and he should see whether the God he worshipped would come and save him; and whilst he was in it, they asked his brother Haran in whom he believed? he answered, if Abram overcomes, he would believe in his God, but if not, in Nimrod; wherefore they cast him into the furnace, and he was burnt; and with respect to this it is said, "and Haran died before the face of Terah his father," but Abram came out safe *before* the eyes of them all.

COMMENTARY and NOTES on CHAP. XII.

1 *Had said unto Abram*] The Almighty had revealed himself to Abram before his father's death, while he lived in Ur of the Chaldees; but probably it was by a voice, the Shechinah, or symbol of the Divine presence; for Stephen expresly says, The God of glory appeared unto him before he dwelt in Haran, *Acts* vii. 2.

Get thee out, &c.] As the Lord did not shew him whither he was to go, the readiness with which he complied, added to the merit of his faith, as appears from *Heb.* xi. 8. "He went out, not knowing whither he went."

3 *And in thee shall all the families of the earth be blessed.*] This part of the promise is remarkable, as containing the proper end of God's choice, and separation of him and his posterity, and so very fitly made, by the sacred writer, the foundation of the history of God's dispensations to him, and a mark to direct the reader to what they are all ultimately to be referred.

5 *The souls that they had gotten*, &c.] The word rendered "souls," signifies "persons, or servants," and the word translated "gotten," signifies "to secure or get possession of." The sentence, therefore, implies "domestics, or servants." The Jews add, which the text seems to countenance, that these servants were proselyted to the belief of the true God.

6 *The place of Sichem*, &c.] That is, the spot where Sichem was built afterwards. "The plain of Moreh," is the sense of the Chaldee, but the Hebrew signifies, "the oak of Moreh;" the Septuagint read, "the lofty oak," but the Syriac and Arabic, "the oak of Mamre." This place was probably grown with oaks, or remarkable for an exceeding high one. The Samaritan will bear the sense of "the valley of vision," which sense the Vulgate supports, by rendering "the illustrious valley." The faith of Abram is strongly recommended, by his venturing into these parts, which were settled or invaded by the Canaanites, a cruel and savage people.

7 *Unto thy seed*, &c.] Abraham, at his first leaving his father's house, entirely resigned himself to the disposal of heaven, without knowing for certain whither he was to go. When he was come into the land of Canaan, his faith was rewarded by God, with a farther revelation of his will, and he was now told that this was the land which God said he would shew him, and which was to be inherited by his seed.

8 *And called*, &c.] The Chaldee renders these words, "he prayed in the name of God;" to distinguish his addresses and his

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Before CHRIST 1921. 10 ¶ And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land.

11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee.

1920. 14 ¶ And it came to paſs, that, when Abram was come into Egypt, the Egyptians beheld the woman that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's houſe.

16 And he entreated Abram well for her ſake: and he had ſheep, and oxen, and he aſſes, and menſervants, and maidſervants, and ſhe aſſes, and camels.

17 And the LORD plagued Pharaoh and his houſe with great plagues becauſe of Sarai Abram's wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

GENERAL REFLECTIONS on Chap. XII.

We may here ſee that the world was not as yet become ſo corrupt and full of violence ſince the flood, as it had been before. We find in Pharaoh, and afterwards in the caſe of Abimelech, on the like occaſion, a kind of integrity of mind, love of juſtice, even to ſtrangers, and reſpect for the ſacredneſs of the marriage union, even in kings who had power in their hands to do what they would. From this, and Abram's travelling unmoleſted through different countries, we are of opinion, that the Egyptians, and ſeveral other kingdoms, ſtill continued in the worſhip of the true God.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 7 *On a ſtrife between their ſervants they agree to part.* 10 *Lot goeth to Sodom.* 14 *God reneweth his promiſe to Abram.* 18 *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the ſouth.

2 And Abram *was* very rich in cattle, in ſilver, and in gold. Before CHRIST 1918.

3 And he went on his journeys from the ſouth even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.

5 And Lot alſo, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together.

7 ¶ And there was a ſtrife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 *Is* not the whole land before thee? ſeparate thyſelf, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comeſt unto Zoar.

11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt: and they ſeparated themſelves the 1917. one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and ſinners before the LORD exceedingly.

14 ¶ And the LORD ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art northward, and ſouthward, and eaſtward, and weſtward:

15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered.

17 Ariſe, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 ¶ Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

GENERAL

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confidence towards the true God, from thoſe of the ſurrounding idolaters.

10 *Went down into Egypt*, &c.] This kingdom is repreſented as abounding in corn, and capable of relieving others in a time of famine, which no kingdom can do, where agriculture has not been improved by art, and regulated by a civil policy.

13 *Say—thou art my ſiſter*, &c] This action of Abram has been ſeverely cenſured by ſeveral of the antient fathers; but Sarai was in reality his ſiſter, both having the ſame father, though a different mother. The Chaldee renders "becauſe of thee," by "becauſe of thy words."

17 *The Lord plagued Pharaoh*] To prevent abuſe, God inflicted ſome terrible diſtemper upon the king and his court, which is thought to have been of ſuch a nature, that they who were ſeized with it, were rendered incapable to enjoy her, or any other woman. Joſephus ſays Pharaoh was viſited with a plague and ſedition at once, and that in this diſtreſs he had recourſe to the prieſts, who, upon ſacrificing, reported that this calamity was befallen him for the violence and abuſe he deſigned upon the wife of a ſtranger.

Becauſe of Sarai, Abram's wife.] We are apt to imagine, that becauſe Pharaoh clears himſelf of any intention to violate a married woman, he was therefore quite innocent in this matter. But it was an argument of very intemperate luſt, to deſire and ſeize on a ſtrange woman, merely becauſe ſhe was commended for her beauty. He was guilty in taking from a ſtranger his ſuppoſed ſiſter, to make her his concubine, thus breaking all the ſacred laws of hoſpitality.

20 *And Pharaoh*, &c.] Here is no mention made of Abram's reply by way of excuſe, he having doubtleſs been ſenſible of his weakneſs in that particular, and acknowledged the ſame freely, together with the ſpecial favor of the Lord, in managing the whole buſineſs to ſuch an iſſue.

3

COMMENTARY AND NOTES on CHAP. XIII.

4 *And called on the name of the Lord.*] See ch. viii. 12.

6 *The land was not able to bear them*, &c.] This was not ſo much owing to its want of fruitfulneſs, as want of room, it being already ſettled by other nations.

8 *And Abram ſaid unto Lot, let there be no ſtrife, I pray thee*, &c.] How ready was Abram to prevent all kinds of animoſity! To prevent any miſunderſtanding between him and Lot, he propoſes a friendly ſeparation; nor does he propoſe even this, without adding an endearing reaſon, "for we be brethren."

10 *As thou comeſt unto Zoar.*] Zoar was not in the land of Egypt, but at a prodigious diſtance from it. But if we inſert the words, "even as the garden of the Lord, like the land of Egypt," in a parentheſis, then the meaning of the verſe will amount to this; that before the Lord deſtroyed Sodom and Gomorrah, the plain of Jordan was like a delightful garden, well watered, even to the utmoſt ſkirts of the plain, where Zoar was ſituated. But if, with the Syriac verſion, inſtead of Zoar, we read Zoan, the antient ſeat of the kings of Egypt, *Numb.* xii. 22. which ſtood in the ſouth part of it, in a country well watered, the true import of the paſſage will be this; that the plain of Jordan, before the Lord deſtroyed Sodom and Gomorrah, was well watered every where; yea, the plain was ſo well watered, that it was like the garden of Eden, or the land of Egypt, and particularly as thou goeſt to Zoan.

13 *Sinners before the Lord*, &c.] Abominably wicked. This is added to prepare the reader for their terrible cataſtrophe, related ch. xviii.

14, 15 *Look from the place*, &c.] Every ſucceſſive revelation given to Abram, was a reward of his piety, and clearer than that which preceded. Thus God marks out the bounds of the land, which he aſſured him ſhould be given to him, and his ſeed for ever; which ſeed ſhould be as the duſt of the earth for number.

COMMENTARY

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GENERAL REFLECTIONS on Chap. XIII.

The above chapter naturally furniſhes us with this reflection, that Love is called, in the New Teſtament, the royal law, the fulfilling of the law, *Rom.* xii. ult. and is accounted one of the two pillars on which hang all the law and the prophets. Jeſus Chriſt himſelf, the light of the world, our true inſtructor, after having told men, "that to love the Lord our God with all our heart, and with all our ſoul, and with all our mind, is the firſt and great commandment," adds, "and the ſecond is like unto it, thou ſhalt love thy neighbour as thyſelf."

What great inducement is here to be kind and affectionate to each other, to avoid ſtrife, contention, and quarrelling, to love as brethren: how inſtructive is Abram's behaviour! Though he was the elder, and might juſtly claim ſome ſuperiority over Lot, yet how nobly and modeſtly does he give it up! "Separate thyſelf, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

What a noble example have we of modeſty and condeſcenſion; to give up what may be our juſt due, for the ſake of brotherly love; to be humble, how great ſoever our ſtation; and to be kind and ſubmitting upon all occaſions!

CHAP. XIV.

1 *The battle of four kings againſt five.* 12 *Lot is taken priſoner.* 14 *Abram reſcueth Lot,* 17 *Is met by the king of Sodom, and bleſſed by Melchizedek, to whom he giveth tithe.* 21 *He reſtoreth the reſt of the ſpoil to the king of Sodom, except the portion of his confederates.*

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of the nations;

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king or Zeboiim, and the king of Bela, which is Zoar.

3 All theſe were joined together in the vale of Siddim, which is the ſalt ſea.

4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto Elparan, which *is* by the wilderneſs.

7 And they returned, and came to Enmiſhpat, which *is* Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the ſame *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar; four kings with five.

10 And the vale of Siddim *was full of* ſlimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. Before CHRIST 1917.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 1913.

12 ¶ And they took Lot, Abram's brother's ſon, and who dwelt in Sodom, and his goods, and departed.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother to Eſhcol, and brother of Aner: and theſe *were* confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants, by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus.

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people.

17 ¶ And the king of Sodom went out to meet him after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God.

19 And he bleſſed him, and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth:

20 And bleſſed be the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 ¶ And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thyſelf.

22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſor of heaven and earth,

23 That I will not *take* from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

GENERAL REFLECTIONS on Chap. XIV.

In this chapter is an inſtance, as there are many in other places, of particulars omitted in Moſes' narration, which are to be underſtood or gathered from the circumſtances. For it is plain, from the laſt verſes, that ſome of the neighbouring people had joined Abram in the purſuit of the kings, although Moſes has not given the leaſt indication of it in the narrative.

CHAP.

COMMENTARY AND NOTES ON CHAP. XIV.

1 *Shinar*, &c.] That is, Babylon; Elaſſar is Syria; Elamis, Perſia; nations of a country inhabited by many nations; perhaps the ſame with that artery ards called Galilee. *Joſh.* xii. 23.

10 *Full of ſlimepits*, &c.] Pits or wells of bitumen, with which the country abounded.

12 *And they took Lot—who dwelt in Sodom*, &c.] Lot being a neighbour of the men of Sodom, and a ſojourner among them, partakes of their puniſhment, he and his family being taken captives, and all his ſubſtance, his cattle, wealth, and riches of every ſort, were carried off by the invaders: and that was a juſt correction of him, for being allured by temporal conveniences, to dwell among ſuch a wicked people.

13 *Abram the Hebrew*, &c.] The word "Heber," rendered "the Hebrew," ſignifies "the ſide," and accordingly the Septuagint tranſlate it, "the ſtranger from beyond the river:" an appellation given by the Canaanites to Abram and his family, from their coming, "from the other ſide of the Euphrates."

18 *Melchizedek*.] Some think it was Shem. But can it be thought that Shem ſhould reign over the children of Ham? Shem's progenitors were known, but Melchizedek's were not, *Heb.* vii. Beſides, Abram paid his tythes to one who was of a different family, *Heb.* vii. 6. conſequently Melchizedek could not be Shem. Some of the antient writers took him for the Son of God, who appeared to Abram in the form of a man; while others ſay, how could the Son of God be a type of himſelf, as the apoſtle plainly tells us Melchizedek was a type of Chriſt. *Heb.* vii. 3. Some ſuppoſe him to be Ham; and others, one of the princes of Canaan, who, on account of his ſingular virtue and piety, was called Melchizedek, that is, king of righteouſneſs, which the Arabic tranſlates as his character, not his name.

King of Salem.] By Salem, moſt commentators, and the Chaldee, underſtand Jeruſalem, which is called Salem in ſcripture. "In Salem, alſo, is his tabernacle, and his dwelling place in Zion." *Pſal.* lxxvi. 2.

He was the prieſt of the moſt high God.] The word "cohen," tranſlated prieſt, ſignifies a high-prieſt, and a nobleman; it was probably borrowed from the Egyptians; the Hebrews having no order of prieſthood before that inſtituted by Moſes. It is uſed here with great propriety to communicate the idea of the dignity as well as ſacredneſs of Melchizedek's character.

20 *And he gave him tithes of all.*] i. e. Abram, as it is explained, *Heb.* xvii. 2. gave Melchizedek, as the prieſt of God, the tenth of all the ſpoil he had taken in the battle, according to the cuſtom of thoſe times, *Gen.* xxxviii. 22. Thoſe tithes were thus conſecrated to God; they were ſet apart for the maintenance of religion, for the relief of the poor, and other pious uſes.

COMMENTARY

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CHAP. XV.

1 God encourageth Abram, who complaineth for want of an heir. 4 God promiſeth him a ſon, and a numerous ſeed. 6 He is juſtified by his faith. 7 The promiſe of Canaan is renewed, and confirmed to him by a ſign and a viſion.

AFTER theſe things the word of the LORD came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward.

2 And Abram ſaid, Lord GOD, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and, lo, one born in my houſe is mine heir.

4 ¶ And, behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir; but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: and he ſaid unto him, So ſhall thy ſeed be.

6 ¶ And he believed in the LORD; and he counted it to him for righteouſneſs.

7 ¶ And he ſaid unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he ſaid, Lord GOD, whereby ſhall I know that I ſhall inherit it?

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

11 And when the fowls came down upon the carcaſes, Abram drove them away.

12 ¶ And when the ſun was going down, a deep ſleep fell upon Abram; and, lo, an horror of great darkneſs fell upon him.

13 And he ſaid unto Abram, Know of a ſurety that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them; and they ſhall afflict them four hundred years; Before CHRIST 1913.

14 And alſo that nation, whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to paſs, that, when the ſun went down, and it was dark, behold a ſmoaking furnace, and a burning lamp that paſſed between thoſe pieces.

18 In the ſame day the LORD made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

GENERAL REFLECTIONS on Chap. XV.

In this chapter we have a clear proof of God's knowing what will come to paſs through all times; and that however much the affairs of the world may ſeem to be ordered and governed by the inhabitants of the earth, yet that God's providence ſuperintends and directs in all. Here we have the ſtate of a particular nation marked out for four hundred years to come, and diſtinguiſhed by very remarkable events, of which there were then no appearance. It is the incommunicable character of God, to ſee into futurity. In the ſcriptures we often find him challenging the falſe deities to foretel what is to come: "Shew the things that are to come hereafter, that we may know ye are gods," *Iſaiah* xli. 23, &c.

We may likewiſe further obſerve, that theſe events came to paſs ſeemingly by accident, and in the natural courſe of things, though it is plain God ordered them; and therefore we have reaſon to conclude, that God at all times, and in all countries, and even families, does order thoſe frequent changes, revolutions, and events, which happen to them, as beſt ſuits with the purpoſes of his infinite wiſdom and goodneſs, though they all ſeem to us to happen by natural cauſes, and as it were by chance.

Thus we may obſerve, that the ſeed of Abram were not, nor did they return into the land of Canaan, till it became fit, in the wiſdom of God's providence, or government of the world, to puniſh the iniquity of the Amorites, then come to ſuch a height, that it was not conſiſtent with God's wiſdom or juſtice to ſuffer them to go any longer unpuniſhed.

CHAP.

COMMENTARY AND NOTES ON CHAP. XV.

1, 2, 3, 4 *Fear not, Abram,* &c.] After the gracious and repeated aſſurances of a numerous poſterity, Abram was now grown uneaſy at his wife's barrenneſs, and his own want of iſſue to inherit the promiſes. Accordingly, we find him diſturbed with thoſe apprehenſions; and that God, to remove them, appeared to him, in a viſion, and ſaid, "Fear not, Abram, &c." That his fears were not occaſioned from any apprehenſions of danger from the nations among whom he was ſettled; but ſolely for the reaſon aſſigned, is evident, as appears from the words immediately following. For Abram being thus encouraged to tell his grief, confeſſed it to be for want of iſſue, and for that he ſuſpected the promiſed bleſſings were to be inherited by his adopted children, the ſons of his ſervant Eliezer of Damaſcus.

9 *And he believed,* &c.] Though his wife had been long barren, was very much advanced in years, and it was contrary to the courſe of nature for him to expect children; yet, againſt hope, he believed in God; and on account of the ſtrength of his faith, which had ſo many objections to weaken it, he ſhewed he had a true idea of the divine veracity and omnipotence; and it was pleaſing in the ſight of God.

10 *Divided them,* &c.] St. Cyril, St. Chryſoſtom, and others, aſſert, that the ancient manner of making alliances at this time, was, to divide the victims into two parts, and to lay them on two altars oppoſite each other; after which, the contracting parties walked between, ſignifying, that the party which violated the covenant ſhould be cut aſunder as the victim was. Jeremiah alludes to this cuſtom, chap. xxxiv. 18, 19. and conformed to it by paſſing between the altars in the ſimilitude of a camp. ver. 17.

11 *When the fowls came down,* &c.] The Hebrew, as well as the Septuagint, ſignify, he placed the birds upon the quarters or carcaſes of the victims, in the ſame manner as the ſacrifices in Leviticus are ordered to be covered with fat. The word we tranſlate "drove away," ſignifies, when read according to the Vulgate, "to breathe upon or whiſtle;" and alludes to the cuſtom obſerved in ſacrificing, which was either to play upon the flute, or to ſing an hymn. According to this interpretation, the ſenſe of this verſe is, that Abram placed the birds upon the quarters of the victims, and paſſed between the altars ſinging or playing on the flute, in honour of the covenant which the Lord made with him, by paſſing between the two victims in the form of a camp.

13 *Four hundred years.*] Theſe years muſt be counted from Iſaac's birth; for from the birth of Iſaac to that of Jacob were ſixty years; thence to the birth of Joſeph were ninety; thence to Joſeph's death, one hundred and ten years; thence to the birth of Moſes, ſixty years; and in the eightieth year of Moſes's life the children of Iſrael came out of Egypt. Theſe ſeveral ſums, added together, amount to four hundred years, the time determined by this viſion. Abram was now ſatisfied that the ſeed of his loins was to inherit the promiſes; but Sarai, being uneaſy on account of her ſterility, perſuaded her huſband to go in unto her hand-maid Hagar, the Egyptian. In this ſhe indulged her own vanity and ambition; ſhe would have a ſon whom ſhe might adopt, and ſhe flattered herſelf with being at the ſame time an inſtrument to promote the deſigns of Providence.

16 *In the fourth generation*] Reckoned from Jacob's deſcent into Egypt: Aaron and Moſes were the fourth deſcent from Levi, *Exod.* vi. 16, 18, 20.

The iniquity of the Amorites is not yet full.] Hence we may learn, God is long ſuffering, and infinitely merciful, as well as infinitely juſt.

17 *A ſmoaking furnace and a burning lamp,* &c.] The Hebrew word ſignifies a lamp of fire, or lightning, and is uſed to ſignify the Shechina or divine preſence.

18 *Unto thy ſeed.*] The Lord, for the farther aſſurance of Abram, having inſtructed him in the various fortunes of his poſterity, ver. 13, 14. he more particularly marks out the bounds of the promiſed land, and reckons up the ſeveral nations which then inhabited it. And Moſes, by this anecdote, animates the Iſraelites to undertake the conqueſt of their dominions.

19 *The Kenites,* &c.] Some, for want of obſerving the forementioned diſtinction, both the poſſeſſion and dominion promiſed to the Iſraelites, have taken the Kenites for the deſcendants of Canaan. But what is ſaid of the Kenites, 1 *Sam.* xv. 6. is commonly underſtood of the Midianites, who ſhewed kindneſs to the children of Iſrael by the direction of Jethro, Moſes' father-in-law, *Exod.* xvi. 1. *Numb.* x. 29.

COMMENTARY

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Before CHRIST 1911.

CHAP. XVI.

1 *Sarai being barren giveth Hagar to Abram.* 4 *Hagar having conceived deſpiſeth her miſtreſs, and being hardly treated runneth away.* 7 *An angel ſendeth her back to ſubmit herſelf, and informeth her of her ſon's fortunes.* 15 *Iſhmael is born.*

NOW Sarai Abram's wife bare him no children: and ſhe had an handmaid, an Egyptian, whoſe name *was* Hagar.

2 And Sarai ſaid unto Abram, Behold now, the LORD hath reſtrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

1911. 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her huſband Abram to be his wife.

4 ¶ And he went in unto Hagar, and ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes.

5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee.

6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur.

8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

9 And the angel of the LORD ſaid unto her, Return to thy miſtreſs, and ſubmit thyſelf under her hands.

10 And the angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude.

11 And the angel of the LORD ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* againſt every man, and every man's hand againſt him; and he ſhall dwell in the preſence of all his brethren. Before CHRIST 1911.

13 And ſhe called the name of the LORD that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me?

14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſon: and Abram called his ſon's name, which Hagar bare, Iſhmael.

16 And Abram *was* fourſcore and ſix years old, 1910. when Hagar bare Iſhmael to Abraham.

GENERAL REFLECTIONS on Chap. XVI.

God knows all things; he underſtands what they will be, long before they happen; all the circumſtances of our lives, where we ſhall be placed on the earth, and the bounds of our habitation, are known to him before we are born. We have here, and in ſome of the following chapters, the diſtinguiſhing particulars of Iſhmael, and his deſcendants, to this very day, after the long ſpace of above three thouſand years: for it is to be remarked, that, according to the language of ſcripture, what is ſpoken of the head or founder of any people, muſt be underſtood to be ſpoken of his deſcendants likewiſe, and to be their general character, as well as his in particular.

CHAP. XVII.

1 *God reneweth his covenant with Abram.* 5 *Abram's name is changed in token of greater bleſſings.* 9 *Circumciſion is inſtituted.* 15 *Sarai's name is changed, and Iſaac with the bleſſing of a numerous iſſue, promiſed her.* 23 *Abraham, his ſon Iſhmael, and all his men-ſervants are circumciſed.*

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, ſaying,

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations.

5 ¶ Neither ſhall thy name any more be called Abram, but thy name ſhall be Abraham; for a father of many nations have I made thee.

6 And

COMMENTARY AND NOTES ON CHAP. XVI.

4 *He went in unto Hagar*, &c.] Abram not yet having had any ſpecial aſſurance that the promiſed ſeed ſhould ſpring from Sarai in particular, took Hagar to bed, thinking, perhaps, that God would fulfil his promiſe in this way.

11 *Shall call his name Iſhmael*, &c.] Iſhmael is derived from the Hebrew word *Jiſhma*, "he will hear," and *El*, "God;" which alludes to the words immediately following. The word rendered "affliction," ſignifies a cry or prayer cauſed by affliction: the Chaldee and Arabic render it "a prayer made in affliction;" and Joſephus, that Hagar prayed to God to pity her diſtreſs.

13 *A wild man*] In the original, "a wild-aſs-man," or one reſembling that creature, deſcribed *Job* xxxix. 5, 6, 7. This was fulfilled not only in Iſhmael himſelf, *Gen.* xxi. 20. but likewiſe by the Ituſeens, the men of Kedar, *Job* xxi. 17. and by the wild Arabs or Bedoweens, his deſcendants.

His hand ſhall be againſt every man] Iſhmael lived by prey in the wilderneſs, and his poſterity have continued to infeſt Arabia, and all the neighbouring countries, to this day, with their robberies and incurſions; and it is remarkable that they aſſign the hardſhips of Iſhmael as a reaſon for their juſtification.

He ſhall dwell in the preſence, &c.] The original word ſignifies, to "dwell in tents;" the Scenites formerly, and Bedoweens at preſent, do ſo. This clauſe of the prophecy was fulfilled in the perſon of Iſhmael, chap. xxv. 17. His poſterity likewiſe dwelt in the preſence of all their brethren, and ſtill continue a diſtinct people, and inhabited the country of their progenitors, notwithſtanding the perpetual enmity between them and the reſt of mankind: They were never reduced by the Perſians; neither could the Aſſyrians, Medes, or Macedonians, ſubdue them. Modern travellers ſtill aſſert their depredations and independency.

13 *She called*, &c.] The original ſignifies, ſhe called the name of Jehovah, that ſpake unto her, the God of viſion; for ſhe ſaid, What do I ſee here after the viſion? The vulgar explains the latter clauſe, by rendering it, Truly, I have ſeen the hinder parts of him that ſaw me. The Chaldee paraphraſes the whole thus: She prayed in the name of the Lord, who ſpake unto her; ſaying, Thou art a God that ſeeth all things; becauſe, ſhe ſaid, I began

to ſee, after he appeared unto me. But the Arabic reads, She called the name of God, that converſed with her, Thou art powerful, thou ſeeſt; becauſe, ſhe ſaid, I have ſeen or experienced thy mercy, after I had ſeen affliction. The religion of names was of great conſequence in Egypt; it was one of their eſſential ſuperſtitions; it was one of their native inventions. Thus when Hagar, who was an Egyptian, ſaw the angel of God in the wilderneſs, ſhe called the name of the Lord, that ſpake unto her, *Elroi*, "the God of viſion," or the viſible God; that is, according to the eſtabliſhed cuſtom of Egypt, ſhe gave him a name of honour; not merely a name of diſtinction; for ſuch all nations had, before their communications with Egypt.

14 *The well was called*, &c.] That is, the well of the living viſion.

COMMENTARY AND NOTES ON CHAP. XVII.

1 *Almighty God*, &c.] The Hebrew is *El Shaddai*, from *El*, "God," and *Shaddai*, derived from *ſhin*, put inſtead of *aſher*, ſignifies "who," and *dai*, "ſufficient;" a title aſſuring him, that he was able to perform the promiſe. The Septuagint tranſlate the latter end of the verſe, "Do thou that which is well pleaſing in my ſight, and be blameleſs before me." The Chaldee renders "do thou ſerve," inſtead of "do thou walk;" the Syriac, "do good before me, and be without blot;" and the Arabic, "walk in my obedience," &c.

4 *Father of many nations.*] In a literal ſenſe, the inhabitants of Arabia, Idumea, and Canaan, beſides the tribes, ſprung from his children by Keturah, were the deſcendants of Abram; in a ſpiritual ſenſe, he is the father of the faithful in all nations. See *Rom.* iv. 16, 17. *Gal.* iii. 7.

5 *Neither ſhall thy name be any more called Abram; but thy name ſhall be Abraham*, &c.] If the name Abraham be derived from the Hebrew, it ſhould have been written Abhammon; i. e. the father of a multitude. Others, indeed, derive it from *ab*, "a father," *rab*, "many," and *hammon*, "a multitude;" but then it ſhould have been written Abrahamon. But this objection vaniſhes, if it be derived from the Arabic, where *abu* ſignifies "a father," and *roham* "a multitude." His former name was derived from *ab*, "a father," and *ram*, "high," i. e. a high father.

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Before CHRIST 1911.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings ſhall come out of thee.

7 And I will eſtabliſh my covenant between me and thee and thy ſeed after thee in their generations for an everlaſting covenant, to be a God unto thee, and to thy ſeed after thee.

8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee in their generations.

10 This *is* my covenant, which ye ſhall keep, between me and you and thy ſeed after thee; Every man child among you ſhall be circumciſed.

11 And ye ſhall circumciſe the fleſh of your foreſkin; and it ſhall be a token of the covenant betwixt me and you.

12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations, he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumciſed man-child whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be cut off from his people; he hath broken my covenant.

15 ¶ And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*.

16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah, that is ninety years old, bear?

18 And Abraham ſaid unto God, O that Iſhmael might live before thee!

19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him. Before CHRIST 1898.

20 And as for Iſhmael, I have heard thee: behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly; twelve princes ſhall he beget, and I make him a great nation.

21 But my covenant will I eſtabliſh with Iſaac, which Sarah ſhall bear unto thee at this ſet time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abraham's houſe; and circumciſed the fleſh of their foreſkin in the ſelf-ſame day, as God had ſaid unto him.

24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his foreſkin.

25 And Iſhmael his ſon *was* thirteen years old, when he was circumciſed in the fleſh of his foreſkin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

General Reflections on Chap. XVII.

What a noble example have we, in this chapter, of a ready obedience to God's command! Here is, indeed, a pattern of ſuch obedience, as is truly and rightly due, from all created beings, however exalted, to their great Creator. For it is not only founded in the right of ſovereignty, but in the nature of things; for all created beings whatſoever muſt have leſs of every attribute than their original, and conſequently ought to conclude, that every thing he orders muſt be right, and wiſe, and good.

Though circumciſion was ſo ſevere, ſo painful, and was ſo dangerous an injunction, at Abraham's years, and which undoubtedly he might not ſee the neceſſity of, yet in the ſelf-ſame day that God commanded it, did he ſubmit himſelf unto it. And in this we are taught to be reſigned, under all God's diſpenſations of providence, however grievous they may ſeem; and in every thing to ſubmit ourſelves to God.

CHAP.

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6 *Kings ſhall*, &c.] That is, the kings of the Jews, Iſhmaelites, Idumæans, Midianites, Saracens, Arabians, Babylonians, Egyptians, Africans, Spaniards, and, laſtly, our great king the Meſſiah.

7, 8 *I will eſtabliſh*, &c.] This promiſe contains in it both a literal and a ſpiritual ſenſe, though ſome will have a ſpiritual to be the only one. In the literal ſenſe, it contains a promiſe of the land of Canaan to Abraham and his poſterity; and in this ſenſe it was literally fulfilled, though Abraham was never perſonally in poſſeſſion of it; ſince Abraham and his poſterity, put collectively, ſignify the race of Abraham, and that race poſſeſſed the land of Canaan. Though God tells Abraham, he would give him the land, yet at the ſame time, he aſſures him it would be many hundred years before his poſterity ſhould be put in poſſeſſion of it, chap. xv. 13. A whole country is given to Abraham and his ſeed. Could it poſſibly be God's deſign to place his family in the land of Canaan, till they were numerous enough to occupy and defend it? His poſterity was his repreſentative, and therefore putting them into poſſeſſion, was putting him into it. The giving an heavenly Canaan could not be the literal ſenſe, becauſe an earthly Canaan is the direct, immediate ſenſe of the promiſe. Manaſſeh Ben Iſrael contends for a ſpiritual Canaan, as the literal; but then he holds, that, at the reſurrection, Abraham will ariſe, and take poſſeſſion of the land of Canaan.

11 *And ye ſhall circumciſe*, &c.] The revelations of God to this patriarch were gradual, and the rite of circumciſion could not have been enjoined him, before his going into Egypt; nor, indeed, at any other time than that in which we found it to have been given. Had Abraham borrowed it as an Egyptian rite, he would have been circumciſed in Egypt, or ſoon after his return; for in Egypt it was a perſonal, not a family rite; and thoſe who went into Egypt, either to copy their manners, or to be initiated into their wiſdom, were, as a previous ceremony, commonly circumciſed by the Egyptian prieſts themſelves. Circumciſion was not given to Abraham and his race as a mark of diſtinction and ſeparation from all other people, but what its conſtant uſe made it only fit for, a ſtanding memorial of the covenant between God and Abraham. But though it was not given as a mark of ſeparation, yet it effectually anſwered that purpoſe; for it preſerved the memory, or was a token of a covenant, which naturally kept them ſeparate and diſtinct from the reſt of mankind.

14 *That ſoul ſhall be cut off from his people*, &c.] This expreſſion refers to the parents, who were to be cut off for neglecting, as appears from *Exod.* iv. 24. to perform this ceremony on their children: and this ſenſe is ſupported by the Syriac verſion, which renders, "whoever ſhall not circumciſe, &c." ſhall be cut off; other think it related to the children themſelves, who were to be cut off, unleſs they took care to have this ceremony performed before they were thirteen years of age. By cutting off, is implied an untimely death, which was generally inflicted by God himſelf. See *Lev.* xvii. 10.

15 *Thou ſhalt not call her name Sarai, but Sarah ſhall her name be.*] The word Sarai, in the Hebrew, ſignifies "my princeſs," and Sarah, "princeſs of multitudes."

16—21 The good patriarch was now grown fond of Iſhmael, and reckoned upon him for the inheritor of the promiſes: to correct the miſtake, God gave him a new revelation, in which he is told, that it was not the ſon of the bond-woman, but of Sarah, who was ordained to be heir of the promiſes. But Abraham had ſo long indulged himſelf in his miſtake, and conſequently in his affection for Iſhmael, that he begs God would indulge it too—"O that Iſhmael, &c." And God, in compaſſion to his paternal fondneſs, graciouſly promiſes that the poſterity of Iſhmael ſhould become great and powerful (which we find accompliſhed, chap. xxv.) but that his covenant ſhould be with Iſaac. But this promiſe having been received with ſome kind of doubt, as appears from ver. 17. God was pleaſed to repeat the promiſe of a ſon by Sarah, and even to mark out the time of his birth, according to which ſhe conceived and bare a ſon. The word tranſlated "laughed," is by the Chaldee rendered "rejoiced," and the Arabic confirms this ſenſe by paraphraſing it "laughed for joy." The name of Iſaac alludes to this circumſtance, the Hebrew word for "laughed" being *jitzſhack*, and the Hebrew for Iſaac being *jitzſhack* likewiſe.

22 *God went up*, &c.] The Chaldee renders it, "the glory of the Lord went up, &c." The Syriac, "God was taken up, &c." and the Arabic, "the angel of the Lord was taken up, &c."

23 *In the ſelf-ſame day*, &c.] The faith and piety of Abraham are conſpicuous in his performing this rite the ſame day, notwithſtanding the operation muſt have been both painful and dangerous to a perſon of his age.

25 *Iſhmael was thirteen years old when he was circumciſed.*] And hence Joſephus tells us, the Arabians, deſcended from Iſhmael, did not circumciſe their children till they were thirteen years old.

27 *And all the men of his houſe*, &c.] All the males, whether children or adults, by their conſent, they being before trained up by him in religious exerciſes, were eaſily prevailed upon to follow his example.

COMMENTARY

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Before CHRIST 1898.

CHAP. XVIII.

1 *Abraham entertaineth three angels.* 9 *The promiſe of Iſaac is renewed, at which Sarah laugheth, and is reproved.* 17 *The deſtruction of Sodom is revealed to Abraham,* 23 *who ſtrongly intercedeth for the inhabitants of it.*

AND the LORD appeared unto him in the plains of Mamre: and he ſat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent door, and bowed himſelf toward the ground,

3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant:

4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree:

5 And I will fetch a morſel of bread, and comfort ye your hearts; after that ye ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do, as thou haſt ſaid.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it.

8 And he took butter, and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* old *and* well ſtricken in age; *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old ſhall I have pleaſure, my lord being old alſo?

13 And the LORD ſaid unto Abraham, Wherefore did Sarah laugh, ſaying Shall I of a ſurety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah ſhall have a ſon.

15 Then Sarah denied, ſaying, I laughed not; for ſhe was afraid. And he ſaid, Nay; but thou didſt laugh.

16 And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 ¶ And the LORD ſaid, Shall I hide from Abraham that thing which I do?

18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him?

19 For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the LORD, to do juſtice and judgment; that the LORD may bring upon Abraham that which he hath ſpoken of him.

20 And the LORD ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe the ſin is very grievous;

21 I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD.

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy and not ſpare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: ſhall not the judge of all the earth do right?

26 And the Lord ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the LORD, which *am but* duſt and aſhes:

28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do *it* for forty's ſake.

30 And

COMMENTARY AND NOTES ON CHAP. XVIII.

1 *And the Lord appeared unto him*, &c.] Many are of opinion that it was the Logos, or Son of God, who now deigned to viſit him. The text ſufficiently indicates, that he was eminently conſpicuous from the other two, becauſe Abraham makes his addreſſes to him as chief. Compare chap. xiii. 18. *Iſa.* ix. 6. *Rev.* xix. 12.

3 *Paſs not*, &c.] The epiſtle to the Hebrews ſeems to allude to this inſtance of hoſpitality, and the reward which was the conſequence of it, chap. xiii. 2.

5 *I will fetch*, &c.] The goodneſs and humility of the patriarch are conſpicuous, in his offering little, and in giving much. See ver. 8.

6 *Three meaſures*, &c.] A meaſure weighing about twelve pounds, the quantity of bread muſt have amounted to thirty-ſix pounds, which, with the calf, a great delicacy in thoſe countries, was not only an ample, but likewiſe an elegant entertainment.

8 *They did eat.*] Some qualify this ſentence, by rendering it "they ſeemed to eat."

10 *I will return*, &c.] Many explain this verſe thus: The angels ſaid they ſhould return ſoon, and ſhould then find Sarah pregnant. This occaſioning her ridicule, as expreſſed in the next verſe, they diſcovered themſelves to be angels; and that one of them was ſent to notify the birth of a ſon to Abraham; but the other two to deſtroy Sodom.

12 *Laughed within herſelf*, &c.] Some aſſert, that Iſaac, which ſignifies "Laughter," received his name from Sarah's laughing at the prediction of the angels; but it appears, from the foregoing chapter, he received it from Abraham's laugh, occaſioned by exceſſive joy.

20 *Becauſe the cry of Sodom*, &c.] An old tranſlation illuſtrates this expreſſion thus: "Becauſe the cry of thoſe who are oppreſſed in Sodom," &c.

21 *I will go down*, &c.] The Chaldee paraphraſes it thus: "I will appear, and will judge whether," &c. The Arabic is remarkable, and reads thus: "I will ſend my monitor, or meſſenger to them, that he may ſee whether or no they all do according to their cry, which hath reached my ear." See *Gen.* xi. 7.

22 *Stood before the Lord*, &c.] In the preſence of the angel, who was the word of God, the Son of God, the viſible image of the inviſible God, repreſenting the majeſty of his Father, and acting in his name, the angel who appeared to Manoah, *Judges* xiii. 18. deſcribed in *Iſa.* ix. 6. and ſpoken of in *Rev.* xix. 12. For there were three angels who appeared to Abraham, but only two of them went to Sodom; and he who remained is, in the Hebrew, honoured with the title of Jehovah, the incommunicable name of God. The Chaldee tranſlates the words, "prayed before the Lord."

25 *Judge of all the earth*, &c.] This is a confirmation of what we have aſſerted, ver. 22. It expreſsly confines the ſenſe to that Being, who is the expreſs image of God, who made the worlds, and who, as the writer of the epiſtle to the Philippians aſſerts, thought it no robbery to be equal with God. Theſe dawnings, or faint glimmerings of the incarnation, demand our moſt profound attention, reverence, and adoration; and as the day-ſpring from on high hath viſited us, we ought to ariſe from the death of ſin, and to ſhine in good works; for our light is now come, and the glory of our Lord is upon us, *Iſa.* lx. 1.

26 *If I find in Sodom*] This city is mentioned as the metropolis, and comprehending the reſt of the country of Pentapolis, *Gen.* xiv. 12.

Then will I ſpare, &c.] Not Sodom only, but the whole country.

27 *Who am but duſt and aſhes.*] An humble expreſſion of his meanneſs and unworthineſs in the ſight of God. It carries a plain alluſion to the vile and periſhable materials, out of which the human body was originally compoſed.

COMMENTARY

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30 And he said *unto him*, Oh let not the LORD be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

GENERAL REFLECTIONS on Chap. XVIII.

How urgent and moving is the intreaty of Abraham for the men of Sodom, though, from the corruption of their manners, it may be presumed that he had little society with them; and therefore his was a pure and generous philanthropy, which looked upon all mankind as his friends or brethren.

We may likewise observe in this place, how highly precious and regarded in the sight of God, the good and righteous are, and how much they contribute to the happiness of the world; for it is not only by their just and kind conduct or behaviour in life, that they do good to mankind, but it is probable from the instance before us, that they contribute to avert God's severe judgments from the respective communities they live in. And this, perhaps, may account for God's delay in making examples of cities and kingdoms, which are notoriously wicked. The few righteous mingled among them, who would be involved in their ruin, are so dear to him, that it turns aside his anger, and he cannot do any thing whilst they are there.

CHAP. XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites beset the house, and are stricken with blindness.* 12 *Lot is directed to flee with his family to the mountain, but obtaineth leave to retire into Zoar.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife is made a pillar of salt.* 27 *Abraham seeth the dreadful overthrow.* 30 *Lot retireth from Zoar to a cave in the mountain.* 31 *The incestuous origin of Moab and Ammon.*

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. Before CHRIST 1898.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look

COMMENTARY AND NOTES on CHAP. XIX.

1 *There came two angels*, &c.] These are called men, ch. xviii. 2, 22, on account of the manner in which they appeared. That they were beings of an inferior order to the third, who remained talking with Abraham, we have shewn in the notes on the place just quoted; and, at the same time, have enabled the reader to detect an error of most modern commentators, who roundly assert, that all the three angels went towards Sodom, though we find from this place, that only two came there.

2 *Turn in, I pray you*, &c.] The warm benevolence, and hearty hospitality of Lot, are remarkable, in the importunities which he uses to the angels; and they are the more remarkable, as he was then settled among a people who were insolent on account of their wealth, void of benevolence to men, or piety to God; who were strangers to hospitality, and lost to every principle of virtue. Amidst this sink of vice, Lot remained untainted, receives the heavenly guests with the greatest humanity, and seems not only to have been an exact imitator, but likewise a rival of Abraham's hospitality.

3 *Unleavened bread*, &c.] This shews the haste he was in to accommodate his guests: For bread without leaven in it, was sooner baked than that which had leaven in it.

4 *All the people*, &c.] This shews that their depravity was universal, and had seized not only on all ranks, but likewise on all ages. We need not, therefore, wonder to find, chap. xviii. 32. that there were not "ten righteous persons in the city."

5 *Bring them out unto us*, &c.] The inhabitants were struck with the extraordinary beauty of the divine messengers, and were on that account so furious to infringe the laws of hospitality, and burst through the barriers of virtue.

8 *Behold now, I have two daughters*, &c.] The sacred laws of hospitality, thus attacked by these furious wretches, Lot endeavours to maintain inviolate, even at his own expence; and by an heroic effort of disinterested generosity, offers to sacrifice his own daughters, to preserve the guests, who had taken refuge under the shadow of his roof. Some have, indeed, blamed this action, as carrying the ideas of hospitality too high; and endeavour to excuse Lot, by saying his perturbation was so great, that he spoke unadvisedly; but he is thus vindicated: "Lot made his remonstrance to the multitude, shewing the iniquity of their demand, and the sacredness of the laws of hospitality; adding, that if they remained obstinate, notwithstanding his advice, he would rather subject his daughters to their intentions, than yield up his guests." This proposal required some time for deliberation, and was not to be put in force till the rabble had given their answer; but their answer was perhaps, as Lot expected, such as freed him from exposing his daughters, though he was determined not to give up his guests.

9 *Stand back*, &c.] They who are abandoned to wickedness, are so far from being sensible of their danger, that they are rather enraged against the friendly person who endeavours either to convince them of the nature of their condition, or the consequences of their actions. Thus it happened to Lot; thus it happened to the prophets; thus it happened to our blessed Lord and his apostles; and thus it happened, and will happen, to the ministers of the gospel, who are sent as lambs among wolves.

11 *Blindness*, &c.] This was only a temporary defect of sight, such as is mentioned 2 *Kings* vi. 8.

15 *Take thy wife*, &c.] This illustrates the twenty-fourth verse of the preceding chapter, and demonstrates, that God is no less just than he is merciful.

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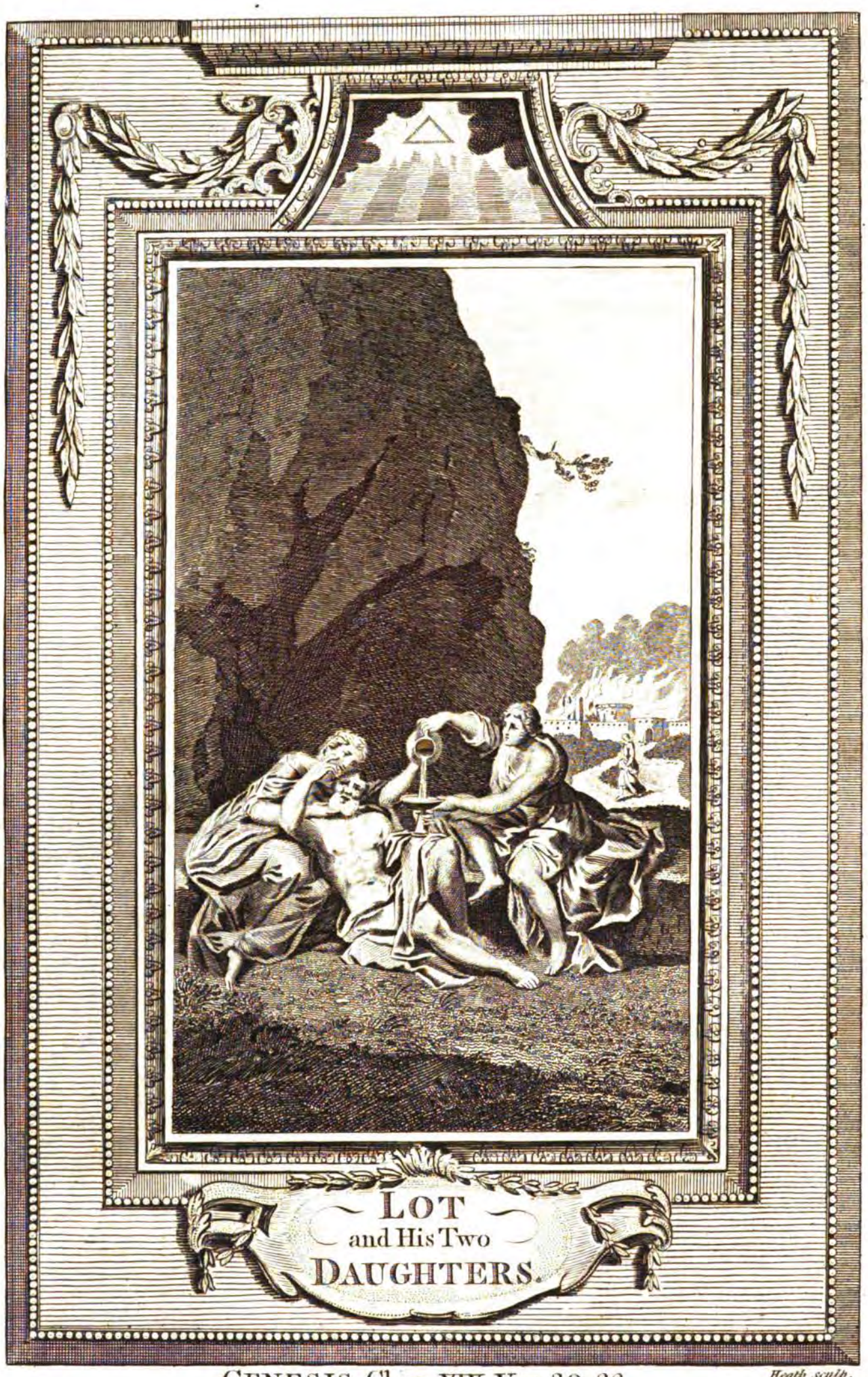

LOT
and His Two
DAUGHTERS.

GENESIS, Chap. XIX. Ver. 30-33. *Heath sculp.*

He dwelt in a Cave, he and his two Daughters; And they made their Father drink Wine, &c.

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Before CHRIST 1898. look not behind thee, neither ſtay thou in all the plain; eſcape to the mountain, leſt thou be conſumed.

18 And Lot ſaid unto them, Oh, not ſo, my Lord:

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life; and I cannot eſcape to the mountain, leſt ſome evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: oh, let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live.

21 And he ſaid unto him, See, I have accepted thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.

22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 The ſun was riſen upon the earth when Lot entered into Zoar.

24 ¶ Then the LORD rained upon Sodom and upon Gomorrah brimſtone and fire from the LORD out of heaven;

25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and ſhe became a pillar of ſalt.

27 ¶ And Abraham gat up early in the morning to the place where he ſtood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the ſmoke of the country went up as the ſmoke of a furnace.

29 And it came to paſs, when God deſtroyed the cities of the plain, that God remembered Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the firſtborn ſaid unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preſerve ſeed of our father. Before CHRIST 1898.

33 And they made their father drink wine that night: and the firſtborn went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe.

34 And it came to paſs on the morrow, that the firſtborn ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo; and go thou in, *and* lie with him, that we may preſerve ſeed of our father.

35 And they made their father drink wine that night alſo: and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were both the daughters of Lot with child by their father.

37 And the firſtborn bare a ſon, and called his name Moab: the ſame *is* the father of the Moabites unto this day. 1897.

38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

GENERAL REFLECTIONS on Chap. XIX.

In the courſe of our preceding remarks, we have ſeen ſeveral ſignal and evident interpoſitions of God in the affairs of the earth, to ſhew mankind that he was the Lord of all; that they depended entirely on him; that he could alter their condition as he pleaſed; that virtue and goodneſs were regarded, protected, and rewarded by him; and that vice was hateful to him, and contrary to his will, and what he would take cogniſance of, and puniſh.

What is related in the twenty-fifth verſe, is another ſignal inſtance, intended to inculcate theſe great truths in the hearts of mankind; and this was wiſely ordered to that end; for by God's acquainting Abraham before-hand with what he purpoſed to do, it was ſufficiently made known, beyond a doubt, in his numerous family, and through them, when diſperſed, to the reſt of the world, that it was, indeed, God himſelf that did it. And Lot being called out from the very place where he had lived for ſome years, the moment before it was deſtroyed, was another corroborating evidence of God's particular ordering of the whole affair; ſo that by theſe means, God, in his great wiſdom, took care that this remarkable deſtruction ſhould not be attributed to any natural cauſes, but to his anger only, that thereby man might be brought to fear him. And this could not but contribute greatly to the keeping alive virtue in the world, and to the reſtraining of vice; particularly, as God ſo ordered it, that the place remained a perpetual witneſs of its own deſtruction.

CHAP.

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22 *Therefore the name of the city was called Zoar.*] The reaſon of its receiving this name, is comprehended in ver. 20. becauſe Zoar ſignifies little.

23 *The ſun was riſen,* &c.] We imagine that this particularly was intended to ſhew that Zoar was near Sodom: and that when God is ſaid to have rained, it might not be thought to be natural, but miraculous, as there were no clouds, commonly mentioned in other great rains.

24 *The Lord rained,* &c.] The brimſtone and fire, in the Hebrew, ſignifying lightning; and the addition of the words "from the Lord," implies, that thunder, or the thunderbolt, attended this dreadful ſtorm; or that the Lord caſt his dart, or bolt, from heaven. As this country abounded in ſlime-pits, it is eaſy to account for the deſtruction of theſe places from this cauſe; a dreadful deſtruction! of which there were ocular proofs remaining, even in latter days.

25 *And he overthrew thoſe cities,* &c.] The ſtorm of thunder and lightning, or, as others think, of liquid fire, which overthrew theſe cities, is thought to have been alſo accompanied with a dreadful earthquake. But, be this as it may, we ſhould learn from hence, that if God ſpared not the old world, but brought in a flood upon the ungodly; and if he, turning the cities of Sodom and Gomorrah into aſhes, condemned them with an overthrow, or, according to St. Jude, condemned them to the vengeance of eternal fire; we need not doubt, but that, as he is in all ages the ſame, a God of juſtice as well as of mercy, no iniquity can ultimately eſcape, for though he does not on every occaſion lay bare his vindictive arm; though he is ſtrong and patient, ſo that he ſeldom whetteth his ſword, and prepareth the inſtruments of death; yet a few of theſe remarkable inſtances of his ſeverity againſt ſin, are ſufficient to convince us, that he hath reſerved the unjuſt, however they may eſcape at preſent, unto the day of judgment, to be puniſhed. Treaſure up theſe reflections in thy remembrance, O reader; recollect them with the moſt ſerious attention, when thou lieſt down, and when thou riſeſt up; when thou walkeſt, receive them as thy companion; when thou talkeſt, liſten to them as thy prompters; and whatever thou doeſt, conſult them as thy directors. Influenced by theſe conſiderations, thy views will enlarge, thy affections be exalted, and thou thyſelf raiſed above the tantalizing powers of periſhing things. Duly mindful of theſe, it will be the ſum of thy deſires, and the ſcope of thy endeavours, to gain the approbation of that ſovereign being, who, at the laſt day, will fill the throne of judgment, and pronounce the deciſive ſentence. Thou wilt ſee nothing worth a wiſh, in compariſon of having his will for thy guide, his glory for thy aim, and his holy Spirit for thy ever actuating principle.

26 *His wife looked back,* &c.] The Jeruſalem Targum ſays, that ſhe was a native of Sodom, and ſhe might, for that reaſon, have been guilty of ſhewing too great an affection for the calamity of her native place, in contradiction to the command given her and her huſband, ver. 17. Some, indeed, from our Saviour's words, *Luke* xviii. 31. infer, that ſhe really turned back, and by that means met with her fate. Commentators are divided in their opinion concerning the words "a pillar of ſalt," ſome take them figuratively to imply a laſting monument of the divine wrath, a laſting covenant, being ſtiled a covenant of ſalt, *Numb.* xviii. 19. others are for taking them in a literal ſenſe. Joſephus ſays, that he ſaw this pillar himſelf. Some of the fathers are for ſupporting this literal ſenſe, which others are for turning into ridicule, imagining the Jewiſh writers might have been impoſed upon by the natives, which a traveller from our own country inſinuates to be poſſible, when he writes, On the weſt ſide is a promontory, near which, as our guides told us, ſtood the monument of Lot's wife; part of which, if they may be credited, is viſible at this day.

31 *In the earth,* &c.] That is, in the land; though ſome take the word in its utmoſt latitude, and repreſent the expreſſion as implying an apprehenſion that the whole human race would be extinct.

32 *Come let us,* &c.] It is no improbable opinion, which has been adopted by biſhop Patrick, and other commentators, that their anxiety to preſerve ſeed of their father, proceeded from an eager deſire after the Meſſiah, who, they might hope, would ſpring from them, their father being a deſcendant of Shem, and a ſon of Abraham's eldeſt brother: and in fact, Ruth the Moabiteſs, who was of the race of the eldeſt daughter of Lot, ſtands in the genealogy of our Lord.

37, 38, *Moab,* &c.] Alluding to the perſon from whom he owned his birth, ſhe called his name Moab; that is, in the Hebrew, "from my father." Ben-ammi, the name given by the ſecond daughter to her ſon, implies, "the ſon of my people."

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CHAP. XX.

1 *Abraham ſojourneth at Gerar, and denieth his wife; Abimelech taketh her, but is reproved of God in a dream, and commanded to reſtore her.* 9 *He rebuketh Abraham, who excuſeth himſelf.* 14 *Sarah is reſtored with preſents after a gentle reproof.* 17 *Abimelech and his houſe are healed at Abraham's prayer.*

AND Abraham journeyed from thence toward the ſouth country, and dwelled between Kadeſh and Shur, and ſojourned in Gerar.

2 And Abraham ſaid of Sarah his wife, She *is* my ſiſter: and Abimelech king of Gerar ſent, and took Sarah.

3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, thou *art but* a dead man, for the woman which thou haſt taken; for ſhe *is* a man's wife.

4 But Abimelech had not come near her: and he ſaid, LORD, wilt thou ſlay alſo a righteous nation?

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart; for I alſo withheld thee from ſinning againſt me: therefore ſuffered I thee not to touch her.

7 Now therefore reſtore the man *his* wife, for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that *are* thine.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid.

9 ¶ Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my kingdom a great ſin? thou haſt done deeds unto me that ought not to be done.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, Surely the fear of God *is* not in this place; and they will ſlay me for my wife's ſake.

12 And yet indeed *ſhe is* my ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother; and ſhe became my wife. Before CHRIST 1898.

13 And it came to paſs, when God cauſed me to wander from my father's houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; at every place whither we ſhall come, ſay of me, He *is* my brother.

14 ¶ And Abimelech took ſheep, and oxen, and menſervants, and womenſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* before thee: dwell where it pleaſeth thee.

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus ſhe was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidſervants; and they bare *children*.

18 For the LORD had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abraham's wife.

GENERAL REFLECTIONS on Chap. XX.

On this chapter, we find Abraham reaſoned, that if there was no awe of religion among them there could be no ſufficient reſtraint from doing any act of injuſtice and cruelty, which tended to the gratification of their appetites. And herein he reaſoned right; for there cannot be any perfect morality expected, where there is no belief of the firſt principles of religion. Thus, as it is agreeable to experience, ſo it has always been the ſentiment of the wiſeſt men in all ages. It is our fixed opinion, that if piety towards God was once taken away, there would be an end of all fidelity, a diſſolution of the bonds of human ſociety, and even of juſtice itſelf, the ſun of all virtues.

CHAP. XXI.

1 *Iſaac is born, and circumciſed.* 6 *Sarah's joy.* 9 *Hagar and Iſhmael are caſt forth at Sarah's inſtance, and by God's direction.* 15 *Hagar in diſtreſs is relieved and comforted by an angel.* 22 *Abimelech's covenant with Abraham,* 33 *who calleth upon the LORD in Beer-ſheba.*

AND the LORD viſited Sarah as he had ſaid, and the LORD did unto Sarah as he had ſpoken.

2 For Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time of which God had ſpoken to him.

3 And

COMMENTARY AND NOTES ON CHAP. XX.

2 *Abimelech*, &c.] This was a name common to the kings of Paleſtine, as Pharaoh was to thoſe of Egypt; it ſignifies, my father the king. The tranſlation here related, is recorded out of the due order of time, as her age and her pregnancy rendered her no fit object to captivate the heart of a ſovereign lover.

3 *But God came to Abimelech.*] He was afflicted with a very dangerous diſeaſe, to reſtrain him from his intended crime; and in a viſion, when his life was deſpaired of, he was forbidden to violate the wife of his gueſt; which he afterwards related to his phyſicians; adding, that God had ſtruck him with the diſeaſe, to prevent his being guilty of adultery.

4 *A righteous nation.*] That is, an innocent people, as they certainly were. See ver. 17, 18. The Septuagint renders, a juſt and an ignorant, &c. which agrees with the Vulgate; but the Arabic applies the ſentence to Abimelech himſelf, tranſlating the words, a chaſte or modeſt man.

6 *For I alſo with-held thee from ſinning*, &c.] The word *for*, renders the ſenſe obſcure, and therefore ſhould be omitted, as it is not in the original.

16 *A thouſand pieces of ſilver*, &c.] The Chaldee explains the ſum given to be a thouſand ſhekels, for the word pieces is not in the Hebrew: now a ſhekel being two ſhillings and four-pence farthing of our money, the whole ſum amounts to an hundred and twenty pounds. The ſenſe of this verſe has very much embarraſſed ſome commentators; but it may be eaſily collected from comparing the antient verſions. The original may be tranſlated, Behold he is to thee a covering of the eyes unto all who are with thee, and with all, and he reproved himſelf. The Vulgate tranſlates, lo, I have given, &c. that ſhall be unto thee a covering of the eyes unto all that are with thee, and whitherſoever thou ſhalt go, and remember thou haſt been detected. The Septuagint, as well as the Vulgate, make the relative agree with the preſent given, rendering, They ſhall be as a reward, or honour of thy face, and to all the women with thee, and always be ingenuous, or ſpeak the truth. The Chaldee conſtrues the relative in the ſame manner, ſaying, It ſhall be a vail of honour, on account of my having ſent for thee, and having ſeen thee, and all that are with thee; and ſhe was rebuked or provoked upon, or by, all that he had ſaid. The Syriac renders, I have granted them to thee, becauſe thou haſt vailed or covered the eyes of all that were with me, and above all things, haſt reproved me. The Arabic tranſlates, I have now given thy brother a thouſand ſhekels, let them be laid out for thee for a beautiful veſture, for all that are with thee, and in all things that are for thy modeſty. From hence we may conclude, that the money, not the brother, was for a covering of the eyes; and that the ſenſe of the verſe is, that Abimelech, by that preſent, acknowledged both the charms and the modeſty of Sarah, and that he gave it with a deſign to make her virtue conſpicuous to all her attendants, at the ſame time he made her a compenſation for the injury he intended.

17 *So Abraham prayed unto God*, &c.] Not being able to requite Abimelech for his favours to him in kind, he interceded with God in behalf of him and his family, which he had the more reaſon to do, as he had drawn him and them into a ſnare, by relapſing into this piece of diſſimulation, after he had ſeen the ill effects of it in a former caſe.

18 *Had faſt cloſed up*, &c.] God had ſmitten them with barrenneſs. Hence Sarah muſt have ſpent ſome conſiderable time at Abimelech's court, otherwiſe the Philiſtines could not have known whether their wives were barren or not: a circumſtance which ſeems to confirm the opinion, that this piece of hiſtory is recorded out of the order of time when it happened. But if the caſe was as others underſtand it, that they were ſtruck with ſuch ſwellings in the ſecret parts, that the men could neither enjoy their wives, nor the women who were with child be delivered, they muſt have been quickly ſenſible of ſuch an alteration.

COMMENTARY AND NOTES ON CHAP. XXI.

1 *Viſited*, &c.] The Chaldee and Syriac render it remembered.

6 God

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HAGAR & ISHMAEL
in the
WILDERNESS.

Maratti pinx.

GENESIS, Chap. XXI. Ver. 17. 19.

The Angel called to Hagar; & she saw a Well of Water; & gave the Lad drink.

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Before CHRIST 1898. 3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 And Abraham circumciſed his ſon Iſaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 ¶ And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me.

1897. 7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking.

1892. 10 Wherefore ſhe ſaid unto Abraham, Caſt out this bondwoman and her ſon: for the ſon of this bondwoman ſhall not be heir with my ſon, *even* with Iſaac.

11 And the thing was very grievous in Abraham's ſight becauſe of his ſon.

12 And God ſaid unto Abraham, Let it not be grievous in thy ſight becauſe of the lad, and becauſe of thy bondwoman; in all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called.

13 And alſo of the ſon of the bondwoman will I make a nation, becauſe he *is* thy ſeed.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her ſhoulder, and the child, and ſent her away; and ſhe departed, and wandered in the wilderneſs of Beer-ſheba.

15 ¶ And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs.

16 And ſhe went, and ſat her down over againſt *him* a good way off, as it were a bowſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Ariſe, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and ſhe ſaw a well of water; and ſhe went, and filled the bottle with water, and gave the lad drink. Before CHRIST 1897.

20 And God was with the lad: and he grew, and dwelt in the wilderneſs, and became an archer.

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife of the land of Egypt.

22 ¶ And it came to paſs at that time, that Abimelech and Phichol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt:

23 Now therefore ſwear unto me here by God that thou wilt not deal falſly with me, nor with my ſon, nor with my ſon's ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned. 1892.

24 And Abraham ſaid, I will ſwear.

25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelech's ſervants had violently taken away.

26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took ſheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham ſet ſeven ewe lambs of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What *mean* theſe ſeven ewe lambs which thou haſt ſet by themſelves?

30 And he ſaid, For *theſe* ſeven ewe lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well.

31 Wherefore he called that place Beer-ſheba; becauſe there they ſware both of them.

32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phichol the chief captain of his hoſt, and they returned into the land of the Philiſtines. 1891.

33 ¶ And *Abraham* planted a grove in Beer-ſheba, and called there on the name of the LORD, the everlaſting God.

34 And Abraham ſojourned in the Philiſtines' land many days.

GENERAL

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6 *God hath made me to laugh*, &c.] The laughter mentioned, chap. xviii. 12. proceeded from diſtruſt, and was the effect of ridicule, but that mentioned in this verſe, proceeded from joy, ariſing from the fruition of a great and unexpected bleſſing. The Chaldee tranſlation confirms this ſenſe, by rendering the words, the Lord has cauſed me joy, every one who ſhall hear it, will rejoice together with me. The Syriac likewiſe paraphraſes it, the Lord has this day given me great joy, &c.

9 *Mocking.*] The original implies laughing, and alludes to Iſaac's name, which ſignifies laughter; and as the verb reſembles the noun ſo much, it may have cauſed the omiſſion of Iſaac, the object of Iſhmael's deriſion or ridicule, which is preſerved in the Septuagint. The Jewiſh doctors imagine, that Iſhmael derided or ridiculed Iſaac, on account of his piety; and as the apoſtle, *Gal.* iv. 29. ſtiles it perſecution, we may conclude, that Iſaac's piety was the continual ſubject of Iſhmael's ridicule, deriſion, or hard uſage.

11 *And the thing was very grievous*, &c.] Our tranſlators have in this verſe adhered to the ſenſe of the Arabic paraphraſe. From hence we may collect, that Abraham was not yet cured of his unreaſonable partiality for Iſhmael, but ſtill reckoned upon him as his ſecond hopes, in caſe any diſaſter or misfortune ſhould happen to Iſaac. This appears from Iſhmael's inſolent behaviour, from Abraham's great unwillingneſs to diſmiſs him, and from God's aſſuring him, in order to make him eaſy, that in Iſaac his ſeed ſhould be called, ver. 12.

14 *And Abraham roſe up early in the morning*, &c.] The behaviour of Abraham towards his ſon Iſhmael, has been repreſented as cruel to the laſt degree. In order to remove the opprobrium that has been thrown upon it, it will be neceſſary to obſerve, that though Iſhmael was called a child in our tranſlation, yet he was really fifteen or ſixteen years old; and that by bread and water, is meant in ſcripture all kinds of proviſion. Theſe obſervations being premiſed, we proceed to aſſert, that it was no difficult thing for any perſon to find a livelihood in this early age of the world; thoſe who had flocks, found ground enough to ſpare in every country, to maintain them; and creatures were ſo numerous, that a perſon who had no flocks, might, in cultivated places, kill enough of all ſorts for his maintenance, and accordingly we find, that Iſhmael choſe to reſide in the wilderneſs, where he became an archer. And it appears from the ſequel, that Hagar met with no great difficulty in providing for herſelf, and her ſon. Jacob was diſmiſſed in the ſame manner from Iſaac, without ſervants or attendants. All the proviſions, therefore, made by parents for their younger ſons in thoſe days, was, the ſending them abroad to acquire an independent ſettlement. Conſequently it is only from our not being acquainted with the cuſtoms of the times, that we imagine Abraham was guilty of a cruel action, in thus diſmiſſing Hagar and Iſhmael. And though wandering in the wilderneſs, till their water was conſumed, had almoſt deſtroyed both her and the child, yet this was no fault of Abraham's, but purely an accident, occaſioned by her miſſing the way.

17 *And God heard the voice of the lad*, &c.] By which it appears that he cried alſo; but whether it was in prayer to God, or through the diſtreſs and miſery he was in, is not certain; and, be it which it may, his cries came up into the ears of the Lord, and he had compaſſion on him, and ſupplied his wants, and delivered him out of his miſerable condition.

19 *God opened her eyes*, &c.] The angel of the Lord met her, ſhewed her a well that was near, and commanded her to take care of the child.

25 *And Abraham reproved Abimelech*, &c.] In theſe hot and dry countries, a well of water was an ineſtimable treaſure, and the digging it a work of prodigious labour, both on account of the rockineſs of the ſoil, and the great depth it was neceſſary to dig before they could find a ſpring.

31 *He called that place Beer-ſheba*, &c.] *Beer* ſignifies "a well," and *ſheba*, both "an oath," and "ſeven," ſo that the name alludes not only to the oath, as mentioned in the text, but likewiſe to the ſeven ſheep given by Abraham, in purchaſe for the well.

32 *They returned into the land of the Philiſtines.*] To that part of it where they dwelt; for this covenant was made in the land of the Philiſtines.

33 *And Abraham planted a grove*, &c.] The ſilence and natural gloom which reign in theſe bowery ſolitudes, diſpoſe the mind to ſerious contemplation; on which account they were choſen, by the pious fathers of antiquity, as their temples, and ſolemn places of devotion.

COMMENTARY

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GENERAL REFLECTIONS on Chap. XXI.

This chapter may also lead us to reflect with great seriousness and attention, on those promises and threatnings, made to us in the gospel, which, though according to our thinking, they are long delayed, and all things continue as they were, from the beginning of the creation; yet were they notwithstanding, as surely to be accomplished, as was the promise of Isaac, which, according to the nature of the thing, to Abraham's thinking, was as long delayed. Though we see things go on in their accustomed manner; though we see men inconsiderate, and not thinking about it; though we even see scoffers who cry out with taunts, Where is the promise of his coming? Yet the day of the Lord may come notwithstanding; when the trumpet shall sound, and the dead shall awake to appear before the judgment seat of Christ; for every one to receive for the things done in his body, according to that he has done, whether it be good or bad. And we have sufficient information from the scriptures, that this great and tremendous day will come, when it is least expected, like a thief in the night, when the world is going on at its usual rate, while men are eating and drinking, marrying and giving in marriage, hurrying in business, immersed in pleasure, fixing their thoughts and hopes on earth, and believing themselves in security.

CHAP. XXII.

Abraham is tempted to offer Isaac. 3 *He giveth proof of his faith and obedience:* 11 *The angel stayeth him from slaying his son, in whose stead he offereth a ram.* 15 *Abraham is blessed again.* 20 *The generation of Nahor, from whom came Rebekah.*

AND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Before CHRIST 1872.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And

COMMENTARY AND NOTES on CHAP. XXII.

1 *God did tempt Abraham*, &c.] It is evident, from the words of Christ, *John* xii. that Abraham was desirous of being acquainted with the manner in which the promise of the redemption of mankind should be effected. The principal intention of this command was, to reveal to Abraham by action, instead of words, the manner of this redemption; yet, as this was a favour of a very high nature, and conferred on Abraham at his earnest request; it was but fit he should himself approve it by some proportionable trial. On this account, therefore, God was pleased by the very manner in which this mystery was revealed, to tempt or try Abraham; where the making the favour itself the trial of his deserving it hath all the superior elegance and beauty which is conceived in the dispensations of divine wisdom only. The very manner in which this reason is recorded, shews it an inferior one: for it is not said that God gave this command to try Abraham, which expresses a principal reason, but, that in giving the command, God did try him, which only implies an inferior one.

2 *Take now thy son, thine only son.*] The order in which the words are placed in the original, gradually increase the sense, and raise the passions higher and higher. Take now thy son, thine only son, whom thou lovest, even Isaac: This was to preclude any doubt in Abraham. Abraham desired earnestly to be let into the mystery of the redemption: and God, to instruct him, (in the best manner humanity is capable of receiving instruction) in the infinite extent of the divine goodness to mankind, who spared not his own son, but delivered him up for us all; let Abraham feel, by experience, what it was to lose a beloved son; the son born miraculously, when Sarah was past childbearing, as Jesus was miraculously born of a virgin. The duration too of the action, ver. 4. was the same as that between Christ's death and resurrection, both which were designed to be represented in it; and still farther, not only the final arch typical sacrifice of the Son of God, was figured in the command to offer Isaac, but the intermediate typical sacrifice in the Mosaic œconomy, was represented by the permitted sacrifice of the ram offered up, ver. 13. instead of Isaac.

Land of Moriah.] Conformably to the interpretation given of this command, Abraham calls the land to which he went with Isaac, the land of vision, according Jerom's interpretation; which shews, that the words of Jesus, "Abraham saw my day," evidently allude to this extraordinary circumstance. In a word, Jesus says, "Abraham saw my day;" and Abraham, by the name he imposed on the scene of action, declares the same thing.

Offer him, &c.] The command was only the conveyance of an information by action, instead of words, in conformity to the common mode of conversing in former times; and as it was only the grant of an earnest request, and known by Abraham at the time of imposing, to be such a grant, he could not possibly have any doubt concerning the author of it. The action likewise being mere scenery, and, like words, only of arbitrary signification, it had no moral import; consequently, the injunction in such an action, as it hath not, can in no way affect the moral character of the person commanding; and consequently, this could occasion no mistakes concerning the divine attributes, with regard to God's delighting in human sacrifices.

6 *Abraham took the wood and laid*, &c.] In this was represented another circumstance attending the crucifixion, that of Christ's bearing his own cross.

7 *And Isaac said my father*, &c.] This sentence is the most expressive, and, if we may be allowed the expression, the most voluminous that ever was uttered. Let the tender parent substitute himself in the stead of Abraham, and then he will not only understand, but likewise feel all the pathos comprehended in these few words; words that were echoed by our dearest Saviour, amidst his agony, in the garden of Gethsemane; "Abba, Father," said he, "all things are possible for thee, &c." *Mark* xiv. 36.

9 *Bound Isaac his son*, &c.] The sacred historian has, like the celebrated painter, drawn a vail over the sorrows of Abraham, and the resignation of Isaac; that the imagination of the reader might paint to him more forcibly the struggles of the parent, and the agonies of the son, than it is in the power of language to express. An excellent author has, upon this occasion, presented us with a very pathetic speech to Isaac, to prevail upon him to submit to this sacrifice; but the silence of Moses is abundantly more expressive: Isaac was, at this period, about five and twenty years of age, and his father enfeebled with years; his resignation, therefore, at this time, must certainly have been voluntary; and in this respect he was a strong and exact type of our ever blessed Saviour, who voluntarily laid down his life for us, though no one could otherwise take it from him, *John* x. 17, 18. 1 *John* iii. 16.

12 *Lay not thine hand*, &c.] As by the command Abraham understood the nature of man's redemption; he must know how the scenical presentation was to end. Isaac was made the person, or representative of Christ's dying for us: the Son of God, he knew, could not possibly be under the dominion of the grave. Hence he must needs conclude, either that God would stop his hand when he came to give the sacrificing stroke; or, that, if the revelation of this mystery was to be represented throughout in action, that then his son, sacrificed under the person of Christ, was soon to be restored to life; accounting, that God was able to raise him up, even from the dead, as the author of the epistle to the Hebrews assures us, chap. xi. 19. The law of nature commands us to protect and cherish our offspring: was that transgressed in giving a stroke, whose hurt was presently to be repaired? The law of nature forbids all injury to our fellow creature; and was he injured, who, being thus highly honoured, in becoming the representative of the Son of God, was to share with his father in the rewards of his obedience? Thus it appears, that this command was a mere information by action; and, when regarded in this view, all the arguments against God's giving it to Abraham, are absolutely enervated and overthrown. This interpretation of the command,

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ABRAHAM's FAITH.

Raphael Urbin pinx. GENESIS, Chap. XXII. Ver. 9. *Thornton sculp.*

They came to the place which God had told him of, and Abraham built an Altar, and laid the wood in order, &c.

Before CHRIST 1872. 13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the ſtead of his ſon.

14 And Abraham called the name of that place Jehovah-jireh: as it is ſaid *to* this day, in the mount of the LORD it ſhall be ſeen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the ſecond time,

16 And ſaid, By myſelf have I ſworn, ſaith the LORD, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only *ſon:*

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea ſhore; and thy ſeed ſhall poſſeſs the gate of his enemies;

18 And in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe thou haſt obeyed my voice.

19 So Abraham returned unto his young men, and they roſe up and went together to Beer-ſheba; and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold, Milcah, ſhe hath alſo born children unto thy brother Nahor;

21 Huz his firſtborn, and Buz his brother, and Kemuel the father of Aram,

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begát Rebekah: theſe eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whoſe name *was* Reumah, ſhe bear alſo Tebah, and Gaham, and Thahaſh, and Maachah.

GENERAL REFLECTIONS on Chap. XXII. Before CHRIST 1872.

In this chapter we ſhould obſerve, that, in the greateſt extremities, God will make a ſuitable proviſion for the deliverance and ſupport of thoſe who fear and truſt in him, even as he did to Abraham upon the mount itſelf, when he was in the greateſt extremity, and had no immediate proſpect before him of any deliverance.—And this points out to us the great moral of this paſſage of ſacred hiſtory; namely, that in the moſt difficult duties, we ought to be obedient and reſigned to the will of God; and ſomething ſimilar to the order given to Abraham to offer up Iſaac, as to the ſpirit of it, is commanded us by Chriſt, when he ſays, "He that loveth father and mother more than me, is not worthy of me: and he that loveth ſon and daughter more than me, is not worthy of me," *Matt.* x. 37. that is, he who will not relinquiſh or leave them all; if he cannot, without doing it, profeſs the religion of Chriſt, and live according to his precepts.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchaſe of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the ſame *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. 1860.

3 ¶ And Abraham ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying,

4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a buryingplace with you, that I may bury my dead out of my ſight.

5 And the children of Heth anſwered Abraham, ſaying unto him,

6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our ſepulchres bury thy dead; none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt bury thy dead.

7 And

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for the real ſacrifice of Chriſt, and the proper redemption of mankind. For if the command was an information by action, inſtead of words the proof conveyed in it is deciſive, there being here no room for their evaſion of its being a figurative expreſſion, ſince the figurative action, the original of ſuch expreſſion, denotes either a real ſacrifice, or nothing at all.

Feareſt God, &c.] This was not a ſervile, ſuperſtitious fear, ariſing from narrow ideas of the divine goodneſs and power, but a filial fear, which generated hope in the greateſt extremity, and indicated ſuch a generoſity of diſpoſition, as is better conceived than expreſſed.

14 *Called the name of the place Jehovah-jireh,* &c.] When Iſaac aſked his father, Where is the lamb? he anſwered in the Hebrew, "Elohim-jireh;" which this name alludes to. The anſwer of Jeſus to the Jew in theſe words, "Abraham rejoiced to ſee my day," alludes to this verſe. Jehovah-jireh ſignifies, the Lord ſhall be ſeen. But with what propriety could this name be given to it by Abraham, if, in this tranſaction, he had not ſeen the repreſentation of our Lord's paſſion? And, if he did ſee it, how appoſite was the name? The hiſtorian goes on: "As it is ſaid to this day, In the mount of the Lord it ſhall be ſeen; or, more exactly to the Hebrew, for he ſaid, In the mount of the Lord it ſhall be ſeen. In the firſt part of the verſe, the ſacred hiſtorian tells us; that Abraham called the mount, The Lord ſhall be ſeen; and in the latter part he acquaints us with the manner how Abraham impoſed that application; namely, by the uſe of a proverbial ſpeech, implying the reaſon of the name. In a word, Jeſus ſays, Abraham ſaw his day; and Abraham, by the name he impoſed upon the mount, declares the ſame thing. But as the viſion was of a public, not of a private nature, he expreſſes himſelf in terms which ſignify what mankind in general ſhall ſee, not what he himſelf had ſeen. The Lord ſhall be ſeen.

16 *By myſelf,* &c.] In the preceding verſe it is ſaid, the angel of the Lord called; but in this, "by myſelf have I ſworn, ſaith the Lord." This was, therefore, the Deity himſelf, as appears from *Heb.* vi. 13. "When God made promiſe to Abraham, becauſe he could ſwear by no greater, ſwore by himſelf."

20 *And it came to paſs,* &c.] The following genealogy is chiefly ſet down to ſhew whence Rebekah the wife of Iſaac was deſcended, and it connects with the beginning of chap. xxiv. for this news of Nahor's having children born to him, puts Abraham upon the reſolution of ſeeking a wife from thence for his ſon.

21 *Huz*] Or Uz. There was likewiſe one of this name among the poſterity of Edom, chap. xxxvi. 28. from whom Idumea was called the land of Uz, *Lam.* iv. 21. But from this ſon of Nahor, Job's country is ſuppoſed to be called the land of Uz.

Buz] From whom came Elihu the Buzite, *Job* xxxii. 2. A people likewiſe in Arabia, *Jer.* xxv. 23.

Aram.] Probably ſettled in the ſame country. There was another of the name, a ſon of Shem, the father of the Syrians.

22 *Cheſed,* &c.] Thought to be the father of the Chaldeans, called Chaſdim in ſcripture.

24 *His concubine,* &c.] His ſecondary wife, who was not the miſtreſs of the family, but only taken according to the cuſtom of thoſe times, for the increaſe of children. The Jewiſh doctors make this diſtinction between concubines and legitimate wives; that the children of concubines could only enjoy legacies, not inherit the eſtate; which they confirm by the example of Abraham, who left all to Iſaac, but to the ſons of the concubines he only gave gifts, chap. xxv. 5, 6. But this practice ſeems to have depended more upon the pleaſure of the parent, than to have been eſtabliſhed by any law, or fixed rule of acting, as may be gathered from the inſtance of Jacob's children by concubines, who ſhared equally with his other children. See *Gen.* xxi. 10. It is probable that concubines were upon a much more precarious footing than the legitimate wives, and that they might, upon occaſion, be turned away by the huſband, even though guilty of no breach of conjugal fidelity, as in the caſe of Hagar, chap. xxi. 14.

COMMENTARY AND NOTES ON CHAP. XXIII.

1 *Sarah was,* &c.] Sarah is the only woman whoſe age is reckoned in the holy ſcripture.

2 *To mourn and weep,* &c.] This is a kind of pleonaſm frequent in holy writ; though ſome imagine that mourning implied private ſorrow, but weeping public grief. In the ſecond verb in the Hebrew, which expreſſes Abraham's weeping, the caph, the fourth letter, is leſs than the preceding or following letters. The Cabaliſtic Jews inform us, that Moſes wrote that letter leſs than the reſt, to intimate to us, that we are not to indulge grief for our departed friends, ſince Abraham wept but little for Sarah; as appears from the little letter. But as the moſt ancient manuſcripts acknowledge no ſuch irregularity in the letters, we may reject this obſervation, as being rather ingenious than true.

Stood up, &c.] Though moſt commentators imagine this expreſſion alludes to the eaſtern manner of mourning, *Job* ii. yet as they find the word uſed again in the ſeventh verſe, the alteration of poſture was only to ſhew reverence to the council, whom he could not have addreſſed with any decorum, eſpecially as he was requeſting a favour, in any other attitude.

4. 5, *Give me poſſeſſion,* &c.] The moſt ancient and natural method of burying the dead, was by interment: it was reckoned ignominous for any perſon to bury in a ſepulchre belonging to another. Abraham, who was, as the Hebrew expreſſes it, a prince of Elohim, or God, juſtly complied with this cuſtom; and the reaſon aſſigned by the children of Heth for their acquieſcence, gives us a noble idea of the patriarch's character.

6 *In the choice of our ſepulchres bury thy dead,* &c.] As they had many, every family a diſtinct ſepulchre for itſelf; they made offer of them to him, to bury his dead in the choiceſt of them, the moſt grand and magnificent, or in which of them ſoever he pleaſed; which was very kind, generous, and reſpectful.

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Before CHRIST 1860.

7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.

8 And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he ſhall give it me for a poſſeſſion of a burying place amongſt you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, ſaying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people I give it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron anſwered Abraham, ſaying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ſhekels of ſilver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current *money* with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the ſame *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made ſure unto Abraham for a poſſeſſion of a burying-place, by the ſons of Heth.

GENERAL REFLECTIONS on Chap. XXIII.

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From Abraham's treating with the people of Heth, and from many other tranſactions related in the ſcriptures, it ſeems as if kings in thoſe days, did nothing of a public nature, but in conjunction with the people; and that the people had a great ſhare in the management of all affairs.

We may remark in this chapter, that Abraham finds favour in the ſight of every people, wherever he goes: ſuch a noble, candid, upright, generous character as Abraham's, will naturally procure love, eſteem, and reſpect; but undoubtedly the peculiar favour he found amongſt all people, was owing more to the providence of God; for the ſcriptures always ſpeak of finding favour in the ſight of man, as one of God's bleſſings.

CHAP. XXIV.

1 *Abraham ſweareth his ſervant to ſeek a wife for Iſaac.* 10 *The ſervant's journey;* 12 *his prayer and ſign.* 15 *Rebekah meeteth him and fulfilleth his ſign.* 22 *She receiveth jewels, ſheweth her kindred, and inviteth him home; he bleſſeth God.* 29 *Laban entertaineth him.* 34 *The ſervant telleth his errand, and aſketh for Rebekah.* 50 *Laban and Bethuel approve of his propoſal, and on his deſiring to be gone, Rebekah conſenteth to go with him.* 62 *Iſaac meeteth her on her way, and bringing her home, marrieth her.*

AND Abraham was old, *and* well ſtricken in age: and the LORD had bleſſed Abraham in all things. 1857.

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had: Put, I pray thee, thy hand under my thigh:

3 And I will make thee ſwear by the LORD, the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites, among whom I dwell:

4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt?

6 And Abraham ſaid unto him, Beware thou that thou bring not my ſon thither again.

7 The LORD God of heaven, which took me from my father's houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend

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9 *Machpelah*, &c.] This word ſignifies a double cave; it might poſſibly be the name given to a field, on account of its having ſuch a cave in it; though it muſt be confeſſed the Septuagint, and oriental tranſlations, make uſe of it as an appellative, not as a proper name, mentioning only the words "double cave."

10 *Ephron dwelled.*] The word rendered, dwelled, by our tranſlators, the Vulgate and Syriac interpret, ſat, and is rendered in that ſenſe by the Septuagint. The Chaldee tranſlates it ſtood, and the Arabic, he ſpake in the preſence, &c. whence it follows, that Ephraim was preſent at this aſſembly, ſitting, while Abraham addreſſed them, but that he roſe after the patriarch had finiſhed his harangue, in order to make the reply which follows, v. 11.

In at the gate, &c.] The Hebrew word for "gate," implies that they were citizens, or inhabitants of that place. See chap. xxxiv. 24.

16 *Four hundred ſhekels*, &c.] This amounted to forty-ſix pounds thirteen ſhillings, and upwards, and was weighed, becauſe at that time no coinage was invented; its currency, which the merchant mentioned at the end of the verſe, implies, that no baſe alloy was mixed with it, nor any artifice or fraud uſed to impoſe on the ſeller.

18 *For a poſſeſſion.*] This purchaſe not only prevented any diſſenſion between the poſterity of Abraham and the natives, but likewiſe verified in part, the promiſe which God had made, that he and his ſeed ſhould have a poſſeſſion in that land.

Before all that went in at the gate, &c.] See ver. 10. This is added, becauſe the leaders of the people, in ancient times, uſed to hold their aſſemblies in ſome apartment, in or over the gates of their cities, chap. xxxiv. 20. *Deut.* xxi. 19. *Ruth* iv. 1.

COMMENTARY AND NOTES ON CHAP. XXIV.

1 *And Abraham was old*, &c.] Abraham was an hundred years old when Iſaac was born, and Iſaac was forty when he married Rebekah; conſequently Abraham was now about one hundred and forty years of age.

2 *Put thy hand under my thigh.*] This was the common method of taking an oath, both among the Hebrews and all the oriental nations. The reaſons aſſigned for this ceremony, are entirely conjectural; however, as it was not the ceremony, but the words of the oath which were binding, we need not be careful to explain the ceremony.

3 *The Lord, the God of heaven.*] This oath ſtrongly proves the purity of Abraham's religion, and aſſerts the unity of the ſupreme Being. The gods of the nations round him, were either the celeſtial bodies, or deified heroes; they were local and tutelary, not univerſal and omnipreſent deities! as they did not make, they could not be ſuppoſed to protect the univerſe; their power was reſtrained within bounds almoſt as narrow as their exiſtence; and the ſphere of their knowledge being conſequently circumſcribed, their aſſiſtance was ſuppoſed limited to the country in which they were born. In oppoſition to theſe deities, Moſes repreſents Abraham as ſwearing by the Lord, the God of heaven, and the God of earth; his omnipreſence rendering him a fit object of ſo ſolemn an appeal, and his omnipotence capable of puniſhing any violation of it.

2 *Thou ſhalt not take*, &c.] The Canaanites were immerſed in practices which were the diſgrace of humanity; they were likewiſe, on that account, devoted to deſtruction; an intermarriage of the promiſed ſeed to any of them, would therefore have counteracted the divine predictions, would have been inconſiſtent with the deſign of Providence, in making choice of Abraham's poſterity to preſerve the idea of the unity of the Deity, and would conſequently have endangered both their religion and their morals.

4 *But thou ſhalt go into my country*, &c.] To Meſopotamia, the place of Abraham's nativity, and where he lived many years.

5 *Muſt I needs bring thy ſon again into the land from whence thou cameſt?*] That is, if the woman refuſe to follow me into the land of Canaan, muſt I return and fetch thy ſon to her? A queſtion which Abraham immediately reſolves in the negative. No conſideration could prevail upon him to let his ſon return to a land, which he himſelf was obliged to quit, on account of the inhumanity and idolatry of its inhabitants.

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ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.

8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And the ſervant took ten camels of the camels of his maſter, and departed; for all the goods of his maſter *were* in his hand: and he aroſe, and went to Meſopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.

12 ¶ And he ſaid, O LORD God of my maſter Abraham, I pray thee, ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.

13 Behold, I ſtand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

15 ¶ And it came to paſs, before he had done ſpeaking, that, behold, Rebekah came out, who was born to Bethuel, ſon of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her ſhoulder.

16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe went down to the well, and filled her pitcher, and came up.

17 And the ſervant ran to meet her, and ſaid, Let me, I pray thee, drink a little water of thy pitcher.

18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking.

20 And ſhe haſted, and emptied her pitcher into a trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit, whether the LORD had made his journey proſperous or not.

22 ¶ And it came to paſs, as the camels had done drinking, that the man took a golden earring of half a ſhekel weight, and two bracelets for her hands of ten *ſhekels* weight of gold;

23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy father's houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor. Before CHRIST 1857.

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the LORD.

27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the LORD led me to the houſe of my maſter's brethren.

28 And the damſel ran, and told *them of* her mother's houſe theſe things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs, when he ſaw the earring and bracelets upon his ſiſter's hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man; and, behold, he ſtood by the camels at the well.

31 And he ſaid, Come in, thou bleſſed of the LORD; wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the men's feet that *were* with him.

33 And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, Speak on.

34 ¶ And he ſaid, I *am* Abraham's ſervant.

35 And the LORD hath bleſſed my maſter greatly; and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and menſervants, and maidſervants, and camels, and aſſes.

36 And Sarah my maſter's wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my father's houſe, and to my kindred, and take a wife unto my ſon.

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The LORD before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my father's houſe:

41 Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

42 And I came this day unto the well, and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my way which I go:

43 Be-

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12 *And he ſaid, O Lord God of my maſter Abraham*, &c.] We have here a pleaſing inſtance of the patriarch's care in training up his ſervants in the paths of religion, as well as a noble example of truſt in providence.

14 *Let it come to paſs*, &c.] After his prayer, he addreſſed himſelf to the firſt damſel that came, who, with the greateſt humanity, granted his requeſt of drinking. Her extraordinary kindneſs raiſed the curioſity of Abraham's ſteward, who inquired into her family, and was informed by her, that her name was Rebekah; that her father Bethuel was dead; and that ſhe lived with Laban her brother, who took care of her mother and herſelf.

19 *I will draw water*, &c.] It was cuſtomary for the young women in the eaſt to draw water for the cattle, and the uſe of the family, as appears from 1 *Sam.* ix. 11. The kindneſs which Rebekah ſhewed on this occaſion, ſtrongly marks the ſimplicity of thoſe early ages, and vindicates the fidelity of Abraham's ſervant, chuſing a perſon whoſe morals rendered her worthy of Iſaac's affection.

22 *The man took a golden earring*, &c.] The word tranſlated "earring," being in the ſingular number, it is probable that it was ſome ornament worn on the face, or forehead, called in other parts of ſcripture, a noſe-jewel, which was worn in moſt of the eaſtern countries. The value of theſe preſents, is eſtimated differently by different authors; for while ſome compute them at eighteen guineas, others raiſe them to upward of twenty-five pounds ſterling. Theſe preſents were intended as Rebekah's dowry; it being cuſtomary for the huſband to bring a portion to his wife, in former ages.

28 *Mother's houſe*, &c.] The women in the eaſtern countries had, in thoſe days, ſeparate tents for themſelves, as at preſent they lodge by themſelves in ſeraglios.

31 *Come in, thou bleſſed of the Lord*, &c.] How amiable a picture of ancient hoſpitality and warm benevolence, does this verſe preſent us with! Abraham's ſervant was a ſtranger, whom Laban had never ſeen: he had not, as yet, imparted his buſineſs, but is received with all the tenderneſs of a brother, and is complimented with a title which every one muſt wiſh to deſerve: with the title of the bleſſed of the Lord.

32 *He ungirded*, &c.] Though the relative "he," ſeems to imply that the man ungirded his camels, yet it was Laban, or his ſervants, that performed this kind office, as appears from the biſhop of Cheſter's comment on this place.

33 *I will not eat, until I have told mine errand.*] We have here a picture of a faithful ſervant, one who prefers his maſter's buſineſs to his own pleaſures; and is, therefore, impatient till he has delivered his meſſage, and ſatisfied himſelf whether his journey ſhould be proſperous or not.

49 *That*

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Before CHRIST 1857.

43 Behold, I ſtand by the well of water; and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the LORD hath appointed out for my maſter's ſon.

45 And before I had done ſpeaking in mine heart, behold Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water*: and I ſaid unto her, Let me drink, I pray thee.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I aſked her, and ſaid, whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahor's ſon, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worſhipped the LORD, and bleſſed the LORD God of my maſter Abraham, which had led me in the right way to take my maſter's brother's daughter unto his ſon.

49 And now if ye will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 ¶ Then Laban and Bethuel anſwered and ſaid, The thing proceedeth from the LORD: we cannot ſpeak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy maſter's ſon's wife, as the LORD hath ſpoken.

52 And it came to paſs, that, when Abraham's ſervant heard their words, he worſhipped the LORD, *bowing himſelf* to the earth.

53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave alſo to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they roſe up in the morning, and he ſaid, Send me away unto my maſter.

55 And her brother and her mother ſaid, Let the damſel abide with us *a few* days, at the leaſt ten; after that ſhe ſhall go.

56 And he ſaid unto them, Hinder me not, ſeeing the LORD hath proſpered my way; ſend me away that I may go to my maſter.

57 And they ſaid, We will call the damſel, and enquire at her mouth.

58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go.

59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abraham's ſervant, and his men. Before CHRIST 1857.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſs the gate of thoſe which hate them.

61 And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

62 ¶ And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth country.

63 And Iſaac went out to meditate in the field at the eventide: and he lifted up his eyes, and ſaw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel.

65 For ſhe *had* ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant *had* ſaid, It *is* my maſter: therefore ſhe took a vail, and covered herſelf.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarah's tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mother's *death*.

GENERAL REFLECTIONS on Chap. XXIV.

We may remark here, how careful Abraham is, that his ſon ſhould not marry with one of corrupt manners. He, we find, was in ſo high eſtimation with the Canaanites, that undoubtedly he could have married his ſon to one of the daughters of the princes of the land: but this has no weight with him; one whoſe manners were not corrupted, is all that he fixes his thoughts upon. He knew what an important matter this was, and how much his ſon's happineſs depended on it; and therefore ſends even to a different country for ſuch a one. Alas! how different is this from our manners! Wealth is the chief object we fix our thoughts on, in marrying our children: we ſeek not, in our choice, thoſe that are ſincere and devout worſhippers of God, but thoſe who have the largeſt poſſeſſions; not thoſe rich in good works, but thoſe rich in the things of the world. And this, perhaps, is one chief and principal cauſe of the too great corruption of manners amongſt us.

CHAP. XXV.

1 The ſons of Abraham by Keturah. 4 The diviſion of his goods. 7 His age, death, and burial. 11 God bleſſeth Iſaac. 12 The generation of Iſhmael, his age, and death. 19 Iſaac's deſcent and alliance by marriage. 21 Rebekah being barren, he prayeth for her; ſhe conceiveth; the children ſtrive in her womb, which is a token of the future fortunes of their poſterity. 24 The birth of Eſau and Jacob. 27 The difference of their life and manners. 29 Eſau ſelleth his birthright to Jacob.

1857. THEN again Abraham took a wife, and her name *was* Keturah.

2 And

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49 *That I may turn to the right hand*, &c.] Some take this expreſſion literally, interpreting the right hand by the Iſhmaelites, and the left hand by Lot and his poſterity; but it rather ſeems to be a figurative expreſſion, ſignifying alteration of conduct.

55 *Abide with us a few days*, &c.] Though ſome interpret the Hebrew word *iamim*, by "years," which it ſometimes ſignifies, yet as this ſenſe is inconſiſtent with the eagerneſs that Abraham's ſervant expreſſes to return, in the fifty-ſixth and preceding verſes, the ſenſe of our tranſlators ſeems the beſt. The Arabic, indeed, renders the words a whole year, or at leaſt, ten months; the Syriac, A month of days; the Samaritan, Days or a month; the Chaldee, For ſome time, or ten months; the Septuagint, About ten days; and the Vulgate, at leaſt ten days.

58 *And ſhe ſaid, I will go.*] The authority which parents have over children, being founded in nature, was, and muſt be always the ſame. But we find that no force was put upon the will of Rebekah in this caſe, and why ſhould it? The happineſs of the connubial ſtate, depends upon the reciprocal affection which the parties bear to each other; but this affection muſt proceed from the will, and the will cannot be forced; the choice, therefore, ſhould be voluntary, nay, if it be not voluntary, the ſeeds of unhappineſs are ſown by the perſon who compels, becauſe we are generally diſpleaſed with that which is forced upon us.

63 *To meditate*, &c.] The word tranſlated "meditate," is rendered, in the Syriac, To walk; and by the Chaldee, the Samarit n, and Arabic traſlations, To pray; in which ſenſe it is uſed likewiſe in *Pſalm* cii. 1. Whence we may collect, that the employment of Iſaac's thoughts was religious; and can any thing give us a nobler idea of Iſaac's piety, than this verſe, wherein he is repreſented as abſtracting himſelf from ſociety, in order to meditate on the beauties of the creation, and offer up his prayers and praiſes to that Being, who openeth his hands, and filleth all things living with good!

65 *She took a vail, and covered herſelf.*] The word tranſlated "vail," is by the Septuagint, rendered, A ſummer cloak, or garment. It was a common practice among the women of the eaſt, to wear a vail whenever they went abroad; but this particular action of Rebekah's ſeems to be done in conformity to the cuſtom of all brides, who covered themſelves with the nuptial vail, when they were firſt introduced to their huſbands.

67 *And Iſaac was comforted after his mother's death.*] A remarkable inſtance of filial affection! Sarah had now been dead three years, and yet Iſaac continued to lament her.

COMMENTARY AND NOTES on Chap. XXV.

1 *Took a wife*, &c.] It appears from 1 *Chron.* i. 32. that ſhe was only a concubine, a perſon admitted to his bed without the uſual forms of matrimony; but in order to prevent his poſterity from imitating a practice neceſſary for repleniſhing the earth in the firſt ages of the world, Moſes probably calls her by the honourable name of a wife.

2 *And*

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Before CHRIST 1856. 2 And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſſhurim, Letuſhim, and Leummim.

4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All theſe *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Iſaac.

6 But unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon, while he yet lived, eaſtward, unto the eaſt country.

1822. 7 ¶ And theſe *are* the days of the years of Abraham's life which he lived, an hundred threeſcore and fifteen years.

8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of years;* and was gathered to his people.

9 And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac; and Iſaac dwelt by the well Lahai-roi.

12 ¶ Now theſe *are* the generations of Iſhmael, Abraham's ſon, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

1800. 13 And theſe *are* the names of the ſons of Iſhmael, by their names, according to their generations: the firſtborn of Iſhmael; Nebajoth, and Kedar, and Adbeel, and Mibſam,

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah:

16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations. Before CHRIST 1800.

17 And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years: and he gave up the ghoſt and died; and was gathered unto his people. 1773.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt toward Aſſyria: *and* he died in the preſence of all his brethren.

19 ¶ And theſe *are* the generations of Iſaac, Abraham's ſon: Abraham begat Iſaac:

20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the Syrian. 1857.

21 ¶ And Iſaac intreated the LORD for his wife, becauſe ſhe *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived. 1838.

22 And the children ſtruggled together within her; and ſhe ſaid, If *it be* ſo, why *am* I thus? And ſhe went to enquire of the LORD.

23 And the LORD ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels; and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the firſt came out red, all over like an hairy garment; and they called his name Eſau.

26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac *was* threeſcore years old when ſhe bare them. 1837.

27 ¶ And the boys grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob.

29 And

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2 *And ſhe bare*, &c.] This was a pledge of the divine veracity, in fulfilling the promiſe made him, chap. xvii. 6.

8 *Gave up the ghoſt*] Signifies a death without pain or agony. The antient tranſlators are induſtrious to preſerve this ſenſe, as reflecting honour on Abraham's memory.

Full of years] In the Hebrew text there are no words for "years," printed by our tranſlators in italics; but the ſenſe not being perfect without the addition of ſome ſuch word, we muſt allow that the word *iamim*, "days," not "years," is omitted. This appears to be more than conjecture, when we remark, that the Samaritan, the Septuagint, the Syriac, Arabic, and Vulgate, have ſupplied this word; beſides, it is a phraſe often uſed on theſe occaſions; and the very word we have ſupplied occurs *Gen.* xxxv. 29. See 1 *Chron.* xxiii. 1. Though the word *iamim*, or "days," is omitted in the Targum of the London polyglot, yet ſome printed copies, ſuch as thoſe of the Complutenſian and Antwerp editions, preſerve it. It is found in a manuſcript of the Hebrew and Chaldee, in the Bodleian library, numbered five thouſand two hundred and thirty-three; and is likewiſe preſerved in one belonging to the Harleian collection at the Britiſh Muſeum.

Was gathered to his people.] In the eaſtern language, which gives action or motion to every thing, this ſentence ſignifies, to be reduced to one common lot or condition; beſides, as the Hebrew abounds in pleonaſms, "to die, and to be gathered to his people," are but two different phraſes of the ſame thing. It muſt ſtill be allowed, that this phraſe originally aroſe from the notion of ſome common receptacle of ſouls. But we know how ſoon terms and phraſes loſe the memory of their original. The truth of this interpretation is confirmed by the ſeveral contexts wherein theſe expreſſions occur; the hiſtorian's purpoſe being evidently nothing elſe than to record the period of their exiſtence here on earth.

18 *He died in the preſence of all his brethren.*] In the Hebrew it is, He fell; in the Chaldee and Arabic, He dwelt; and in this ſenſe the verſe is an accompliſhment of the prediction at his birth.

20 *And Iſaac was forty years old*, &c.] Many of the following particulars happened ſeveral years before the death of Abraham; though they are related after that event; for the patriarch lived fifteen years after Eſau and Jacob were born.

22 *If it be ſo, why am I thus?*] The Chaldee renders it, If it was to be ſo, why did I conceive? The Arabic paraphraſes it thus, If I knew that the thing would have been ſo, I would not have requeſted it. That is, Why did I conceive, if I muſt ſuffer ſuch uncommon excruciating pains? Yes, better for me to die, than to live in ſuch continual miſery.

She went to enquire of the Lord.] The Chaldee renders it, She went to enquire of the oracle. Some commentators are not agreed in what manner Rebekah enquired of the Lord; they ſeem in general to agree, that ſhe had recourſe to ſome prophet, but who that prophet was, is difficult to determine, unleſs it was God himſelf.

23 *Two nations*] The founders of two nations; namely, the Iſraelites and Idumeans, the former being deſcended from Jacob, and the latter from Eſau. The Edomites were the offspring of Eſau, as the Iſraelites were of Jacob; and who but the author and giver of life could foreſee that two children in the womb would multiply into two nations! But they were not only to grow up into two nations, but into two very diſtinct nations, and two manner of people were to be ſeparated from her bowels. And have not the Edomites and Iſraelites been all along two very different people in their manners, cuſtoms, and religions, which made them to be perpetually at variance one with another? The children ſtruggled together in the womb; and when they were grown up, they manifeſted different inclinations. The like diverſity ran through their poſterity: there was a continual enmity between the two nations. The king of Edom would not ſuffer the Iſraelites, in their return out of Egypt, to paſs through his territories; and the hiſtory of the Edomites afterwards is little more than the hiſtory of their wars with the Jews.

The elder ſhall ſerve the younger.] The Hebrew may be tranſlated, The greater ſhall ſerve the leſſer. The family of Eſau was the elder, and for ſome time the greater and more powerful of the two, theſe having been dukes and kings in Edom, before there reigned any king over the children of Iſrael. But David made an entire conqueſt of the Edomites, and compelled them to become his tributaries. In this ſtate of ſervitude they continued about one hundred and fifty years. In the reign of Jehoram they recovered their liberties; but were afterwards defeated by Amaziah. Judas Maccabeus took their capital city; and his nephew Hyrcanus reduced them to the neceſſity of embracing the Jewiſh religion, or leaving their country.

25 *Red all over like a hairy garment*, &c.] This expreſſion may denote, either that Eſau, at his birth, was wholly covered with red hair, or that the colour of his fleſh was ruddy, like a garment of red hair. And hence his name was called Eſau, from *Eſchau*, which, among the antient Hebrews ſignified "a hair cloth."

26 *His name was called Jacob*, &c.] From *hekeb*, "the heel;" whence the Hebrew verb, to ſupplant, and Jacob a ſupplanter.

27 *A plain man dwelling in tents.*] He was of a mild and gentle nature, one that delighted in the ſoft acts of peace, and the innocent pleaſures of a paſtoral life. The word, in the original, ſignifies not "plain," but "perfect;" and in this ſenſe it is rendered by the Syriac, Samaritan, and Chaldee; and by the Arabic, Perfect virtues. But the word perfect being a general term, and put in oppoſition to the rough and ruſtic manners of Eſau, it muſt import that Jacob was more humane and gentle, as we have explained it.

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Before CHRIST 1837. 29 And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

1805. 32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

GENERAL REFLECTIONS on Chap. XXV.

In this place we cannot but consider it as wonderful, that the same people should retain the same disposition for so many ages, without changing their manners at all in so long a course of years; their continuance is still more astonishing: the great empires around them have all in their turns fallen to ruin, while they have continued the same from the beginning, and are likely to continue the same to the end. And this, in the natural course of human affairs, was so highly improbable, if not altogether impossible, that as nothing but a divine prescience could have foreseen it, so nothing but a divine power could have accomplished it.

We may with more confidence believe the particulars related of Abraham and Ishmael, when we see them verified in their posterity at this day. This is having, as it were, ocular demonstration for our faith. This is proving by plain matter of fact, that the Most High ruleth in the kingdoms of men, and that his truth, as well as his mercy, endureth for ever.

CHAP. XXVI.

1 *Isaac because of the famine goeth to Gerar.* 2 *God instructeth and blesseth him.* 6 *He denieth his wife, and is reproved by Abimelech.* 12 *He groweth rich, and the Philistines envy him.* 18 *He diggeth sundry wells.* 23 *God appeareth to him in Beer-sheba, and blesseth him.* 26 *Abimelech maketh a covenant with him there.* 34 *Esau's Canaanitish wives are a grief to his parents.*

1804. AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. Before CHRIST 1804.

2 ¶ And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, *She is* my sister: for he feared to say, *She is* my wife; lest, *said he,* the men of the place should kill me for Rebekah; because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged *all* his people, saying, He that toucheth this man or his wife shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and received in the same year an hundred-fold: and the LORD blessed him:

13 And the man waxed great, and went forward, and grew until he became very great:

14 For

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29 *Sod,* &c.] This signifies to boil, and is the old preterite of the verb, to seethe.

30 *Feed me with that same red pottage,* &c.] The words in the original are, Feed me with that red, that same red; which some consider as a plain proof that Esau did not know the ingredients of which this pottage was made; but others think the repetition is used to express his extreme faintness, and the impatience of his appetite.

31 *Sell me this day thy birthright.*] It is thought that whoever enjoyed the birthright, had a right to the land of Canaan; which included a blessing promised to the peculiar seed of Abraham, from whom the Messiah was to descend. It is evident that fathers in those early days conferred a blessing on their first-born, which was conceived to extend to their posterity, according to the words of the son of Sirach: "The blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations," *Eccles.* iii. 9. And hence we see the propriety of the epithet applied to this action by the apostle; for it doubtless shewed a profane, dissolute mind, to be thus regardless of his future dignity, unmindful of his posterity, and, for a trivial consideration, to give up his right to a father's dying benediction.

32 *I am at the point to die,* &c.] We have here a true picture of a profane sensualist, who, for a sordid momentary pleasure, will give up the most solid and permanent joys of futurity.

34 *He did eat, and drink, and rose up, and went his way,* &c.] He shewed no concern at what he had done, hoping, perhaps, to recover that by force, which he had lost by his brother's craft. And possibly he might depend so much upon Isaac's partial fondness for him, as to imagine he would not suffer Jacob to deprive him of any privileges of his birthright, notwithstanding this solemn agreement.

COMMENTARY AND NOTES ON CHAP. XXVI.

1 *Besides the first famine.*] See chap. xii. 10. We are of opinion that this event preceded the birth of Jacob and Esau, because it is not probable that Rebekah would dissemble her being a wife after she had borne twins.

Unto Abimelech, &c.] Probably the son of him to whom Abraham went. Abimelech was the common appellation of the kings of Palestine, as is said chap. xx. 2. Thus he who is called Achish, 1 *Sam.* xxi. 10. is styled Abimelech, *Psalm* xxxiv.

2 *Go not down into Egypt*] It appears from this passage, that Isaac had formed a design of going into Egypt, because of the famine which then raged in the land of Canaan; but God dissuaded him from it, lest that fruitful country should have induced him to fix his residence there; his seed, by that means, would have been confounded with the Egyptians; and the doctrine of the one God (a principle which they were separated in order to preserve) should by that means be lost.

3 *The oath,* &c.] All the promises which God had confirmed to Abraham by an oath; namely, "that he would multiply his seed as the stars of heaven, and as the sand that is upon the sea-shore; and that his seed should possess the gate of their enemies."

4 *I will make thy seed to multiply,* &c.] Not to mention the vast increase of their other posterity, how soon did their descendants by Jacob grow up into a mighty nation! and how numerous were they formerly in the land of Canaan? How numerous were they in other parts of the world, according to all accounts? How numerous are they still in their present dispersion among all nations! It is impossible to fix the number this nation is at present composed of; but yet we have reason to believe there are still three millions of people who profess this religion; and, as their phrase is, are witnesses of the unity of God in all the nations of the world. And who could foretel such a wonderful increase by propagation of a branch only of one man's family, but the same divine power that could effect it?

5 *Because that Abraham obeyed my voice, and kept my charge,* &c.] By using such a variety of expressions, God seems to indicate how highly he was pleased with the punctuality of Abraham's obedience to every thing he commanded him.

7 *She is my sister,* &c.] Isaac, in this particular, imitated the weakness of his father, and made use of a prevarication which was more dangerous than the truth.

8 *Abimelech king of the Philistines,* &c.] This occurrence shews the difference between an Egyptian monarch, and a petty king of the Philistines. Abimelech is described as little different from a simple person without his guards, or great princes; so jealous and afraid was he of Isaac's growing power, that he obliged him to depart out of his dominions; and not satisfied with that, went afterwards to beg a peace of him, and would swear him to the observance of it.

12 *Sowed in the land,* &c.] All the patriarchs, like their posterity, were under an extraordinary providence; and the blessings which were heaped upon them were all designed to render the ends of infinite wisdom effectual; in preserving them, in order to perpetuate the idea of the one supreme being, till it was a proper season to propagate it all over the world.

16 *Go*

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14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 ¶ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore came ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. Before CHRIST 1804.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: 1796.

35 Which were a grief of mind unto Isaac and to Rebekah.

GENERAL REFLECTIONS on Chap. XXVI.

Let us here with grateful satisfaction reflect, that God never forsakes his servants in distress; he is not as the sons of men, but as a ready help in the time of trouble. It is better to trust in the Lord, than to put confidence even in princes, or the most powerful of men. God is a help that will never forsake or deceive us; God's love is like his essence, immutable, eternal, reaching from everlasting to everlasting. What St. James tells us, that "every good and perfect gift is from above, and cometh down from the father of lights," chap. i. 17. he adds, (to complete our consolation) "with whom is no variableness, neither shadow of turning." And what God once said to Joshua, "I will never leave thee, nor forsake thee," he says and performs to all that fear him.

CHAP. XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Rebekah instructeth Jacob to obtain the blessing.* 18 *Jacob under the person of Esau obtaineth it.* 30 *Esau bringeth venison; Isaac is alarmed, but confirmeth the blessing to Jacob.* 34 *Esau complaineth, and by importunity obtaineth a blessing.* 41 *He threateneth Jacob's life,* 42 *whom Rebekah sendeth away.*

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I. 1760.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And

16 *Go from us.*] Notwithstanding all the friendship which Abimelech had shewn to Isaac, and the league that had been made with Abraham; yet, when he feared that Isaac would rival him in power, he acts according to the policy of kings, and desires Isaac to retire from him.

Thou art much mightier than we.] This passage might be better rendered, Because thou art increased, or made mighty by us; a plain indication that envy was the motive that induced Abimelech to act in this ungenerous manner.

18 *Which they had digged,* &c.] The relative "they" having no antecedent but the word Isaac, we may suppose some mistake, and may correct it by the Samaritan text, which reads *ebedi,* "the servants," instead of *beiomi,* in "the days." This correction is not only necessary in the Hebrew context, but the Samaritan is confirmed by the Greek, Syriac, and vulgate Latin translations. By these means the sentence will be, And Isaac digged again the wells of water, which the servants of Abraham his father had digged, &c.

19 *Of springing water.*] In the Hebrew it is, living waters; a name the orientals gave to waters of perennial springs, in contradistinction to rain water, which they saved in cisterns. And the value of such a spring was doubtless the cause why the herdmen of Gerar strove with those of Isaac for the well, pretending they had a right to it, because it was found in their soil, and hence Isaac called the well "Esek," that is, contention.

21 *Sitnah.*] i. e. Hatred, according to the best interpretation.

22 *Rehoboth,* &c.] Free space, or room; because his flocks had now room to feed at large, and range the country in search of the richest pastures.

24 *I am with thee,* &c.] The Chaldee reads, My word shall be thy help.

30 *And they made a feast,* &c.] This was customary between the parties when they entered into a covenant; especially when a sacrifice preceded, as appears from chap. xxxi. 54. Feasting, or eating and drinking, were likewise esteemed a token of friendship and mutual benevolence, as may be collected from *Joshua* ix. 14. *Judges* xiii. 23, &c.

35 *A grief of mind unto Isaac,* &c.] In the Hebrew and Samaritan, bitterness of soul; the Septuagint render it, They were disobedient or contentious, &c. the Chaldee, they were rebellious and provoking; and the Arabic, They both contradicted, or were contrary to the opinion of, &c. Esau's marriage without his father's consent was the cause of his uneasiness. And if it be considered that they were Canaanites, a people notorious for atrocious inhumanity, and enemies to the religious sentiments of Isaac, his sorrow was well founded.

COMMENTARY AND NOTES ON CHAP. XXVII.

1 *Isaac was old,* &c.] He was now an hundred and thirty-seven years old, as appears from comparing the several parts of his history, but he lived thirty years after this transaction happened.

3 *Thy quiver,* &c.] The Chaldee and Syriac render it, A sword, or hanger.

4 *Make me savoury meat,* &c.] Isaac, who always loved Esau better than Jacob, now desires his son to procure him some venison, and make him savoury meat, that his spirits might be exhilarated, and his mind properly disposed for giving the prophetic benediction; such as pious parents in those days always bestowed upon their children, and which was held sacred, as being prophetic of their future fortunes.

5 *And Rebekah heard,* &c.] She well knew that Isaac preferred Esau to Jacob, and had now sent him to take venison, that he might pronounce upon him the blessing of Abraham. She was therefore determined, if possible, to prevent it, and by stratagem get it pronounced upon her younger son.

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6 ¶ And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the LORD before my death.

8 Now therefore, my ſon, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father, ſuch as he loveth:

10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſs thee before his death.

11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man:

12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.

13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon: only obey my voice, and go fetch me *them.*

14 And he went, and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved.

15 And Rebekah took goodly raiment of her eldeſt ſon Eſau, which *were* with him in the houſe, and put them upon Jacob her younger ſon:

16 And ſhe put the ſkins of the kids of the goats upon his hands, and upon the ſmooth of his neck:

17 And ſhe gave the ſavoury meat and the bread, which ſhe had prepared, into the hand of her ſon Jacob.

18 ¶ And he came unto his father, and ſaid, My father: and he ſaid, Here *am* I; who *art* thou, my ſon?

19 And Jacob ſaid unto his father, I *am* Eſau thy firſtborn; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me.

20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? And he ſaid, Becauſe the LORD thy God brought *it* to me.

21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſon, whether thou be my very ſon Eſau or not.

22 And Jacob went near unto Iſaac his father; and he felt him, and ſaid, The voice *is* Jacob's voice, but the hands *are* the hands of Eſau.

23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſau's hands: ſo he bleſſed him. Before CHRIST 1760.

24 And he ſaid, *Art* thou my very ſon Eſau? And he ſaid, I *am.*

25 And he ſaid, Bring *it* near to me, and I will eat of my ſon's veniſon, that my ſoul may bleſs thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Iſaac ſaid unto him, Come near now, and kiſs me, my ſon.

27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field which the LORD hath bleſſed:

28 Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine:

29 Let the people ſerve thee, and nations bow down to thee, be lord over thy brethren, and let thy mother's ſons bow down to thee: curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

30 ¶ And it came to paſs, as ſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting.

31 And he alſo had made ſavoury meat, and brought it unto his father, and ſaid unto his father, Let my father ariſe, and eat of his ſon's veniſon, that thy ſoul may bleſs me.

32 And Iſaac his father ſaid unto him, Who *art* thou? And he ſaid, I *am* thy ſon, thy firſtborn Eſau.

33 And Iſaac trembled very exceedingly, and ſaid, Who? where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he ſhall be bleſſed.

34 ¶ And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſs me, *even* me alſo, O my father.

35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing.

36 And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times: he took away my birthright; and, behold, now he hath taken away my bleſſing. And he ſaid, Haſt thou not reſerved a bleſſing for me?

37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſ-

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13 *Upon me be thy curſe,* &c.] Rebekah ſeems to have been perſuaded, that Jacob had a juſt title to the firſt bleſſing which Eſau had ſold with his birthright, and which God had deſigned for Jacob from the beginning; whence ſhe thought it her duty to deceive Iſaac into an action which he ought to have done voluntarily, and therefore takes the whole curſe upon herſelf, provided Iſaac ſhould diſcover the fallacy. But though theſe circumſtances have a great tendency to palliate the guilt either of Jacob or his mother, yet they are far from being ſufficient entirely to exculpate them; the former having increaſed his crime by affirming himſelf to be Eſau, which was an abſolute falſhood. We ſhould therefore lament the weakneſs of human nature, which cannot always ſtand upright; and at the ſame time admire the impartiality of the ſacred writings, in which the very blemiſhes and tranſgreſſions of thoſe who make the greateſt figure therein are recorded for our inſtruction.

21 *Come near that I may feel thee,* &c.] Iſaac ſtill ſuſpected that this was not Eſau; and therefore deſires his ſon to approach his bed, that he might feel him, being perſuaded that he ſhould by that means fully ſatisfy himſelf, whether it was Eſau or not.

27 *He ſmelled the ſmell of his raiment,* &c.] From hence we may infer, that the orientals perfumed their garments with the odoriferous ſcent of flowers, in which the country of Arabia abounded; and this elegant ſmell had ſuch an influence on the ſpirits of Iſaac, that he breaks out into a kind of rapture, "See, the ſmell of my ſon is as the ſmell of a field which the Lord hath bleſſed." That is, the ſmell of my ſon's raiment conveys to my mind the inchanting idea of a field adorned with fruits, and enamelled with flowers.

28 *Give thee of the dew of heaven.*] In the hot country where Iſaac dwelt, ſhowers being leſs frequent than with us, the morning and evening dews were of the utmoſt importance to refreſh the earth, and produce that plenty for which the country was ſo remarkable.

And the fatneſs of the earth, &c.] Under theſe expreſſions Iſaac wiſhes his ſon all the bleſſings which a fruitful country can produce. And this prophecy was remarkably verified by God's ſettling the Iſraelites in the poſſeſſion of Canaan, a land flowing with milk and honey.

29 *Let the people ſerve thee.*] What is predicted concerning Eſau and Jacob, was not verified in themſelves, but in their poſterity. Jacob was ſo far from bearing rule over Eſau, that he was forced to fly his country for fear of him. When he returned, he ſent a ſupplicatory meſſage to his brother Eſau. When he heard of Eſau's coming to meet him with four hundred men, he was greatly afraid and diſtreſſed. He ſent a magnificent preſent before him to appeaſe his brother, calling himſelf Eſau's ſervant: and after he had found a gracious reception, acknowledged, "I have ſeen thy face, as though I had ſeen the face of God, &c." chap. xxxiii. 3. Jacob then had no temporal ſuperiority over Eſau, and therefore we muſt look for the completion of the prophecy among their poſterity.

Curſed be every one, &c.] The ſame promiſe was made to Abraham in the name of God, chap. xii. 3. and it is here repeated, and thus paraphraſed: "He who ſhall curſe thee, my ſon Jacob, ſhall be curſed, like Balaam the ſon of Beor; and he who ſhall bleſs thee, ſhall be bleſſed, as Moſes the prophet, the lawgiver of Iſrael."

33 *Iſaac trembled very exceedingly.*] The Hebrew is, Iſaac trembled with a great trembling greatly. What words can convey anxiety, ſolicitude, and agonizing terror more forcibly!

Who? where is he?] Aſtoniſhment and perturbation not only confuſed the ideas, but likewiſe ſtopped the voice of the patriarch; and the broken and imperfect ſentences the ſacred hiſtorian has put in his mouth, are the voice of nature, and inimitably proper.

Yea, and he ſhall be bleſſed.] Perhaps it would be more expreſſive of the original to read, Yea, and he will be bleſſed: for the whole of this tranſaction ſeems not to have been ſo much the private wiſhes of a parent, as a prophecy inſpired by God; and if we conſider it in this ſenſe, which is confirmed by the event, the patriarch's character is freed from that partiality which obſcures it, and the interpoſition of Providence is rendered more conſpicuous.

39 *Behold,*

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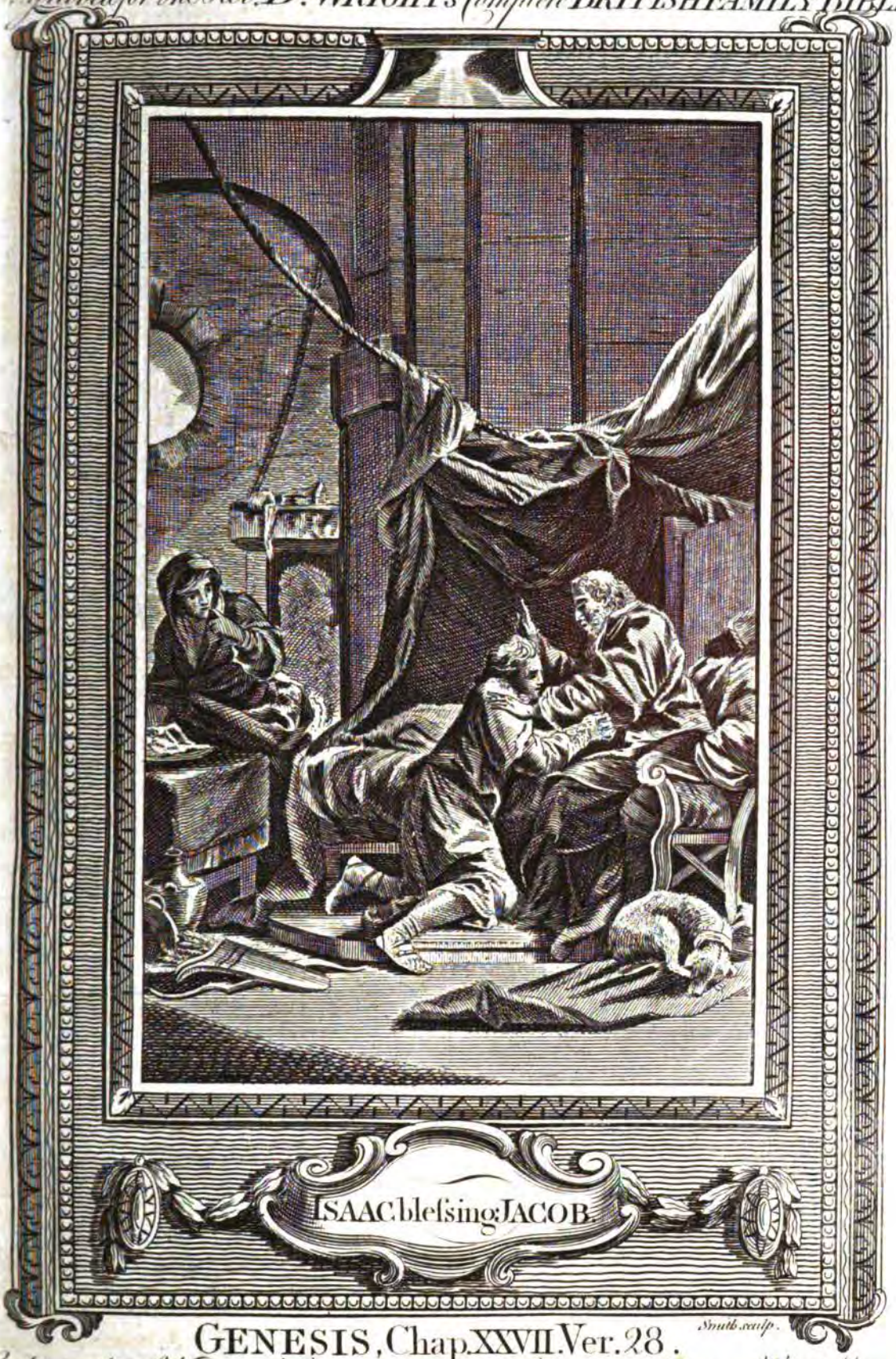

ISAAC blessing JACOB.

Smith sculp.

GENESIS, Chap. XXVII. Ver. 28.

(God give thee of the Dew of Heaven & the fatness of the Earth & Plenty of Corn & Wine.)

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Before CHRIST 1760. I sustained him: and what shall I do unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

GENERAL REFLECTIONS on Chap. XXVII. Before CHRIST 1760.

In this chapter we observe one thing of a very striking nature, viz. that Rebekah and Jacob seem to have fallen into the great error of our lives, the depending on our own wisdom rather than on God's. Though Rebekah, and probably Jacob, knew that God had declared that his posterity should become superior to Esau, yet they could not wait with patience till God should bring it to pass by his infinite wisdom, but must have recourse to their own; and Jacob must take an ungenerous advantage of his brother's necessity to procure one privilege, and Rebekah persuades her son to impose on his father by deceit and falshood, in order to gain another; which can never be justifiable on any account. And accordingly, though Jacob's posterity obtained the blessing which God had purposed they should have, yet Jacob and his mother brought evil upon themselves (which will always be the consequence of bad deeds) by the means they took to obtain the blessing; for Jacob, we find, was thereby obliged to fly from his friends and country, and endure a long exile, and many hardships; and fond Rebekah was obliged to send away her beloved son, not for a few days only, as she flattered herself, ver. 44. but never to set her eyes upon him more, as her life was finished before his return.

CHAP. XXVIII.

1 *Jacob receiveth from Isaac a charge and blessing, and goeth to Padan-aram.* 6 *Esau marrieth a daughter of Ishmael.* 10 *The vision of Jacob's ladder; he receiveth a promise from God in a dream.* 16 *He awaketh, and setteth up the stone at Beth-el.* 20 *His vow.*

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And

39 *Behold, thy dwelling shall be the fatness of the earth,* &c.] Some modern authors render these words, Thy dwelling shall be remote from the fatness of the earth; and say, Idumea, the country of the Edomites, was a dry, barren, and desart country. But it is not probable that any good author should use the very same words, with the very same prepositions in one sense, and within a very few lines after in a quite contrary sense; which the sacred writer must do, to justify the new translation. Besides, Esau solicited for a blessing; and the author of the epistle to the Hebrews says, that "Isaac blessed Jacob and Esau;" whereas, had he consigned Esau to such a barren and wretched country, it would have been a curse rather than a blessing. Wherever the Edomites were situated, whether at Mount Seir, or any other place, we find, in fact, that in temporal blessings they were little inferior to the Israelites. Esau went to dwell in Mount Seir, of his own accord; and he would hardly have removed thither with so many cattle, had it been such a barren and desolate country as some would represent it. When the Israelites desired leave to pass through the territories of Edom, *Numb.* xx. 17. it appears, that the country abounded in fruitful fields and vineyards; and the prophecy of Malachi, chap. i. 2. which is commonly alledged as a proof of its barrenness, is rather an argument to the contrary; for it implies, that the country was fruitful before, and that its present unfruitfulness was rather an effect of war and devastation, than any natural defect or failure in the soil.

40 *When thou shalt have dominion,* &c.] Some render the words, Thou shalt have dominion by laying down, shaking off; thou shalt shake off, and shalt loose his yoke from off thy neck. Others, If thou shalt repent, his yoke shall pass from off thy neck. But our translation is the most approved. It is not said that they should have dominion over the seed of Jacob, but simply have dominion, as they had when they appointed a king of their own. We shall thus paraphrase the whole: And it shall be when the sons of Jacob attend to the law, and observe the precepts, they shall impose the yoke of servitude upon thy neck; but when they shall turn away themselves, from studying the law, and shall not keep the precepts, behold, then thou shalt shake off the yoke from thy neck. It was David who imposed the yoke. Toward the latter end of Solomon's reign, Hadad, the Edomite, raised some disturbances, but was not able to recover his throne. But in the reign of Jehoram, the Edomites revolted and made themselves a king. Jehoram could not subdue them. "So the Edomites revolted from under the hand of Judah unto this day," 2 *Chron.* xx. 8, 10. and hereby this part of the prophecy was fulfilled, about nine hundred years after it was delivered. It may not be improper to consider, that the younger was to be greatly superior in spiritual blessings. Jacob was a man of more religion than Esau. The posterity of Jacob likewise preserved the true religion, and the worship of one God, while the Edomites were sunk in idolatry; and of the seed of Jacob was born the Saviour of the world. This was the peculiar privilege and advantage of Jacob: this was his greatest superiority over Esau: and in this sense St. Paul understands the prophecy, "the elder shall serve the younger," *Rom.* ix. 12. And when the Gentiles were converted to Christianity, the prophecy was fulfilled literally, and will be more amply fulfilled, when the fulness of the Gentiles shall come in.

41 *The days of mourning for my father,* &c.] In this, however, he was mistaken: for his father lived at least forty years longer; for he was now one hundred, being sixty at the birth of Esau, chap. xxv. 26. who was past forty when he married, chap. xxvi. 34. and Isaac was one hundred and eighty when he died, chap. xxxv. 28. Esau, we see, had some reverence for his father; but none, it would seem, for his mother, who had helped Jacob to supplant him.

45 *I will send and fetch thee from thence*] Which however she did not, for Jacob lived with Laban twenty years, chap. xxxi. 38. either because Esau's anger lasted longer than she expected, or because she was prevented by death.

Why should I be deprived of you both, &c.] If Esau had killed Jacob, he would either have been punished with death according to the law of God, chap. ix. 6. or he must have fled from justice, and been an exile, as Cain and Absalom were when they had slain their brothers, chap. iv. 12. 2 *Sam.* xiii. 24. and either way she would have been deprived of them both.

46 *And Rebekah said to Isaac,—If Jacob take a wife*] She assigns only this reason for sending Jacob away among her kindred, without taking any notice of the danger his life was in, lest she should have afflicted her husband by telling the true reason.

What good shall my life do to me?] I shall have no comfort in it; death would be more eligible than such a life: this she said with great vehemence and affection, to move and work upon Isaac to lay his commands on Jacob, and give him orders and directions to go to her family and friends, and there take him a wife; and she succeeded according to her wishes, as the following chapter shews.

COMMENTARY AND NOTES ON CHAP. XXVIII.

1 *Thou shalt not,* &c.] The anxious apprehensions shewn by Rebekah and Isaac on this occasion, flowed not only from parental affection, but likewise from a proper sense of the blessing entailed upon their posterity. To intermarry with a people who were decreed to destruction on account of their vices, would be, in one respect, to counteract, if not to frustrate, the plan of Providence. Besides, it might be the design of heaven to render its omnipotence conspicuous in the settlement of the Israelites in Canaan, which intermarriages with the natives would, in some respect, have obscured or rendered less remarkable. If these were the motives of Israel's conduct in this case, can we sufficiently admire his wisdom, or applaud his oratory?

3 *God Almighty bless thee,* &c.] As the blessing in the preceding chapter was obtained by fraud, this repetition of it may appear no ways unnecessary. It is likewise an addition to that given in the former chapter, and was a confirmation of that which Isaac had himself received from Abraham, and Abraham himself had derived from God.

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4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham.

5 And Iſaac ſent away Jacob: and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacob's and Eſau's mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father;

9 Then went Eſau unto Iſhmael, and took unto the wives which he had Mahalath the daughter of Iſhmael Abraham's ſon, the ſiſter of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-ſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet; and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold a ladder ſet up on the earth, and the top of it reached to heaven: and behold the angels of God aſcending and deſcending on it.

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13 And, behold, the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed;

14 And thy ſeed ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the families of the earth be bleſſed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have ſpoken to thee of.

16 ¶ And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oil upon the top of it.

19 And

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4 *The bleſſing of Abraham*, &c.] What this was, may be underſtood by comparing chap. xii. 2, 3. with chap. xxii. 17, 18.

9 *He went unto Iſhmael*] As Iſhmael was now dead, and had been dead about fourteen years, it is evident we muſt not take this expreſſion without ſome qualification. Patrick ſays, that the text means either the family or houſe of Iſhmael: other commentators imagine, it ſignifies no more than Iſhmael's country; and the Arabic, which renders the words, The nation or country of Iſhmael, ſeems to confirm this conjecture.

Mahalath, the daughter of Iſhmael, &c.] He imagined, that the affinity which ſhe bare to Abraham, the founder of Iſaac's family, would pleaſe his father, who inſiſted ſo much on Jacob's marrying one of his own relations. It is remarkable that this wife of Eſau is called Baſhemath, chap. xxxvi. 3. though ſhe is ſaid to be the daughter of the ſame perſon as Mahalath: whence we may conclude, it was the cuſtom of thoſe times for one perſon to have two names, which were uſed indifferently. Thus Eſau is likewiſe named Edom; and the mother of Abijam is called both Maacah and Micaiah, 1 *Kings* xv. 2. 1 *Chron.* xiii. 2.

11 *Upon a certain place*, &c.] So ſcrupulous was the patriarch in obſerving the command of his father, that he would not enter into any houſe that belonged to a Canaanite, but choſe rather to ſleep in the open air. The hardineſs in which he had been bred, rendered him indifferent to the manner in which he lodged; and he ſlept with as much comfort upon a pillow of ſtone, as thoſe who repoſed upon the bed of luxury. The place might perhaps have been pitched upon on account of its ſhade, eſpecially as it is named Luz, which ſignifies an almond, and might probably have received that name on account of the abundance of almond trees which grew there.

12 *Behold a ladder*, &c.] The explication of this viſion, formed of ſymbolic hieroglyphics, will be eaſy, if we attend either to the circumſtances of the patriarch, or the mode of information ſuited to thoſe rude and early ages. Jacob had now left his father's houſe without attendants, without any certain proſpect of ſucceſs in acquiring a wife or a ſettlement. It is true, he had obtained his father's bleſſing; but, having obtained it by fraud, had irritated his elder brother, who threatened his life, on account of the injuſtice he had been guilty of, and would perhaps have avenged himſelf if Jacob had not fled from his father's houſe. In theſe circumſtances he had much to fear, and little to hope; his confidence could only ariſe from his perſuaſion of the doctrine of a Providence, and that there was a perpetual, though inviſible communication between heaven and earth. This was the intent of the viſion; and what could be better adapted to communicate this truth, than the ſymbol of a ladder ſtanding upon the earth, and reaching to heaven, on which the angels of God were continually aſcending and deſcending. Nothing could teach him better, that there was a conſtant intercourſe between the angelic beings, the miniſters of a Providence, and the earth. Nothing conſequently could more effectualy baniſh any anxious ſuſpicion from his boſom, or compel him to reſign himſelf entirely to the direction of Providence, and confide in the parental care of the God of his father. When ſpeech was rude and imperfect, ideas were not only conveyed by words, but likewiſe by ſigns, actions, and a perpetual repreſentation of material images; and when God taught the patriarch, he condeſcended to the ſame mode of inſtruction, and the ſignificative action was changed into a viſion: a viſion that elevated his heart with the pleaſing aſſurance, that though he was an exile from his native country, and traverſing alone uninhabited deſarts; though he was endangered by the wild beaſts that roamed in the night-time for prey, and was ſurrounded by barbarous nations, who were loſt to every principle of humanity; yet he was ſtill in the preſence of his maker, whoſe almighty arm would protect him from danger, whoſe angels pitched their camp about his bed, and under the ſhadow of whoſe wings he might dwell in ſafety.

13 *Behold, the Lord ſtood*] The Hebrew for Lord, is Jehovah, the incommunicable name of God. The Chaldee renders it, the glory of the Lord, that is, the Shechinah; but the Arabic is remarkable, which reads, The angel of the Lord ſtood before him, ſpake unto him for, or the name of, the Lord, I am, &c.

I am the Lord God of Abraham] The nations which ſurrounded the family of Abraham were idolaters, and imagined that their ſeveral deities were local and tutelary; they looked upon themſelves as peculiarly under their protection, and as intitled to diſtinguiſhing marks of their favour. The different names they aſſigned them, demonſtrate the truth of this aſſertion. In compliance with this cuſtom, God diſtinguiſhes himſelf to Jacob by the title of "the God of Abraham, &c." and in aſſuming this title, he aſſures Jacob of his extraordinary providence and peculiar protection, at the ſame time as he recals to his mind the noble acts he had done for his anceſtors, and reminds him that he was the true and only Deity, in oppoſition to the falſe Gods of the neighbouring nations.

To thee will I give it, &c.] Though it may be objected that this prophecy was not perſonally verified to Jacob, yet the objection will ſoon vaniſh, if we conſider what has been offered concerning this promiſe, when delivered to Abraham and to Iſaac.

14 *And in thee, and in thy ſeed*, &c.] This promiſe attended upon the birthright. It was that which peculiarly diſtinguiſhed the bleſſing which Iſaac gave to his ſons, Jacob and Eſau, and was truly a conveyance of the birthright to him in the family of Abraham. Iſaac himſelf calls this right of primogeniture in his houſe, the bleſſing of Abraham; and God himſelf, in confirmation of Jacob's right of primogenation, aſſures him, that in him, and in his ſeed, all the families of the earth ſhall be bleſſed. And it is very obſervable, that this bleſſing ſo peculiarly belongs to this covenant, that it is never mentioned with reſpect to any other perſon whatever, than ſuch only to whom the right of this covenant, and the promiſe of the land of Canaan, deſcended.

16 *Surely, the Lord is in this place*, &c.] Had Jacob ſuch low ideas of the Deity, as to imagine that he was not preſent throughout all ſpace, and beyond all ſpace? Surely, he had not. The ſentence, therefore, ſignifies no more than this: that he could not have imagined before, that the Lord would have choſen that ſpot to manifeſt his peculiar and glorious preſence. This ſenſe is confirmed by the antient tranſlations, eſpecially by the Chaldee, which renders the words, Certainly, the glory of the Lord dwelleth in this place; and the Arabic, which paraphraſes it, The light of God is in this place.

17 *How dreadful is this place*, &c.] Or, as the Chaldee tranſlates it, This is no common place. Here the Deity keeps his court, as earthly monarchs did then, in the gates. This is the place wherein God has been pleaſed to manifeſt his glorious preſence; and if majeſty excites awe, the preſence, the glorious preſence of God, renders this place awful and dreadful indeed! O that all mankind would entertain the ſame idea of the Deity, who is preſent every where; but eſpecially when they approach the courts of the Lord's houſe, "where his honour loveth to dwell."

18 *Took the ſtone—and ſet it up*] Not only to preſerve the memory of this heavenly viſion, but likewiſe to make uſe of it as an altar, as appears from the words immediately following.

And poured oil, &c.] This ceremony was uſed in conſecrating ſuch things to a divine uſe; and among the heathens, every ſtone, that had received this rite, was eſteemed as divine, and honoured with adoration. Though the deceitful voice of tradition aſſirms, that this very ſtone is now lodged in Weſtminſter-Abbey, after a journey

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19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the firſt.

20 ¶ And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's houſe in peace; then ſhall the LORD be my God:

22 And this ſtone, which I have ſet *for* a pillar, ſhall be God's houſe: and of all that thou ſhalt give me I will ſurely give the tenth unto thee.

GENERAL REFLECTIONS on Chap. XXVIII.

We may obſerve, in the above portion of divine writ, the modeſty of Jacob's petitions; he deſires nothing but to be preſerved in his journey, and food and raiment. This ſeems to be of the ſame nature as Agur's prayer, and is a proper pattern for our petitions and deſires of this ſort: and we are not to underſtand it as if Jacob bargained with God, but only that he vows or profeſſes, that when theſe things ſhould have happened to him, according to God's promiſe and good pleaſure, he would make a public acknowledgment, by grateful praiſe of the goodneſs and faithfulneſs of his God.

CHAP. XXIX.

1 *Jacob cometh to the well of Haran;* 9 *meeteth Rachel, maketh himſelf known to her, and is entertained by Laban,* 15 *whom he covenanteth to ſerve for Rachel.* 21 *He is deceived with Leah;* 28 *marrieth Rachel alſo, and ſerveth for her ſeven years more.* 31 *Leah is fruitful and beareth Reuben, Simeon, Levi, and Judah.*

THEN Jacob went on his journey, and came into the land of the people of the eaſt.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the well's mouth.

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3 And thither were all the flocks gathered: and they rolled the ſtone from the well's mouth, and watered the ſheep, and put the ſtone again upon the well's mouth in his place.

4 And Jacob ſaid unto them, My brethren, whence *be* ye? And they ſaid, Of Haran *are* we.

5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him.*

6 And he ſaid unto them, *Is* he well? And they ſaid, *He is* well: and, behold, Rachel his daughter cometh with the ſheep.

7 And he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattle ſhould be gathered together: water ye the ſheep, and go *and* feed *them.*

8 And they ſaid, We cannot, until all the flocks be gathered together, and *till* they roll the ſtone from the well's mouth; then we water the ſheep.

9 ¶ And while he yet ſpake with them, Rachel came with her father's ſheep: for ſhe kept them.

10 And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mother's brother, and the ſheep of Laban his mother's brother, that Jacob went near, and rolled the ſtone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kiſſed Rachel, and lifted up his voice, and wept.

12 And

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to Jeruſalem, and from thence to Scotland; yet the ſober part of mankind muſt look upon the legend in the ſame light as that of the journey to the houſe of the Virgin Mary from Jeruſalem to Loretto.

19 *Beth-el*] That is, the houſe of God, from *beth*, "a houſe," and *el*, "God."

That city was called Luz, &c.] This by no means contradicts the aſſertion above, wherein we ſay, that Jacob laid himſelf down to ſleep in the open air, chuſing rather to lie on the ground, than to enter into any houſe of the Canaanites: for in the firſt place, this ſpot might have been within the incloſure of the city walls; but if this be looked upon as an evaſion, we may reply, ſecondly, that the place where Jacob ſlept, and the city of Luz, were not the ſame, as appears from the expreſſion of, that place, when applied to the ſpot where he had his viſion, and that city, when applied to Luz. There might have been a city near, which was at firſt named Luz, or Ulamluz, according to the tranſlation of the Vulgate and Septuagint, which ſignifies, The porch of nuts or almonds; but, in proceſs of time, it might have changed its name for that of Beth-el, which was given it on account of this celebrated viſion.

21 *Then ſhall the Lord be my God*] The Hebrew is more expreſſive, Then ſhall Jehovah be my God; which implies, that he would acknowledge and worſhip the only and true God, in oppoſition to the gods of the neighbouring nations; and that he would adore him as his tutelary God and defender, in alluſion to the cuſtom of the ſurrounding idolaters. Though this vow was conditional, we muſt not imagine that it betrays either want of faith, or want of religion in Jacob; for the condition expreſſed was neceſſary for the performance of his vow, it being impoſſible that he ſhould fulfil it, unleſs God preſerved him, and brought him back again to that place. Some call the vow euchariſtical, as proceeding from a due ſenſe of the divine veracity, and the bleſſing promiſed him, ver. 13. a ſenſe which it will bear even in the former acceptation; it being evident that the patriarch would, on his return, be filled with a grateful ſenſe of the divine favour, and would accompany his offering with thankſgiving and praiſe.

22 *And this ſtone—ſhall be God's houſe.*] Every place ſet apart for divine worſhip, or honoured with any extraordinary manifeſtation of the divine preſence, is in ſcripture ſtiled God's houſe. In either of theſe ſenſes, we may underſtand the words as uſed by Jacob; for it was his intention to ſet that place or ſtone apart for the worſhip of the Deity, in return for which he might reaſonably expect that God would manifeſt himſelf to him there. Some indeed underſtand by Jacob's ſaying, "this ſtone ſhall be God's houſe," that he intended to erect a ſtructure there for the public worſhip of God; but it ſhould be remembered, that in thoſe early ages they adored their great Creator under the open canopy of heaven, and that groves and mountains were their only temples.

COMMENTARY AND NOTES ON CHAP. XXIX.

1 *Land of the people of the eaſt.*] In the Hebrew, The land of the children of the eaſt. This was Meſopotamia, which lay eaſtward from Canaan.

2 *Three flocks of ſheep*, &c.] The verb tranſlated, watered, in the latter part of the verſe, is without any regular nominative caſe before it, and according to the preſent reading muſt be ſupplied by adding the word ſhepherds: but if it be ſuppoſed that the Hebrew word *hederei*, "flocks," was erroneouſly ſubſtituted by the tranſcriber inſtead of *roe*, "ſhepherds," this ſenſe will be complete; the participle, lying, is, in *Iſaiah* xiii. 20. applied to ſhepherds in this recumbent poſture, and affords ſome argument in favour of this emendation.

3 *Flocks gathered.*] In the four firſt verſes of this chapter, we are preſented with a dialogue; and yet no man is mentioned but Jacob; the only living creature preſent beſides him being three flocks of ſheep. The truth ſeems to be, that the word ſhepherds was originally expreſſed, and ſome tranſcriber has writ *haderim*, "flocks," inſtead of *harvaim*, "ſhepherds." That this miſtake has actually been made, is certain from the Samaritan and the Arabic; but it may be ſaid, that, with this emendation, the words, "all the ſhepherds were there gathered together," in this verſe, is contrary to thoſe in the eighth, which informs us, that the ſhepherds were not yet all aſſembled together: but to reconcile theſe two paſſages, it ſhould be obſerved, that this verſe ſpeaks only of the cuſtom of the ſhepherds aſſembling at that well, and watering their flocks all together; for all the verbs in this verſe, though preter, have a future ſignification, on account of the converſive particle prefixed to every one of them; and therefore, as future, cannot expreſs a paſt aſſembly or action. But being frequentative, and implying the continuance and cuſtom of doing a thing, expreſs this ſenſe. And there (at this well) all the ſhepherds uſually met together, and rolled the ſtone from the well's mouth, and watered the ſheep, and put the ſtone again upon the well's mouth. The ſignification given to this verſe, as expreſſive of a cuſtom, is confirmed by the Vulgate, which renders it, It was cuſtomary; but indeed reads, according to the Hebrew, Sheep, inſtead of ſhepherds.

4 *Unto them*, &c.] This expreſſion contains the emendation propoſed in the preceding verſe, and receives great light from it.

8 *Until all the flocks*, &c.] The word rendered "flocks," ſhould be ſhepherds, as appears from the note on ver. 3. and is ſupported by the Samaritan, the Arabic, and the Septuagint; nay, even from the context. The ſtone is repreſented to have been very large, ſo large, that it could not be moved any other way, than by rolling. It was probably too heavy for the three ſhepherds lying by it; if ſo, their excuſe is intelligible, when they tell Jacob, that they could not water their ſheep till it was rolled away; and being too much for their ſtrength, it was neceſſary for them to ſtay till that obſtacle was removed by the united efforts of all the ſhepherds who watered their ſheep at that place.

9 *Rachel came*, &c.] Whether ſhe received her name, which in Hebrew ſignifies a ſheep, on account of her occupation; or whether it was given her to intimate that meekneſs and innocence are the ſupreme ornament of her ſex, we leave to the determination of the reader. Her employ in thoſe early ages was reputed no diſgrace; the greateſt heroes of antiquity, the ſons of kings, and kings themſelves, are repreſented as engaged in this kind of employment, which was then as honourable as it is at preſent deſpicable.

10 *And rolled the ſtone*, &c.] Though Jacob only is mentioned in the text, yet it is probable that he might be aſſiſted by the ſhepherds. He is only mentioned, in order to ſhew the readineſs he diſcovered to oblige Rachel, who had already captivated his heart.

12 *And*

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12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's ſon: and ſhe ran and told her father.

13 And it came to paſs, when Laban heard the tidings of Jacob his ſiſter's ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe. And he told Laban all theſe things.

14 And Laban ſaid to him, Surely thou *art* my bone and my fleſh. And he abode with him the ſpace of a month.

15 ¶ And Laban ſaid unto Jacob, becauſe thou *art* my brother, ſhouldeſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter.

19 And Laban ſaid, *it is* better that I give her to thee, than that I ſhould give her to another man: abide with me.

20 And Jacob ſerved ſeven years for Rachel; and they ſeemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob ſaid unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feaſt.

23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

25 And it came to paſs, that in the morning, behold, it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? wherefore then haſt thou beguiled me?

26 And Laban ſaid, It muſt not be ſo done in our country, to give the younger before the firſtborn. Before CHRIST 1760.

27 Fulfill her week, and we will give thee this alſo for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

28 ¶ And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other years.

31 ¶ And when the LORD ſaw that Leah *was* hated, 1753.
he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a ſon, and ſhe called his name Reuben: for ſhe ſaid, Surely the LORD hath looked upon my affliction; now therefore my huſband will love me.

33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the LORD hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name Simeon.

34 And ſhe conceived again, and bare a ſon; and ſaid, Now this time will my huſband be joined unto me, becauſe I have born him three ſons: therefore was his name called Levi.

35 And ſhe conceived again, and bare a ſon: and ſhe ſaid, Now will I praiſe the LORD: therefore ſhe called his name Judah; and left bearing.

GENERAL REFLECTIONS on Chap. XXIX.

Here we may obſerve, the deſpiſed Leah is regarded by God, and bleſſed with children, to make up for her want of beauty; while Rachel, over whom Jacob was enamoured, has not the happineſs of giving one child to her huſband; whereby Jacob was puniſhed for his not treating Leah with a proper regard; who ſeems to have been blameable in nothing, however Laban might: an example to us, how we treat any one with injurious contempt. We may alſo obſerve, Leah attributes every child to the goodneſs and bleſſing of God. Thus ſhould we do in all things.

CHAP.

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12 *Her father's brother*, &c.] The word brother is uſed in a greater latitude in the Hebrew, than in the Engliſh; in this place it ſignifies only a kinſman, or relation, as appears from ver. 13. and it is uſed in that ſenſe, chep. xiii. 8.

13 *All theſe things.*] That is, he gave him a detail of his circumſtances, and recapitulated what he had before related to Rachel.

14 *Surely, thou art my bone and my fleſh.*] The Chaldee renders it, Thou art my kinſman and my fleſh.

The ſpace of a month.] In the Hebrew, A month of days. The biſhop of Cheſter, in his comment, ſuppoſes that this ſpace was agreed on for a trial of his ſervice.

17 *Leah was tender eyed*] The Septuagint render it, Weak-eyed; the Vulgate, Blear-eyed; the Syriac agrees with our tranſlation; but the Chaldee and Arabic read, Leah had beautiful eyes.

Rachel was beautiful and well favoured.] The Hebrew ſignifies, that ſhe was beautiful in ſhape, as well as in her face.

20 *And Jacob ſerved ſeven years*, &c.] The reaſon which ſome aſſign for Laban's accepting this term of ſervice for Rachel is, that he was unwilling to part with her ſooner, on account of his entertaining a bad idea of the Canaanites; but we muſt not ſuppoſe with them, that Jacob did actually ſerve ſeven years before he married her, becauſe he could not then have thought, as this verſe aſſerts, that they ſeemed unto him but a few days; his love, which is repreſented as very ardent, would rather have made this ſpace appear intolerably tedious and long.

21 *Jacob ſaid*] The Hebrew word may be tranſlated, Had ſaid, which gives ſome countenance to the ſenſe we have affixed to the preceding verſe.

My days are fulfilled, &c.] By this is meant no more than the month of trial. It is certain it cannot be applied to the expiration of the ſeven years which he was to ſerve; for then Jacob muſt have had twelve children in the ſpace of ſeven years, which is inconſiſtent with the poſitive aſſertion of ſcripture. Leah had ſeven children at ſeven births, which might have been in ſeven years. Beſides, it is certain, from chap. xxix. 35. and xxx. 17. ſhe intermitted from bearing; and in the mean time we have an account of the birth of Dan, Naphtali, Gad and Aſher, before Leah bare Iſſachar, Zebulun, and Dinah. If we compare the age of Jacob when he went to Laban, with the birth of Hezron and Hamul, chap. xlv. 12. Judah could not have been more than four years older than Joſeph; theſe difficulties, when put together, ſtrongly convince, that Jacob did not ſerve his firſt ſeven years before, but after he married Leah.

23 *Took Leah, and brought her unto him*, &c.] As the women at that time wore vails, they were introduced to their huſbands with them on, and the darkneſs likewiſe contributed not a little to favour the fraud.

25 *Wherefore then haſt thou beguiled me?*] Jacob had not only conſented to ſerve, but had really ſerved one month, (ver. 14.) for Rachel; and ought to have received her as the reward of his labours. It is ſomewhat remarkable, that Jacob, who by fraud deprived Eſau of the bleſſing his father intended him, loſt what he eſteemed an invaluable bleſſing, by fraud likewiſe.

27 *Fulfil her week*, &c.] Conſummate thy marriage with Leah, by keeping the ſolemnity of ſeven days feaſting, the ſpace allowed for marriage feaſts, as appears from *Judges* xiv. 15.

28 *And he gave him Rachel*, &c.] Though ſome aſſert that Jacob did not obtain Rachel before the expiration of ſeven years; yet it is evident from ver. 27 and 30 that the term of ſervitude was to commence from his being in poſſeſſion of Rachel, not that it was to expire before he obtained her.

31 *Leah was hated*, &c.] The word rendered "hated," though explained in that ſenſe by the Chaldee and Arabic, is uſed in ſcripture, for ſhewing a leſs degree of love; and the Vulgate, which renders the word to be deſpicable, countenances this ſenſe. In this inſtance, we may ſee the kind ſeverity of Providence in the means it uſes to divert us from careſſing any perſon or thing with an immoderate affection, and we are taught at the ſame time, that no condition is without its inconveniencies, no miſery without its comforts. Jacob deſpiſed Leah, but ſhe was fruitful; Jacob loved Rachel, but ſhe was barren. Leah, amidſt the coldneſs of her huſband's affection, was bleſſed with many a tender pledge to attract his love; while Rachel, amidſt his warmeſt careſſes, had no tie to ſecure her againſt the loſs of his fondneſs.

32 *Reuben*, &c.] This name ſignifies, divine regard, or, divine mercy, alluding to her expreſſion, "Surely the Lord hath looked upon my affliction."

33 *Simeon.*] This name ſignifies, God hath heard, or conſidered me, from the Hebrew word *ſhama*, "to ſee," &c.

34 *Levi.*] This word ſignifies, joined, and is derived from the Hebrew *lavah*, "to join," uſed in this ſentence, "my huſband will be joined."

35 *Judah.*] That is, praiſe, and thankſgiving, alluding to the words, "I will praiſe the Lord;" the Hebrew word we render, Will praiſe, being the root from whence Judah, or Jehudah, is derived.

Left bearing.] The Hebrew ſignifies, She was at a ſtand from bearing; which the Septuagint have tranſlated word for word; the word "left," in our tranſlation, is rather too ſtrong, and conveys the idea

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Vandyke pinx. Smith sculp.

Portraits and Dresses of

The INSPIRED WRITERS of the HOLY SCRIPTURES—Plate 2.

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Before CHRIST 1749.

CHAP. XXX.

1 *Rachel in grief for her barrenneſs giveth her maid Bilhah unto Jacob.* 5 *Bilhah beareth Dan and Naphtali.* 9 *Leah giveth Zilpah her maid, who beareth Gad and Aſher.* 14 *Reuben findeth mandrakes, for which Rachel yieldeth her huſband to Leah.* 17 *Leah beareth Iſſachar, Zebulun, and Dinah.* 22 *Rachel beareth Joſeph.* 25 *Jacob deſireth to depart, but is retained by Laban on a new agreement.* 37 *Jacob's policy, whereby he becometh rich.*

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die.

2 And Jacob's anger was kindled againſt Rachel: and he ſaid *Am* I in God's ſtead, who hath withheld from thee the fruit of the womb?

3 And ſhe ſaid, Behold my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees, that I may alſo have children by her.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her.

1748. 5 ¶ And Bilhah conceived and bare Jacob a ſon.

6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called his name Dan.

1747. 7 And Bilhah Rachel's maid conceived again, and bare Jacob a ſecond ſon.

8 And Rachel ſaid, With great wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name Naphtali.

1749. 9 ¶ When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a ſon. Before CHRIST 1748.

11 And Leah ſaid, A troop cometh: and ſhe called his name Gad.

12 And Zilpah Leah's maid bare Jacob a ſecond ſon. 1747.

13 And Leah ſaid, Happy am I, for the daughters will call me bleſſed: and ſhe called his name Aſher.

14 ¶ And Reuben went in the days of wheat harveſt, 1748. and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſon's mandrakes.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my huſband? and wouldeſt thou take away my ſon's mandrakes alſo? And Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſon's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me; for ſurely I have hired thee with my ſon's mandrakes. And he lay with her that night.

17 ¶ And God hearkened unto Leah, and ſhe con- 1747. ceived, and bare Jacob the fifth ſon.

18 And Leah ſaid, God hath given me my hire, becauſe I have given my maiden to my huſband: and ſhe called his name Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon.

20 And Leah ſaid, God hath endued me *with* a good 1746. dowry; now will my huſband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name Zebulun.

21 And afterwards ſhe bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hear- 1745. kened to her, and opened her womb.

23 And ſhe conceived, and bare a ſon; and ſaid, God hath taken away my reproach:

24 And

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idea of her not having any more children; whereas the ſeries of the hiſtory informs us ſhe had ſeveral children afterwards, and was only at a ſtand, according to the Hebrew, or paſſed ſome time before ſhe had any more children. It is remarkable, that the Syriac omits this ſentence, though it is in all the oriental verſions, in the Septuagint and in the Vulgate.

COMMENTARY AND NOTES ON CHAP. XXX.

1 *Rachel envied her ſiſter.*] Though barrenneſs was always conſidered as a curſe, yet Rachel had another motive for envy, namely, the deſire of fulfilling the promiſe to Abraham, that his ſeed ſhould be as the ſtars of heaven, and that in him all nations of the earth ſhould be bleſſed.

Give me children, or elſe I die.] We have here a lively picture of human folly in general. If children are like a flowery chaplet, whoſe beauties bloſſom with ornament, death, or ſome dreadful miſfortune, may blaſt it. Does Providence with-hold the thing that we long for? It denies in mercy, and only with-holds the occaſion of our miſery, if not the inſtrument of our ruin.

2 *Am I in God's ſtead,* &c.] The Chaldee paraphraſes theſe words thus: Why doſt thou aſk children of me? Oughteſt not thou to have aſked them from the face of the Lord? who has, &c. The Arabic renders it, Am I above God, who hath, &c. All of which ſhew the impropriety, if not irreligion, of her application; it being the received opinion, that children, rain, and the reſurrection of the dead, are the prerogative of God.

6 *God hath judged,* &c.] The word "judged," is uſed in a good, as well as in a bad ſenſe: in a good ſenſe, it implies, to decide in favour of a perſon, as in *Pſalm* xxvi. 1. in a bad ſenſe, it ſignifies, to caſt, condemn, or decide againſt. If we take the word here in a good ſenſe, it implies, that God had declared himſelf in her favour, by granting her a ſon; in a bad ſenſe, it implies, that by bleſſing her with offſpring, he had condemned her haſtineſs in accuſing her huſband, in envying her ſiſter, and in deſpairing of the bleſſing of Providence. The name given her ſon, which ſignifies, judging, alludes to this ſentence, and is derived from *dannani*, the Hebrew word, which is tranſlated "judged."

8 *Naphtali.*] This name ſignifies "ſtruggling," or "wreſtling," and plainly alludes to the Hebrew, which reads *Naphtoli*, "with ſtrugglings," *Niphthalti*, "have I ſtruggled;" and then concludes, therefore "ſhe called him Naphtali." Yet as the word *pathal*, from whence Naphtali is derived, ſignifies, "to contrive," or "counterplot," inſtead of "great wreſtlings," or "the wreſtlings of God." The Hebrew may be rendered, By a great, or excellent artifice or contrivance; and Naphtali will then ſignify, My plot, or contrivance. Rachel's artifice to ſecure her huſband's love, was, to have children from him by her maid, whom ſhe might adopt for her own; but this artifice was counteracted by Leah, who likewiſe gave her huſband one of her maids, by whom he had this ſon, who received his name from the ſucceſs of Leah's counterplot.

11 *Gad.*] That is, "a troop."

13 *Iſher.*] This name ſignifies "bleſſed," and alludes to the Hebrew word in the beginning of the verſe, *beaſhri*, "in my happineſs," and *aſhroni*, "they have bleſſed, or called me happy."

14 *Mandrakes,* &c.] The Hebrew word *dudaim*, is rendered "mandrake apples." The word occurs only once more in ſcripture, namely, in Solomon's Song, chap. vii. 13. and there they are celebrated for the pleaſantneſs or fragrance of the ſmell, and mentioned together with other pleaſant fruits. But it is well known that the mandrake has a very ſtrong, ſtupefying ſmell, and has nothing inviting, either in taſte or colour, to induce a child like Reuben, ſix years old, to chuſe them for either of thoſe qualities. Beſides, the time when they were gathered, ſhews that they could not have been the mandrake; for the wheat-harveſt in thoſe hot countries is in May, at which time the apples of this plant are far from being ripe. Their virtue in helping conception is ſo far from being an argument in their favour, that it is probable Leah would not have parted with them, had ſhe known they had that effect; nor would Rachel have bought them at ſo dear a rate, nor would ſhe have continued barren after the poſſeſſion of them. The word may be rendered, deſirable flowers, for it ſignifies, loves, or womens breaſts, in the plural number. Hence they have been taken for violets, lilies, jeſſamin, citron, and by others for a fruit, which the Syrians call mauz, reſembling the ſanana, or Indian fig tree in ſhape and taſte. But however, they muſt have poſſeſſed ſomething pleaſant and inviting, in taſte and ſmell, to a child, which the mandrake had not.

17 *God hearkened,* &c.] The Chaldee renders it, God received the prayers of Leah. Whence we may conclude, that ſhe made her addreſſes to him to remove her temporary barrenneſs, as a means to recover the affections of Jacob, which appears from ver. 15. to have been alienated from her.

18 *Iſſachar.*] The name implies, A man of reward, from *iſh*, "a man," and *ſachar*, "a reward;" and alludes to the Hebrew word, uſed in the beginning of the verſe, *ſhachri*, "my reward," or "mine hire."

20 *Zebulun.*] This ſignifies "dwelling," and is derived from the Hebrew word *jeſebelenî*, "he ſhall dwell with me," in the former part of this verſe.

21 *Dinah.*] This is the feminine of Dan, which ſignifies "judging," and ſeems to have been given as an acknowledgment that God had judged, or decided in her favour, by granting her ſo numerous an offſpring, which ſhe preferred to the greateſt preſent or dowry a man could bring his wife.

23 *Reproach.*] As fruitfulneſs is repreſented as a bleſſing, *Gen.* i. 28. *Deut.* vii. 14. and was peculiarly promiſed to Abraham and his ſeed, *Gen.* xii. 3. xv. 5. and xviii. 18. ſo barrenneſs was likewiſe eſteemed a great unhappineſs and reproach. See *Iſaiah* iv. 1. 1 *Sam.* i. 11. *Luke* i. 25.

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Before CHRIST 1745.

24 And she called his name Joseph; and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

Before CHRIST 1745.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

General Reflections on Chap. XXX.

With respect to what is here said of Jacob's conduct, we may conclude that his behaviour was generous, fair, and candid; that he chose the ring-straked cattle without any view but to prevent disputes, trusting that God would so order it, agreeable to his petition at Beth-el, that he should have enough, being determined to be contented with what God's providence should think fit to give him; and that when he made use of the rods, it was an act of faith, and in obedience to God's command, without having any previous knowledge of what would be the event. We have the more reason to think this to be the case, because we find nothing but good arose to Jacob from it; whence we may remark, that though the scripture often mentions the misconduct of good men, yet it always takes care to inform us, that evil arose to them in consequence of such actions.

We may also observe God's faithfulness; he had promised Jacob at Beth-el to be with him in all places whither he should go, and we find him accordingly blessing Laban because he was with him: so that though Laban had but little when Jacob came to him, it was under him it increased to a multitude. We ought too to take notice, that though Jacob, from what he says to Laban in the following chapter, appears to have been a most industrious faithful servant, yet he attributes all the increase of the flock to the blessing of God, and not to his own care.

CHAP.

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24 *Joseph*, &c.] In the Hebrew this name signifies "adding," and alludes to the Hebrew word *jesep*, "shall add," in the subsequent sentence: some explain it, The addition of something future.

25 *When Rachel*] Jacob had now served for Rachel fourteen years, was about ninety, his parents were much advanced in years, and was impelled, by the longings of filial piety, to visit them before they were gathered unto their fathers.

My place, &c.] To my native place, or my father's house, as appears from the Vulgate, and other antient versions.

30 *Since my coming*] The Hebrew is, At my foot; which the Arabic explains, For my sake, by my means, or because of me.

Mine own house, &c.] The generosity of Jacob's temper is manifested, in his delay to make any provision for his family, till he had enriched his father-in-law by his service. Afterwards prudence, as well as paternal affection, called upon him to make some provision for his own house or posterity.

32 *I will pass through—removing*] According to this reading it appears, that Jacob removed the party-coloured cattle; though in the 35th and 36th verses, it is evident that this was done by Laban. The Vulgate affords us an expedient to reconcile this seeming inconsistency, by rendering the passage, Go round all thy flocks, and separate all the speckled, &c. The Septuagint read likewise, Go through all thy flocks to-day, and separate, &c. The Chaldee confirms this sense, except that it assigns the act of passing through to Jacob, and the separating of the speckled cattle to Laban, which reconciles this verse with the 35th. This version reads, I will pass through all thy flocks this day, and do thou remove from thence all the speckled, &c.

Speckled] The Hebrew signifies, small specks, or points, and the word immediately following, large spots, like those which frequently appear in cattle.

Of such shall be my hire.] Jacob doth not mean all the cattle already speckled, as appears from his refusing any thing out of Laban's present store, ver. 31. "thou shalt give," but that he would separate out the speckled sheep and goats; and then, whatever those of one colour produced afterwards with the above variety, he would take for his wages; that Laban, whenever he pleased to look unto Jacob's cattle, might be convinced that they were really his own.

33 *Answer for me*, &c.] Jacob had already experienced Laban's want of honesty, and this covenant was to guard against it for the future; if we translate, When it shall come for my hire, by, When thou shalt come against my hire, this will appear plainly to have been the design of Jacob in this compact. The Chaldee confirms this version, by rendering the sentence in that manner; the Arabic gives it a farther support, by reading, My equity shall appear to-morrow, when I shall come to demand my hire.

36 *He set three days journey*, &c.] Three times the distance the flocks were able to travel in one day.

37 *Hazel*, &c.] The Hebrew word Luz, signifies rather the almond-tree, as we before observed.

39 *The flocks conceived*, &c.] The Samaritan copy inserts, between the 36th and 37th verses, a narrative of the vision described ver. 11. of the following chapter, which, though not to be found in any other version, throws a great light upon this passage, and vindicates the character of Jacob from the aspersions of fraud, freely bestowed on him by infidels. It signifies, in the first place, the reason why he made use of this artifice, which was, the command of God: it obviates the objection drawn from the power of the peeled rods to produce this effect, by ascribing it entirely to the interposition of the Deity; and it further furnishes us with an amiable idea of the divine justice, and the extraordinary providence, which at once protected the patriarchs, and enabled them to get the better of their enemies.

43 *And the man increased exceedingly*, &c.] Throughout this narrative of Jacob's contract with Laban, we cannot help remarking, that covetousness generally overshoots the mark, and disappoints itself. Thus Laban's covetousness would not allow him to settle upon Jacob any fixed wages, though he owed the greatest part of his riches to his care; but he eagerly embraced Jacob's offer, because it seemed an advantageous one; though, by the wise order of Providence, which takes the crafty in their own snares, he found himself deceived in the event.

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Before CHRIST 1739.

CHAP. XXXI.

1 *Jacob is regarded with an evil eye by Laban and his ſons;* 3 *is commanded by God to return to his own land, and propoſeth his departure to his wives.* 17 *He removeth ſecretly with his family and ſubſtance; Rachel ſtealeth her father's images.* 22 *Laban purſueth after him; is warned of God, and overtaking Jacob complaineth of the wrong.* 31 *Jacob, ignorant of the theft, permitteth Laban to ſearch for the images; Rachel's policy to hide them.* 36 *Jacob's complaint of Laban.* 43 *The covenant of Jacob and Laban: Laban returneth home.*

AND he heard the words of Laban's ſons, ſaying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.

3 ¶ And the LORD ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob ſent and called Rachel and Leah to the field unto his flock,

5 And ſaid unto them, I ſee your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times; but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattle bare ſpeckled; and if he ſaid thus, The ringſtraked ſhall be thy hire; then bare all the cattle ringſtraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to paſs at the time that the cattle conceived, that I lifted up mine eyes, and ſaw in a dream, and, behold, the rams which leaped upon the cattle *were* ringſtraked, ſpeckled, and griſled.

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes, and ſee, all the rams which leap upon the cattle *are* ringſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred. Before CHRIST 1739.

14 And Rachel and Leah anſwered and ſaid unto him, *Is there* yet any portion or inheritance for us in our father's houſe?

15 Are we not counted of him ſtrangers? for he hath ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* our's, and our children's: now then, whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the images *that* were her father's.

20 And Jacob ſtole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 ¶ And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and ſteal away from me; and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt: but the God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And

COMMENTARY AND NOTES ON CHAP. XXXI.

1 *All this glory.*] The antient verſions explain what is meant by "glory" in this place. The Chaldee renders it, Subſtance; the Syriac, Poſſeſſion; and the Arabic, Riches.

7 *Ten times*, &c.] That is, very often, as appears from *Levit.* xxvi. 26. *Numb.* xiv. 22. and 1 *Sam.* i. The number ten is peculiarly remarkable among the rabbinical writers.

8 *All the cattle*, &c.] That is, the greateſt part. See chap. xli. 57.

11 *The angel of God*, &c.] This was ſurely no created being, but rather God the Son; he being, ver. 13. expreſly named, The God of Beth-el. The note of ver. 39. of the foregoing chapter, enables us to fix the time when Jacob had this viſion, and ſhews that he was guided in every ſtep of his conduct by the divine direction.

13 *I am the God of Beth-el*, &c.] God communicates himſelf to the patriarch in terms adapted to the ideas of the ſurrounding nations, who looked on their deities as local, or confined to a particular place; and, at the ſame time, recals to his mind the idea of his diſtreſsful circumſtances, and the vow he had made at Beth-el.

14 *Is there yet any portion*, &c.] Interrogation in the Hebrew frequently carry with them a ſtrong negation, as is evident from the book of Job; and that this is the meaning of this ſentence, is confirmed by the Syriac, which renders it, We have not any portion, &c.

15 *Sold us*, &c.] The purchaſe of ſlaves, though inconſiſtent with every ſocial inſtinct, and with the principles of humanity, ſeems from hence to have been of great antiquity: and the unkind uſage by which Laban extorted ſo many years ſervitude from Jacob, at the ſame time that it ſhewed him to be void of paternal affection towards his daughters, made them appear in their own eyes as ſlaves, that were purchaſed at a dear rate. According to the cuſtom of thoſe times, the huſband uſed to bring a portion to his wife; but as the labour of Jacob was the only means he had of acquiring ſuch a dowry, they might truly ſay, that when Laban defrauded Jacob of his right, he had devoured alſo their money.

18 *The cattle of his getting*, &c.] This ſentence is omitted in the Septuagint, Arabic, Vulgate, Syriac, and Chaldee, though inſerted in the Samaritan. Dr. Kennicot remarks, that they are wanting in the Samaritan manuſcript, No. 1, at the Bodleian library. It is aſſerted, that Jacob, in order to conceal his flight, took only half his cattle with him; which is inconſiſtent with the expreſs words of ſcripture.

19 *Images*, &c.] The Hebrew word *teraphim*, ſignifies "idols," as appears from ver. 30. where they are termed *elohai*, or "gods;" but more eſpecially from *Zech.* x. 2. "the teraphim have uttered vain things." The Vulgate, Septuagint, and Samaritan tranſlations, render the word, Idols. That they were of human form, is evident, from the uſing the word for the image what Michal put into David's bed, 1 *Sam.* xix. 14. They were conſulted to foretel what was to come, to diſcover what was loſt, or to reveal what was hidden. It is imagined that they received this power either from ſome particular aſpects of the planets, or from ſome characters engraved upon them; both which ſuppoſitions are equally weak. Some apprehend that Rachel ſtole them to prevent her father from diſcovering her flight, by conſulting him; but others are of opinion, that her intention was, by thoſe means, to ſecure ſomething which might appeaſe her father's anger, if he ſhould overtake them in their flight.

21 *The river*, &c.] This was the Euphrates, as appears from the Chaldee and Arabic.

23 *Seven days journey*, &c.] The diſtance between Haran and Mount Gilead is near two hundred and fifty miles; conſequently Laban muſt have marched thirty-five miles each day.

24 *Either good or bad.*] That is, with a deſign to bring him back, or to do him any harm.

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30 And now, *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy father's houſe, *yet* wherefore haſt thou ſtolen my gods?

31 ¶ And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidſervants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camels' furniture, and ſat upon them. And Laban ſearched all the tent, but found *them* not.

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me. And he ſearched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob anſwered and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin, that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy ſhe goats have not caſt their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts* I brought not unto thee; I bare the loſs of it; of my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattle: and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Iſaac, had been with me, ſurely thou hadſt ſent me away now empty. God hath ſeen mine affliction and the labour of my hands, and rebuked *thee* yeſternight.

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43 ¶ And Laban anſwered and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattle *are* my cattle, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-ſahadutha: but Jacob called it Galeed.

48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed;

49 And Mizpah; for he ſaid, The LORD watch between me and thee, when we are abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; ſee, God *is* witneſs betwixt me and thee.

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee;

52 This heap *be* witneſs, and *this* pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

GENERAL

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30 *My gods.*] Laban ſeems to have imbibed the doctrine of intercommunity, ſo univerſal among the heathens, which taught them not only to worſhip the local, tutelary gods of their own country, but likewiſe to adore thoſe of other nations. Thus it is evident he acknowledged the true God, ver. 48. though at the ſame time his wrath for the loſs of his teraphim ſhews he was a worſhipper of idols. It was the conſtant language of idolaters in all ages, to call their conſecrated ſtatues, or images, their gods: becauſe they not only conſidered them as ſymbols or repreſentations of Divinity, but as proper pledges or receptacles of a divine preſence; conſequently, to rob them of their idols, was to deprive them of the preſence and protection of their gods.

32 *With whomſoever thou findeſt thy gods*, &c.] We infer from hence, that theft was at this time puniſhed with death.

33 *And Laban went into Jacob's tent*, &c.] The Septuagint reads, Laban went and ſearched diligently in Jacob's tent. That this word was omitted in the Hebrew by ſome tranſcriber, ſeems very evident from the words, "but found them not," in the latter part of the verſe, which imply a ſearch. The printed Samaritan reads indeed, *vaiechabeſh*, which ſignifies, "he proſtrated; but it appears from ſome Samaritan manuſcripts, that inſtead of *vaiechabeſh*, we ſhould read *vaiechapeſh*, which ſignifies, "to ſearch with care," confirms the tranſlation of the Septuagint, and agrees with what Jacob aſſerts, ver. 37. "thou haſt ſearched or felt all my ſtuff."

37 *Thou haſt ſearched*, &c.] We think it would be better rendered, Thou haſt felt, or handled.

40 *And the froſt by night*, &c.] In theſe countries it was cuſtomary for the ſhepherds to watch their flocks in the night, as appears from *Luke* ii. 8. The ſolicitude which Jacob deſcribes in this verſe, throws a noble ſplendor upon his character, and repreſents him as exemplary for his fidelity, as he was for his devotion.

42 *The God of my father*, &c.] It is remarkable that Jacob, in deſcribing the true God under the tutelary titles of the God of his father, and the God of Abraham, adds, "the fear," not the God "of Iſaac." Grotius ſays, that this variation is owing to a cuſtom among the Jews, who never ſtyle the Deity the peculiar God of the living, as Iſaac then was, but always confine this title to the deceaſed.

46 *Gather ſtones*] The cuſtom of heaping up a great number of looſe ſtones, as a memorial of ſome remarkable action, is of the higheſt antiquity, and may be traced in the earlieſt records of the hiſtory of all countries.

And they did eat there, &c.] In making covenants, the antients were accuſtomed either to offer up a ſacrifice, or make a feaſt; and the contracting parties uſed to eat together in token of their friendſhip, and their intention to keep the conditions without violation.

47 *And Laban called it Jegar-ſahadutha*, &c.] The words uſed by the two parties, though different in language, were in ſenſe the ſame. Laban, who uſed the Syriac, named it "Jegar-ſahadutha," which ſignifies, "the heap of witneſs;" and Jacob, who ſpoke in Hebrew, Galeed, which ſignifies, "the heap of ocular inſpection."

53 *The God of their father*, &c.] As Laban ſpeaks to Jacob, the pronoun "their" can refer only to Abraham and Nahor, and their father was Terah. But the God of Terah is an expreſſion which has no authority from ſcripture; and beſides, Terah was an idolater. The Septuagint entirely omits this ſentence, reading, The God of Abraham and the God of Nahor judge between us; which ſhews that it was introduced, and might have happened from the tranſcriber's beginning to write the ſame line twice. The difference between the oath taken by Laban and Jacob, is very remarkable: that of Laban is conformable to the idea of a local, gentilitial, and tutelary deity; and the name he aſcribes to him was, like that of other tutelary deities, a name of diſtinction. But Jacob, who had more enlarged ideas of the divine nature, appeals to God as the object of worſhip, and gives him not a name of diſtinction, but a name of honour.

54 *Jacob offered ſacrifice*] In gratitude to God for the peace he had obtained with Laban.

Called his brethren to eat bread, &c.] i. e. He invited Laban and his friends to partake of the remains of the ſacrifice, in token of their hearty reconciliation. This ſhews, that however Jacob and Laban might differ in ſome modes or forms of worſhip, yet they agreed in the belief and adoration of the one ſupreme being, ſince they partook of the ſame ſacrifice which Jacob offered to the true God.

COMMENTARY

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GENERAL REFLECTIONS on Chap. XXXI.

Let us obſerve the gracious hand of the Divine Being towards Jacob in this chapter. God, who ordereth all things aright, having bleſſed Jacob with greater ſubſtance in the houſe of Laban, than he could have obtained in his father's houſe, without great inconveniencies, perhaps irreconcileable and fatal hatred between him and his brother Eſau, now orders him to return to the land of his fathers; whereby he muſt be underſtood not what was properly theirs, but only that in which they ſojourned, and which was promiſed to them for their ſeed: and as Jacob was an inheritor of the promiſe, it was proper that he ſhould ſojourn in the land, to keep alive the hopes of it to his poſterity.

CHAP. XXXII.

1 *Jacob's viſion at Mahanaim.* 3 *His meſſage to Eſau.* 6 *He is afraid of Eſau's coming,* 9 *and prayeth for deliverance.* 13 *He ſendeth a preſent to Eſau;* 24 *wreſtleth with an angel at Peniel, and is called Iſrael.* 31 *He halteth.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt: and he called the name of that place Mahanaim.

3 ¶ And Jacob ſent meſſengers before him to Eſau his brother unto the land of Seir, the country of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now:

5 And I have oxen, and aſſes, flocks, and menſervants, and womenſervants: and I have ſent to tell my lord, that I may find grace in thy ſight.

6 ¶ And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company which is left ſhall eſcape.

9 ¶ And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the LORD which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan; and now I am become two bands. Before CHRIST 1739.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.

13 ¶ And he lodged there that ſame night; and took of that which came to his hand a preſent for Eſau his brother;

14 Two hundred ſhe goats, and twenty he goats, two hundred ews, and twenty rams.

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty ſhe aſſes, and ten foles.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, *They be* thy ſervant Jacob's; it *is* a preſent ſent unto my lord Eſau: and, behold, alſo he *is* behind us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall ye ſpeak unto Eſau, when ye find him.

20 And ſay ye moreover, Behold thy ſervant Jacob *is* behind us. For he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept of me.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two womenſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone; and there wreſtled a man with him until the breaking of the day.

25 And

COMMENTARY AND NOTES ON CHAP. XXXII.

1 *The angels of God met him.*] As Jacob was favoured with a heavenly viſion when he firſt departed from his father's houſe; ſo the divine Being thought proper again to favour him with the ſame token of his protection at his return.

2 *Mahanaim.*] That is, "two hoſts or camps;" becauſe the angels appeared like two armies drawn up on either ſide for his protection, according to that elegant expreſſion of the Pſalmiſt, "The angel of the Lord encampeth round about them that fear him, and delivereth them." *Pſalm* xxxiv. 7.

3 *And Jacob ſent meſſengers.*] Though this patriarch had the greateſt reaſon to rely on the protection of the Almighty, yet he thought it his duty to make uſe of all prudential methods for his ſafety. He therefore ſent this meſſage to Eſau, in order to ſoften his reſentment, and to regain his affection.

The country of Edom.] The Hebrew might be better rendered, The field of Edom.

7 *Greatly afraid,* &c.] The fear of Jacob, though repreſented by ſome commentators as ariſing from a conſciouſneſs of guilt, was rather the effect of wiſdom than cowardice. He had left his brother highly exaſperated againſt him, reſolved to put him to death, and owed his life purely to his flight. On his return he hears that Eſau was making towards him with no leſs than four hundred men. This was a number ſufficient to raiſe ſuſpicion, when he recollected what diſpoſition he had left his brother in: it was enough to make him apprehenſive of the conſequences which ſuch a ſtep might have with reſpect to his ſubſtance; but when he conſidered how eaſy a prey his numerous herds of cattle would be to an enemy; ah! when he conſidered the danger which threatened his wives and his children, the dear pledges of his love; he could not help agonizing for their ſakes, and ſhuddering at the approach of an enraged brother! Yet amidſt his terror, he ſhewed the moſt conſummate prudence; he made uſe of every expedient to divert the impending ſtorm; did all that he could to protract the fate of his wives and his children; marched before them to defend them, or die in the attempt; and having done all that was in the power of human wiſdom, has recourſe to the God of his father for protection and deliverance.

10 *I am not worthy of the leaſt.*] If we conſider the purity and holineſs of the Deity, and the infinity of created beings: if we recollect that he chargeth his angels with folly, and that in his ſight no man living can be juſtified; if we reflect on the infinitude of the divine bleſſings ſhowered down upon us, and at the ſame time ponder on the innumerable ſins we are guilty of, we muſt acknowledge with Jacob, that "we are not worthy of the leaſt of all the mercies, and all the truth, he hath ſhewed unto us."

With my ſtaff, &c.] The Chaldee tranſlates it, By myſelf, or alone, which illuſtrates the contraſt mentioned in the latter end of the verſe, "now I am become two bands." The original word ſignifies not only a ſtaff, but likewiſe a military weapon, and it is mentioned among the inſtruments of war, *Ezek.* xxxix. 9.

11 *Smite—the mother with the children.*] This ſhould rather be rendered, Smite the mother upon the children; and ſignifies a havock and extirpation of all without mercy, like that mentioned in Hoſea, chap. ii. 14. The Arabic tranſlates it, Thoſe that are with me, the mother and the children; but the Syriac, Smite both me, and the mother, and the children. It is a proverbial expreſſion, ſignifying, extirpation.

24 *And there wreſtled a man with him,* &c.] That is a celeſtial being in the form of a man, called God, ver. 28, 30. and probably the Son of God. Information by action was at this time a very familiar mode of inſtruction, and the deficiencies of language were ſupplied by ſignificative ſigns. If we turn back to Jacob's prayer, and conſider the circumſtances he was in, when it pleaſed God to wreſtle with him, we may perceive that his intention was to inform him of the happy iſſue of his adventure, and that his petition was granted, by a ſignificative action. But as this is not followed by an expreſs explanation, this circumſtance in Jacob's hiſtory has afforded abundant mirth to illiterate libertines, and manifeſted their ignorance likewiſe: for this information by action concerning only the actor, who little needed to behold the meaning of a mode of inſtruction, at that time in vulgar uſe, hath now an obſcurity, which the ſcripture relations of the ſame mode of information to the prophets are free from, by reaſon of their being given for the uſe of the people to whom they were to be explained.

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25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wreſtled with him.

26 And he ſaid, Let me go, for the day breaketh: And he ſaid, I will not let thee go, except thou bleſs me.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou power with God and with men, and haſt prevailed.

29 And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it *that* thou doſt aſk after my name? And he bleſſed him there.

30 And Jacob called the name of the place Peniel: for I have ſeen God face to face, and my life is preſerved.

31 ¶ And as he paſſed over Penuel the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh in the ſinew that ſhrank.

GENERAL REFLECTIONS on Chap. XXXII.

Toward the beginning of this chapter we find Jacob, having done what prudence directed, put himſelf under the divine protection, as that which could avail him moſt, by an humble and fervent addreſs to God; in which he acknowledges his great goodneſs towards him, and his faithfulneſs. Thus ſhould we have recourſe to God, the ſure and almighty protector, in all our dangers; and thus ſhould we acknowledge all our bleſſings, all our ſubſtance, to be derived from him.

CHAP. XXXIII.

1 *The kindneſs of Jacob and Eſau at their meeting.* 17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Iſrael.*

AND Jacob lifted up his eyes, and looked, and, behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother. Before CHRIST 1739.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he lifted up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe with thee? And he ſaid, The children which God hath graciouſly given thy ſervant.

6 Then the handmaids came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves.

8 And he ſaid, What *meaneſt* thou by all this drove which I met? And he ſaid, *Theſe are* to find grace in the ſight of my lord.

9 And Eſau ſaid, I have enough, my brother; keep that thou haſt unto thyſelf.

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me.

11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough. And he urged him, and he took *it*.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men ſhould overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with me: And he ſaid, What needeth it? let me find grace in the ſight of my lord.

16 So Eſau returned that day on his way unto Seir.

17 ¶ And

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25 *He touched the hollow of his thigh*, &c.] To inform how eaſily he could have overpowered him.

28 *No more Jacob*] The Arabic renders it, Thy name ſhall not always be called Jacob only, but Iſrael likewiſe. Iſrael ſignifies "a prince powerful with God," and alludes to the Hebrew, *Sharetha em Elohim*, "Thou haſt acted, or behaved, like a prince (in wreſtling) with God."

For a prince, &c.] According to our tranſlation, Jacob is aſſerted to have prevailed over men, as well as over the angels; whereas he had been obliged to flee from Eſau and Laban, the only two enemies he ever had. The words ſhould therefore be tranſlated, Thou haſt acted, or behaved, like a prince with God, and thou ſhalt alſo prevail over men. The Vulgate renders it, Becauſe if thou haſt been ſtrong or powerful, or prevailed with God, how much more ſhalt thou prevail with man! The Chaldee, Becauſe thou haſt been as a prince with God, and ſhall prevail againſt men.

30 *Peniel*] or (as it is in the next verſe) *Penuel*: That is, "the face of God."

I have ſeen God face to face] I have been admitted to the greateſt familiarity with this repreſentation of the Almighty, and by his means enjoyed ſuch happy intercourſe with God, as is the portion of thoſe bleſſed ſpirits who approach neareſt the divine preſence.

And my life is preſerved.] Here Jacob preſerves and perpetuates, not the memory of his valour or victory, but the mercy of God's free grace.

32 *Therefore the children of Iſrael eat not*, &c.] The ſinew here meant is that which faſtens the hip-bone into its ſocket, comprehending the fleſh of that muſcle which is connected to it.

COMMENTARY AND NOTES ON CHAP. XXXIII.

2 *Rachel and Joſeph*, &c.] Jacob places his wives in the rear of his retinue, that they might rather be the ſpectators, than the ſubject of Eſau's attack. They were the moſt remote from danger, and the ſituation aſſigned Rachel and Joſeph ſtrongly marks the ſuperior fondneſs he had for her and her ſon.

3 *Bowed himſelf—ſeven times*, &c.] The words "ſeven times" are uſed to ſignify many times. See 1 *Sam.* ii. 5. *Prov.* xxvi. 25.

4 *Eſau ran to meet him*, &c.] The ardour of Eſau's affection is painted by the ſacred hiſtorian in the ſtrongeſt colours, which ſhew that his reconciliation was ſincere. He does not ſtay till Jacob comes up to him, but runs to meet him; he embraces him; he hangs, ruſhes, or falls upon his neck; he kiſſes him, and, no longer able to ſupport his tranſport, pours out a ſtream of affection from his eyes, which mingles with that which iſſued from the eyes of his brother. "Behold, how good and pleaſant a thing it is for brethren to dwell together in unity! &c."

8 *Theſe are to find grace in the ſight*, &c.] This was not merely a temporal expedient, invented by Jacob to mollify the reſentment of his brother, but in purſuance of a conſtant cuſtom among the eaſtern and other nations, who always made a preſent to the perſon whom they viſited or paid their court to. See *Matt.* iii. 11.

9 *I have enough*, &c.] The Hebrew ſignifies, Much, and implies that he was as much contented with his circumſtances, as he was really reconciled to his brother; and that he was as great a ſtranger to avarice, and a mercenary ſpirit, as to an unforgiving and malicious temper.

11 *Becauſe I have enough*, &c.] The Hebrew ſignifies, All, and intimates, that Jacob was not inferior to his brother, either in affluence or gratitude to God, who had given him all that he enjoyed.

12 *Let us take our journey*, &c.] This invitation which Eſau gives his brother, to accompany him to mount Seir, is a further proof of his perfect reconciliation.

13 *With young*, &c.] The Hebrew ſignifies, Giving ſuck, which the Chaldee and Arabic have followed; but the Vulgate, Septuagint, Samaritan, and Syriac, agree with our tranſlation.

14 *According as the cattle*, &c.] The Hebrew ſignifies, According to the foot of the work, and to the foot of the children. The Chaldee renders it, According to the pace of my family which is with me, and according to the pace of the little ones. The Syriac is the ſame; but the Arabic, I will lead them ſlowly, on account of the ſubſtance I have with me, and one account of my ſons. This verſe may be looked upon as an evaſion of Eſau's offer, and has given occaſion to ſome to ſuppoſe, from the hiſtorian's ſilence, that Jacob, notwithſtanding his promiſe, never went to Mount Seir. But the profeſſed brevity of Moſes would rather incline us to imagine, that Jacob might have gone to Seir, though he has not recorded that circumſtance; as we reaſonably may ſuppoſe, that he viſited his father before his return to Canaan and coming to Mamre, which he has omitted likewiſe.

15 *Let me now leave*, &c.] This is agreeable to the Vulgate. But the Hebrew ſignifies, I will cauſe ſome of my people to ſtay with thee; and the Septuagint confirm this ſenſe.

17 To

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Before CHRIST 1739. 17 ¶ And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattle: therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Iſrael.

GENERAL REFLECTIONS on Chap. XXXIII.

In this portion of divine revelation, we cannot help being ſtruck with admiration at the noble and tender behaviour of Eſau: though the elder brother, though he had received great injuries, yet his affection for his brother is ſo tender, that he cannot wait for the tedioufneſs of ceremony, but runs to meet him, embraces him, falls on his neck, kiſſes him, and weeps. What brother can have received greater injuries than Eſau had? and yet what implacable, and never to be mollified hatred do we too often ſee in brothers? Let them behold Eſau, and bluſh with ſhame. The paſſage in the original is marked with ſome marginal points, intimating that it is a remarkable paſſage: and indeed it is moſt highly worthy of our obſervation and imitation. We do not read of any extraordinary interpoſition of Providence here, as in the caſe of Laban; and therefore we may conclude, that reflection and brotherly affection, and a noble generoſity of ſoul, extinguiſhed his reſentment, and worked him up even to love and tenderneſs for a brother that had injured him. It is no leſs worthy of obſervation, if we conclude that God wrought this ſudden change in the heart of Eſau, as it ſhews the power of him who is thus able to turn the hearts of men as he pleaſes; and how able a protector he is of us, ſince in a moment he can make our worſt enemies our moſt tender friends.

CHAP. XXXIV.

1 *Dinah is raviſhed by Shechem.* 4 *He ſueth to marry her.* 13 *The ſons of Jacob offer the condition of circumciſion to the Shechemites.* 20 *Hamor and Shechem perſuaded them to accept it.* 25 *The ſons of Jacob taking advantage thereof ſlay them and ſpoil their city.* 30 *Jacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, which ſhe bare unto Jacob, went out to ſee the daughters of the land.

2 And when Shechem the ſon of Hamor the Hivite, Before CHRIST 1732. prince of the country, ſaw her, he took her, and lay with her, and defiled her.

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake kindly unto the damſel.

4 ¶ And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his ſons were with his cattle in the field: and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, becauſe he had wrought folly in Iſrael in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade ye therein, and get you poſſeſſions therein.

11 And Shechem ſaid unto her father and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.

12 Aſk me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.

13 ¶ And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, becauſe he had defiled Dinah their ſiſter:

14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed; for that *were* a reproach unto us:

15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be circumciſed;

16 Then

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17 *To Succoth*, &c.] This name is given it by anticipation, for it appears it was given to this place on account of the booths he made for his cattle: the word *ſuccoth* ſignifies "booth."

18 *Came to Shalem a city of Shechem*, &c.] Though the Vulgate, Septuagint, and Syriac, concur in this ſenſe, yet it ſeems probable that "Shalem" is not a proper name of a place, but an appellative or common town, ſignifying "peace" or "ſafety:" according to which the ſentence ſhould be rendered, Jacob came in peace, or ſafety, to the city of Shechem.

19 *An hundred pieces of money.*] The Septuagint, Vulgate, Chaldee, Samaritan, Syriac, and Arabic, agree in tranſlating the original words, Lambs; but it is the unanimous opinion of all the Jewiſh writers, and expreſsly aſſerted by St. Stephen, *Acts* vii. 16. that they were pieces of money. To reconcile this difference, ſome have imagined that the coin was ſtamped with the figure of a lamb, and received its name from that circumſtance: to this it is objected, that money was not coined or ſtamped in thoſe days, but paid by weight, as appears from *Gen.* xxiii. 6. *Exod.* xxii. 17. The word *keſeth*, from whence *keſita* is derived, ſignifies "truth," and implies that juſtneſs of weight, and purity of metal, which rendered money current, as appears from *Gen.* xxiii. 16. The Jewiſh writers aſſert, that the money thus denominated was equal to the *gerah*, which was valued at five farthings and one-fourth of a farthing: according to which eſtimate, Jacob appears to have paid no more than ten ſhillings for the field; however inconſiderable this ſum may appear to us, yet if we reflect the proportion between the value of money then and at the preſent time, it will not be ſo trifling as it ſeems at firſt. One of theſe pieces of money was the value of a lamb then, and a hundred of them was worth one hundred lambs; which, if given in purchaſe for a field, would even now amount to no inconſiderable ſum.

20 *El-elohe-Iſrael.*] In Hebrew, God, the God of Iſrael; the Vulgate renders it, He called upon the moſt mighty God of Iſrael; the Chaldee, And ſacrificed upon it before the mighty God of Iſrael; the Samaritan, The mighty God of Iſrael; the Syriac, He called, or named it, the moſt mighty God of Iſrael; the Arabic, He prayed before the name of the God of Iſrael; but the Septuagint, He called upon the God of Iſrael.

COMMENTARY AND NOTES ON CHAP. XXXIV.

1 *Dinah—went out to ſee the daughters of the land.*] On one of the feſtival days of the Shechemites, Dinah, who was now about fixteen years of age, and deſirous of ſeeing the dreſſes and ornaments of the women of that country, rambled from her mother's tent. This tranſaction muſt have happened ſeven or eight years, at leaſt, after Jacob's return into the land of Canaan, becauſe his ſons were grown up to manhood.

2 *Took her*] That is, Raviſhed, or took her by force.

Defiled, &c.] In the Hebrew, Afflicted, or humbled. The Septuagint confirm this ſenſe.

3 *Spake kindly*, &c.] In the Hebrew, Spake to the heart of the damſel. The Septuagint render it, According to the opinion; which is confirmed by the Samaritan. The Syriac tranſlates it, He comforted the virgin; and the Arabic, He ſoothed her grief.

5 *And Jacob held his peace until they were come.*] He concealed his reſentment till his ſons returned, who were then with his cattle in the field, and probably at ſome diſtance; it being common for them to range about the country in ſearch of paſture.

7 *When they heard it*, &c.] The Arabic connects this ſentence with the following, thus: When they heard it, they were very ſad, &c. and is ſupported by the Septuagint, Vulgate, and Syriac; but our tranſlation connects it with the ſentence preceding, aſſigning it as the reaſon why the ſons of Jacob came out of the field; which ſenſe is ſupported by the Chaldee and Samaritan.

8 *Hath longed*, &c.] No words can expreſs more ardent affection than the original; and it is remarkable that all the antient tranſlations ſeem to have laboured to retain the force of the original. The ſons of Jacob, and perhaps Leah herſelf, were preſent at this application, which ſhews that the words, "your daughter," were grammatically proper.

Trade ye therein] The Hebrew ſignifies, To circuit, and alludes to their cuſtom of ranging about for paſtures. The Vulgate, Septuagint, Chaldee, Samaritan, Syriac, and Arabic, confirm our tranſlation.

Get you poſſeſſions, &c.] In the Hebrew, Inherit, or acquire inheritances.

12 *Aſk me never ſo much dowry*, &c.] In thoſe times marriage-portions were given by the men; and in the eaſt, eſpecially amongſt the Turks and Perſians, this cuſtom is preſerved even to this day.

13 *Deceitfully*] The Chaldee renders it, Wiſely.

And ſaid, becauſe, &c.] The Vulgate renders it, They anſwered (ſaying, on account of the rape of their ſiſter) we cannot, &c. The Septuagint particularize who the perſons were that made the reply: and Simeon and Levi, the brethren of Dinah ſaid, "We cannot, &c."

17 We

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Before CHRIST 1732.

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumciſed; then we will take our daughter, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamor's ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacob's daughter: and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying,

21 Theſe men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men conſent unto us for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 *Shall* not their cattle and their ſubſtance and every beaſt of their's *be* our's? only let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſon hearkened all that went out of the gate of his city; and every male was circumciſed, all that went out of the gate of his city.

25 ¶ And it came to paſs on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, Dinah's brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males.

26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechem's houſe, and went out.

27 The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they had defiled their ſiſter.

28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 ¶ And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me; and I ſhall be deſtroyed, I and my houſe. Before CHRIST 1732.

31 And they ſaid, ſhould he deal with our ſiſter as with an harlot.

GENERAL REFLECTIONS on Chap. XXXIV.

Well might Jacob, in the above chapter, reproach his ſons, and ſay they had troubled him. Well might he always keep it in remembrance, and mention it with indignation on his death-bed; for nothing could be more treacherous, baſe, and cruel, than their conduct. We may alſo learn, what great evils are often the conſequence of love; and how deteſtable and dreadful it is to follow the furious dictates of revenge without conſideration.

CHAP. XXXV.

1 *God commandeth Jacob to go to Beth-el; he purgeth his houſe of idols;* 6 *and buildeth an altar at Beth-el.* 8 *Deborah Rebekah's nurſe dieth, and is buried under an oak.* 9 *God again bleſſeth Jacob, and confirmeth to him the name of Iſrael, and the promiſe of the land of Canaan.* 14 *Jacob ſetteth up a pillar at Beth-el.* 16 *Rachel travailing of Benjamin dieth near Bethlehem, and is buried there.* 22 *Reuben lieth with Bilhah. The twelve ſons of Jacob.* 27 *Jacob cometh to Iſaac at Hebron.* 28 *Iſaac's age, death, and burial.*

AND God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddeſt from the face of Eſau thy brother.

2 Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be clean and change your garments:

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hands, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And

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17 *We will take our daughter,* &c.] Some ſuppoſe from hence, that Jacob's ſons were commiſſioned to act in his name.

18 *And their words pleaſed Hamor,* &c.] The tranſaction informs us, that though Shechem had committed this action, yet he was paſſionately fond of Dinah. We may alſo obſerve, that both Hamor and all the inhabitants of the city had a great affection for Shechem, ſince they ſubmitted to ſo painful an operation, merely to ſerve their prince.

23 *Shall not their cattle,* &c.] They were moved by principles of intereſt, as well as reſpect to their prince, to ſubmit to this rite.

24 *All that went out of the gate,* &c.] All the inhabitants, or citizens.

25 *Two of the ſons of Jacob,* &c.] Notwithſtanding the Shechemites had ſubmitted to the painful rite of circumciſion, the propoſed condition of reconciliation with Jacob's family; yet Simeon and Levi took the advantage of their pain and anguiſh, when they were leaſt able to reſiſt, to fall upon the city, and deſtroy all the male inhabitants: an action ſhocking to humanity; for doubtleſs many of the ſufferers were entirely innocent of their leader's crime; and even the guilty, by ſubmitting to the propoſed terms of agreement, had made a proper compenſation to Jacob for the injury offered. Well, therefore, might their father deteſt ſo baſe an action, and, on his death-bed, cry out in theſe emphatical words "O my ſoul, come not thou into their ſecret: unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man—Curſed be their anger, for it was fierce; and their wrath, for it was cruel," chap. xlix. 6, 7.

30 *Make me to ſtink,* &c.] The Vulgate renders it, Made me odious; the Chaldee, Ye will occaſion, or put enmity between me and the Canaanites; the Arabic, Ye have rendered me infamous, and corrupted my condition with reſpect to the Canaanites; and the Syriac, Ye have offended me to bring evil between me and the inhabitants, &c.

31 *And they ſaid, Should he deal,* &c.] Jacob, we ſee, was much concerned at theſe furious proceedings of his ſons; but Simeon and Levi were ſo warmed with the thoughts of the diſhonour done to their ſiſter and family, that they repented not of what they had done, but ſeem to think all was little enough to vindicate their ſiſter's reputation, that ſhe might not be reputed as a common woman.

COMMENTARY AND NOTES ON CHAP. XXXV.

1 *And God ſaid unto Jacob,* &c.] The national inhumanities of the Chaldeans, the cruelties by which Jacob's ſons had exaſperated them to make repriſals, and the defection which ſome of his family were making to idolatry, ſeem to have been the motives for ordering him to remove his ſettlement, and repair to that place which he had dedicated to the worſhip of the true God.

2 *Put away the ſtrange gods*] The Hebrew ſignifies, The gods of the ſtranger. The Chaldee renders, put away the idols of the people that are among you: but the Samaritan, Syriac, and Arabic, ſupport our tranſlation. Jacob, ſay ſome, perhaps meant the teraphim, which Rachel had ſtolen from Laban; but others ſuppoſe that they were the idols of the Canaanites or Shechemites, who were taken priſoners and incorporated into his family: and it muſt be confeſſed that the Chaldean tranſlation gives ſome countenance to this opinion.

Be clean, &c.] The word properly ſignifies, The waſhing away filth by water. As there is ſome analogy between external cleanlineſs and internal, it may denote repentance, by which the ſoul is cleanſed and purified, as the body is by waſhing it in water. And hence this rite of waſhing the body with water was uſed as a ſign of inward purification, not only among the idolatrous heathens, but alſo by the worſhippers of the true God, both before and under the law. "Waſh ye, make ye clean, put away the evil of your doings from before mine eyes," *Iſaiah* i. 16. And as men ſhould at all times have their ſouls adorned with this inward purity, it was highly commendable in Jacob, on this ſolemn occaſion, to enjoin all under his care to cleanſe and purify themſelves particularly from idolatry, and from thoſe guilty ſtains lately contracted by ſhedding innocent blood, as they would otherwiſe be very unfit to hold an intercourſe with their God: as if the patriarch had ſaid, put off your ſordid apparel, eſpecially thoſe garments in which you were ſo lately defiled with blood, and put on the cleaneſt raiment, as an emblem of your being diveſted of all impure affections, and cloathed with thoſe internal graces which are the ornament of the ſoul.

4 *And all their earrings,* &c.] It was cuſtomary for the Syrians to dedicate them to ſome idol; and they were worn to render their deities propitious; and being thus ſubſervient to the uſes of idolatry, we need not wonder they are particularly mentioned by Jacob.

5 *And*

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Before CHRIST 1732.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el; becauſe there God appeared unto him, when he fled from the face of his brother.

8 ¶ But Deborah Rebekah's nurſe died, and ſhe was buried beneath Beth-el under an oak; and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name: and he called his name Iſrael.

11 And God ſaid unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations ſhall be of thee, and kings ſhall come out of thy loins;

12 And the land which I gave Abraham and Iſaac, to thee will I give it, and to thy ſeed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 ¶ And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el:

16 ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

17 And it came to paſs, when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.

18 And it came to paſs, as her ſoul was in departing, (for ſhe died) that ſhe called his name Ben-oni: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 And Iſrael journeyed, and ſpread his tent beyond the tower of Edar. Before CHRIST 1732.

22 ¶ And it came to paſs, when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve:

23 The ſons of Leah: Reuben, Jacob's firſtborn, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulon:

24 The ſons of Rachel; Joſeph, and Benjamin:

25 And the ſons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the ſons of Zilpah, Leah's handmaid; Gad, and Aſher: theſe *are* the ſons of Jacob, which were born to him in Padan-aram. 1729.

27 ¶ And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Iſaac ſojourned.

28 ¶ And the days of Iſaac were an hundred and fourſcore years.

29 And Iſaac gave up the ghoſt, and died, and was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him. 1716.

GENERAL REFLECTIONS on Chap. XXXV.

It being a principal deſign to produce as great a variety as poſſible in the courſe of the General Reflections, we ſhall offer to our readers, as a practical remark, that Rachel, who longed for children ſo impatiently as to ſay, "Give me children, or elſe I die," died in child-bearing—a lively inſtance of the folly of our wiſhes! which, it is to be hoped, will be ſeriouſly attended to by all.

CHAP. XXXVI.

1 Eſau's family in Canaan. 6 His removal to mount Seir. 9 His generations in mount Seir. 15 The dukes which deſcended of his ſons. 20 The ſons and dukes of Seir. 31 The kings of Edom. 40 The dukes that came of Eſau, according to their habitations.

NOW theſe *are* the generations of Eſau, who *is* Edom. 1796.

2 Eſau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite.

3 And

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5 *And the terror of God was upon the cities*, &c.] Some render it, A great terror. It was doubtleſs very ſingular, that the inhabitants of the land ſhould neglect to take ſignal vengeance on the ſons of Jacob, for the cruelty they had exerciſed on the unfortunate Shechemites: the ſacred hiſtorian, therefore, thought proper to inſert the reaſon for this ſupineneſs, namely, "the terror of the Lord;" which operated ſo ſtrongly upon their minds, that they durſt not attempt to follow the Hebrews, but ſuffered them to retire unmoleſted with their ſubſtance.

7 *El-beth-el.* &c.] That is, "the God of Beth-el."

8 *Deborah Rebekah's nurſe died*, &c.] This woman came with her miſtreſs from Meſopotamia to Canaan, when ſhe married Iſaac. Her death is here mentioned to ſhew the reaſon why the oak was called *allon-bachuth*, that is, "the oak of mourning."

9 *God appeared*, &c.] The Chaldee renders it, The angel of God appeared.

10 *Iſrael ſhall be thy name*, &c.] The word *Iſrael* implies, "a prince powerful with God," and was given before by the angel when they wreſtled together; but was now repeated to confirm his faith. See chap. xxx. 11, 28.

13 *God went up from*, &c.] The Chaldee renders it, The glory of the Lord, &c. and the Arabic, The angel of the Lord was taken up, &c. whence we may infer, that God had manifeſted himſelf to him by his glorious preſence, which now vaniſhed, or elſe by the miniſtry of angels, who now aſcended out of his ſight.

14 *He poured a drink-offering*, &c.] Or, He poured mixed wine and oil.

18 *As her ſoul was in departing.*] Rachel had impatiently longed for children; but was now fatally convinced, that what ſhe conſidered as the greateſt happineſs, was really the greateſt pain; and thence called this ſon *Ben-oni*, "the ſon of my ſorrow."

His father called him Benjamin.] Benjamin, in the Hebrew, ſignifies, "the ſon of my right hand," and might intimate the intenſe affection which Jacob had for this dear pledge of his beloved wife; the right hand, and the right eye, being uſed in ſcripture for ſome thing that engroſſes our affections; yet as Jacob may be ſuppoſed to have uſed the Syriac language, others interpret the name, according to its ſignification in the Syriac, The ſon of my days, or old age; which carries with it the idea of equal fondneſs.

No. 5.

21 *The tower of Edar.*] That is, "the tower of the flock." It is thought to have been ſituated near Jeruſalem, and is mentioned by the prophet Micah, chap. iv. 8. "And thou O tower of the flock, &c."

22 *And Iſrael heard—Now the ſons*, &c.] In the Hebrew manuſcripts, a blank ſpace is left between the words tranſlated "heard it," and "now the ſons." The Jews acknowledge in the margin, that ſome words are wanting to complete the ſenſe; and the Septuagint has preſerved the words that are wanting, by adding, that Jacob deteſted the crime of Reuben as vile and atrocious. According to this reading, the verſe ſhould be tranſlated, And it came to paſs when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Iſrael heard it, and it appeared evil in his ſight. "Now the ſons of Jacob, &c."

26 *Which were born unto him in Padan-aram.*] Benjamin was not born in Padan-aram, but ſeveral years after Jacob's return into the land of Canaan, and is therefore to be excepted, as his birth is mentioned but a few verſes before.

29 *And Iſaac—was gathered unto his people*] His ſoul was gathered to the righteous, and his body was laid where his parents were buried.

And his ſons Eſau and Jacob buried him.] In the cave of Machpelah, where the remains of Abraham and Sarah, his father and mother, were depoſited. See chap. xlix. 31.

COMMENTARY AND NOTES ON CHAP. XXXVI.

1 *Theſe are the generations of Eſau*, &c.] This genealogy of Eſau was inſerted to anſwer a double intention; firſt, to ſhew how truly his father's prophetic bleſſing was fulfilled; and ſecondly, to inform the Iſraelites which were the tribes of Edom, and the extent of the country they inhabited, that they might not, through ignorance, attack any of their cities, which God himſelf had given them for their inheritance, the Amalekites only being excepted.

2 *The daughter of Anah*, &c.] It appears from ver. 24. that Anah was Zibeon's ſon: the Hebrew tranſcriber, therefore muſt have written *bath*, "daughter," inſtead of *ben*, "a ſon;" which might eaſily have been occaſioned by writing twice the word *bath* in the beginning of the verſe. The Septuagint, Syriac, and Samaritan, have avoided this error by reading, Son.

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Before CHRIST 1760. 3 And Bashemath Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz: and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

1740. 6 ¶ And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in mount Seir: Esau *is* Edom.

9 ¶ And these *are* the generations of Esau the father of the Edomites in mount Seir:

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

1715. 15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau who *is* Edom, and these *are* their dukes.

1740. 20 ¶ These *are* the sons of Seir the Horite who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom. Before CHRIST 1740.

22 And the children of Lotan were Hori and Heman; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; 1780. duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land 1676. of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadah reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And these *are* the names of the dukes *that came* 1496. of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

GENERAL

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6 *And went into the country*, &c.] Some, instead of "the," put his, understanding, by his country, the country of Seir, which he inhabited before he visited his father in the land of Canaan. The Septuagint translation, and the Samaritan text, read, Out of the land of Canaan; which seems to be the true reading.

8 *Esau is Edom.*] Though the word Esau occurs a second time in the Hebrew, yet it is omitted in the Vulgate, which reads, And Esau dwelt in Mount Seir: he is Edom. One of the Hebrew manuscripts, in the Bodleian library confirms this omission, by reading, Esau dwelt in Mount Seir; that is, Edom. Esau had the name of Edom, which signifies "red," given him on account of his being of a red colour, at the instant of his birth, chap. xxv. 25.

14 *The daughter of Zibeon*, &c.] The Samaritan text, and the Septuagint, read with great propriety, The son of Zibeon; the Hebrew being undoubtedly corrupted. See the note on ver. 2.

15 *These were dukes*, &c.] The persons stiled dukes were not rulers of provinces, but the heads or chiefs of particular families; for it was many years after that the Horites were conquered, before these were dukes of Edom, which are mentioned ver. 42, 43; but are plainly distinguished from those mentioned above, the former being styled dukes in the land of Edom," and the latter, "the dukes of Edom."

16 *Duke Korah*, &c.] It appears from ver. 4. that Eliphaz was Esau's son by Adah, and from ver. 11, 12. that Eliphaz had but six sons. It is also certain from ver. 5, and 14. that Korah was the son of Esau (not of Eliphaz, as asserted in this verse) by Aholibamah, and as such he is properly enumerated in ver. 18. Both the Samaritan text and translation have omitted these two words; which, though found in the Septuagint, Chaldee, Vulgate, Arabic, and Syriac, are undoubtedly interpolated.

24 *The mules*, &c.] The original, *hayemim*, has been interpreted "baths" and "hot waters;" by others, the first discovery of some useful plant; but the word must be severely tortured to make it capable of either of these significations. The word *matza*, translated, "found," imports the discovery of what has an existence already; consequently it could not mean the invention of breeding mules; besides no mention is made of Anah's feeding horses, but asses, the former of which were essential to his invention; and we may add, that no mules are mentioned in scripture till the days of David. From the Septuagint and Samaritan, *hayemim* seems to be the proper name of a people, whom Anah fell upon by surprize and defeated; a sense which has the countenance of several other places in scripture.

35 *Who smote Midian*, &c.] The Chaldee, Samaritan, Syriac, and Arabic, concur in translating it, The Midianites. They were marching to invade him, but were defeated in the field of Moab, which was on the frontiers of his country. Moses recorded this exploit, as it proved a calamity to Jethro his father-in-law; and that it was Midian himself, who, according to the Hebrew text, was slain, being at that period one hundred and nine years old.

COMMENTARY

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GENERAL REFLECTIONS on Chap. XXXVI.

Here let us observe, that Moses, having given an account of the principal heads of Jacob's posterity, who, as the special seed of Abraham, inherited the land of Canaan, before he proceeds farther in their history, settles the account of Esau's family, in the most remarkable branches thereof; and that in order to shew how truly what was before prophetically spoken of him, chap. xxv. 23. and xxvii. 39. was fulfilled. Moses in this narrative, seems likewise to have had a particular view to let the Israelites distinctly know the tribes of the Edomites, and the country which they inhabited, that they might not offer to attack them, as they were their brethren.

CHAP. XXXVII.

1 *The history of Joseph, who is hated of his brethren.* 5 *His first dream.* 9 *His second dream.* 12 *Jacob sendeth him to visit his brethren.* 18 *They conspire his death, but Reuben saveth him.* 23 *He is cast into a pit, and afterwards taken out, and sold to the Ishmelites.* 29 *Reuben, not finding him in the pit, is sorely grieved.* 31 *Jacob deceived by the bloody coat mourneth for him.* 36 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

Before CHRIST 1729.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And

COMMENTARY AND NOTES ON CHAP. XXXVII.

1 *Wherein his father was a stranger*] The Hebrew signifies, In the land of his father's sojournings. The Septuagint render it, In which his father dwelt. The Chaldee, Syriac, and Arabic, Of his father's habitations or dwelling. In either of these senses, the text is free from the objection to which it is exposed by our translation; for it is evident that Isaac was a native of Canaan, had resided in it many years, and could not truly be named a stranger; but as he had made no conquests, and extended his authority no farther than the circle of his own family, he might, with the greatest propriety, be called a sojourner, according to the express sense of the Hebrew.

In the land of Canaan.] And particularly in Hebron, where Isaac and Abraham before him had dwelt.

2 *These are the generations*] See chap. ii. 4. vi. 9. and xxv. 19.

Seventeen years old.] This is the reading of the Hebrew, Septuagint, Samaritan, Syriac, and Arabic: but the Vulgate renders it, Sixteen years old. In order to reconcile this with the original, we must observe, that a person is said in scripture to be of that year of which he is only turned, as in *Exod.* xii. 5. To this we may add, that the Jews lay it down as a maxim, that part of the month is as the whole, and that of the year as the whole.

And Joseph brought unto his father, &c.] The Vulgate translates it, And he accused them to his father of the worst of crimes. The Chaldee renders it, Their criminal accusation; and the Arabic styles it, The worst species of obscenity; but the Septuagint make the brethren the accusers, translating the words, They brought an evil report of Joseph unto his father. Some say, that Joseph's motive, in accusing his brethren, was no other but that they should be reformed by their father's remonstrance.

3 *The son of his old age.*] An antient author assigns a different reason for Jacob's extraordinary fondness, ascribing it to his personal, as well as his intellectual graces; in the latter of which, especially in prudence, he supposed him to have surpassed all his brethren. The Chaldee supports this opinion, by rendering the words, Because he was a wise son unto him. It must be confessed, that the Vulgate, Septuagint, Samaritan, Syriac, and Arabic, concur with the Hebrew, as it is rendered by our translators; yet we may observe, that they have confounded the original words *ben zekenaim*, "the son of senators or elders," with *ben zikenah*, "the son of old age." Joseph's being merely the son of Jacob's old age, could scarcely be the reason why his father had more affection for him than his brethren, because his brother Benjamin was fifteen years younger than he: but if we suppose that his father's preference of him was founded on his prudence, which was not only beyond what might have been expected from one of his years, but likewise surpassing that of his other children, the character of Jacob is vindicated from objections, and his extraordinary affection appears consistent with reason. And that this was really the case, seems evident from the sequel of Joseph's history, wherein he is represented as a person of consummate prudence, and one of the ablest counsellors that ever was employed in the most critical and difficult conjunctures.

Many colours.] The Hebrew is, Many pieces. The Arabic renders it, A silken coat. Whatever the matter might be of which it was made, it is plain that it was composed of different colours: some imagine it to have been woollen with threads of different colours; and others, that it was embroidered with variegated flowers and figures. It is evident that such garments were in high esteem among the eastern nations, and worn by persons of the highest distinction; whence we may infer, that Jacob's cloathing Joseph in a garment of this sort argues his having a peculiar affection for him, and, as it distinguished him above his brethren, gave rise to their envy and machinations against him.

4 *And when his brethren saw—they hated*] We must ascribe the hatred of Joseph's brethren to his superior knowledge and wisdom.

Could not speak peaceably unto him.] Our translation agrees with the Chaldee. The Arabic renders it, They could not salute him; which conveys to us the sense of the historian better than our translation. "Peace be unto thee," was the usual salutation of the eastern nations, and was always looked upon as a compliment of civility: it was this which Joseph's brethren denied him, and consequently treated him with great incivility, and with marks of enmity. This address is still retained in the east, and called, the compliment of peace.

5 *Joseph dreamed a dream,* &c.] The method of conveying ideas is either by figures or sounds. In conveying ideas by figures, the picture or image of a thing to be conveyed was represented: thus the idea of a horse was represented by the picture of that animal; but this method being attended with inconveniences, 1. The principal circumstance in the subject was made to stand for the whole; thus a scaling-ladder was painted to represent a siege. 2. The instrument of a thing, whether real or metaphorical, was put for the thing itself; thus an eye eminently placed denoted omniscience, and an eye and a sceptre, a monarch. 3. One thing stood for another when any quaint resemblance, or analogy in the representative, could be collected from nature or tradition; thus the sun-rise was designed by the two eyes of the crocodile, because they seem to emerge from its head; and he who had borne misfortunes with courage, and surmounted them, was signified by the hyæna, because the skin of that animal was supposed to be invulnerable. In sleep, where the information is rather by figures than by sound, ideas are commonly conveyed by pictures, which are termed dreams: and the whole art of the interpretation of dreams is founded upon this hypothesis; dreams may be divided into speculative and allegorical; the first kind is that which represents a plain and direct picture of the thing predicted; the second is an oblique intimation of it by tropical or symbolical images. The dream of Joseph was of this latter species.

6 *This dream,* &c.] We are told by a Jewish author, that it was a vision; and that he saw it when sent together with his brethren to gather in the harvest; and the subject of it gives some countenance to his assertion.

8 *Shalt thou indeed reign over us?* &c.] That dreams, consisting of symbolic hieroglyphics, were a common mode of information in those times, and generally understood by most persons, seems evident from this interrogation of Joseph's brethren. But when they were more complicate, and consisted of mysterious symbols, it was customary to have recourse to interpreters, who founded their solution on the mysterious sense concealed under the sacred symbols, which they made their peculiar study, as the Egyptian priests always did.

9 *He dreamed yet another dream*] This repetition was not only intended to confirm the event predicted by the former, but to heighten its signification, by foretelling, that not only the brethren, but likewise the parent of Joseph, should acknowledge the superiority of his condition.

The sun and moon, &c.] The heavenly bodies in symbolical hieroglyphics signified persons invested with authority and family power, as appears from Horapolis; and Artemidorus, who wrote the art of interpreting dreams upon the principles of symbolic hieroglyphics, asserts, that he who dreams that he has dominion over the stars and other heavenly bodies, shall subdue all the world: agreeable to this interpretation, understood in those times, Jacob might well ask his son, "Shall I and thy mother bow down to thee?" &c.

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10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, here *am I.*

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, behold this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him;

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24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

28 Then there passed by Midianites merchantmen and they drew and lifted Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 ¶ And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

GENERAL

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11 *His father observed the saying.*] The Arabic renders the last word, Speech; but the Syriac, Speeches; applying it to both the dreams. Jacob had been no stranger to these nocturnal informations; and finding them repeated by the divine Being, stored them up in his memory, as predictions of events that would certainly come to pass.

13 *Come, and I will send thee,* &c.] It was no wonder that Jacob was uneasy with regard to his sons, who were now feeding their flocks in Shechem, the scene of their late inhuman cruelty; for fear that the inhabitants of the land should take the first favourable opportunity of revenging the death of their countrymen. He therefore thought proper to send Joseph to them, though it was near sixty miles distance from Hebron, the place where he now dwelt.

17 *And found them in Dothan*] Joseph repaired to Shechem, but he found his brethren were retired from thence in quest of pasture; he continued his search till he found them in Dothan, a place about eight miles north from Shechem.

19 *Behold, this dreamer cometh.*] In the Hebrew it is, Behold, this maker of dreams cometh; a proof that they considered his dreams as fictions of his own inventing.

20 *Come now therefore, and let us slay him,* &c.] This instance teaches us the natural progress of sin. The seeds of envy and emulation grew into actual hatred; and hatred, by an easy transition, degenerated into intentional murder.

22 *And Reuben said,* &c.] Reuben, who was the eldest brother, and consequently had the greatest authority among them, despairing to protect him by any open or direct method, persuaded them to cast him into a pit, that he might have an opportunity of delivering him again to his father.

25 *A company of Ishmeelites*] The Chaldee, Syriac, and Arabic, translate, Arabians; or Arabian merchants descended from Ishmael. See ver. 28.

Spicery and balm and myrrh, &c.] The ingredients made use of in embalming the dead, as appears from a prophane author, who says, that after the body had lain above thirty days in a different preparation, they preserved it with myrrh, cinnamon, and other spices. The merchants carrying down such a large quantity of these ingredients shews, that embalming was at this time become a general practice in Egypt, and the traffick which they carried on in young slaves, which are commodities only for a rich and luxurious people, sufficiently declares the established power and wealth of this celebrated nation.

28 *There passed by Midianites*] In ver. 25. they are called Ishmeelites. The Caravan seems to have consisted of both; for they were near neighbours, and appear to have lived promiscuously, and joined together in trade. And it has always been the custom in the eastern countries for merchants to travel together in companies, for security against robbers and wild beasts.

Twenty pieces of silver, &c.] The word "pieces" is not in the original; but as the sentence is elliptical, the word omitted is generally understood to be a shekel, so that the whole sum will be about forty-seven shillings sterling.

29 *He rent his clothes.*] This was one of the signs of antient mourning, and used in cases of the greatest distress. From this behaviour of Reuben it is plain, that he was not privy to the transaction of selling Joseph to the Ishmeelites.

30 *Whither shall I go?*] Whither shall I fly to conceal myself from my father's anger? For, being the eldest, he considered himself as responsible for the child's safety.

34 *Jacob rent his clothes, and put sackcloth on his loins,* &c.] An affecting idea. The hoary patriarch rends his cloaths, covers his aged body with sackcloth, and refuses to be comforted.

35 *I will go down into the grave unto my son mourning,* &c.] The Arabic renders it, I will go down into the dust. Some, instead of, Unto my son, read, For the sake of my son: and it must be confessed, that the Hebrew particle *el* is used in that sense, 2 *Sam.* xxi. 2. The word *sheol*, translated "grave," is undoubtedly, in the prophetic writings, used for the mansion, or separate state of departed souls. The Arabic, which renders the words, I will go into the dust, countenances the sense we have given this sentence: and we add besides, that the words imply no more, than to be reduced to the same condition; and therefore Jacob might properly say, he would go down to the grave to a dead son, who was never buried, i. e. that he should find no ease to his sorrows, till he was reduced to the same condition.

36 *An officer of Pharaoh's,* &c.] In the Vulgate, Septuagint, Samaritan, Syriac, it is translated, An eunuch; probably in allusion to the eastern custom of appointing eunuchs to the great offices of state. But it is plain that the Hebrew word *seris* does not always signify an eunuch, but is sometimes used to signify a chamberlain, or a person having some considerable office about the king's person; and in this sense we must here take the word, especially as we find that the historian mentions his having a daughter who was married to Joseph. He is likewise dignified in the original by the title of "captain of the guard;" but as the word *tabach* signifies "to kill," some have thought that it should be translated, chief of the cooks or butchers; while others contend as positively, that it should be a captain of the guard, or soldiers who were dispersed about the royal palace. To clear up this difficulty, we should observe, that Potiphar is styled the priest of On; and it appears, that in the time of Joseph

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GENERAL REFLECTIONS on Chap. XXXVII.

Let this one great and certain truth be always fixed deeply in our minds, that God orders every thing in the world, and orders it for the beſt for every one who truſteth in him, "that all things work together for good to thoſe that love God." This is what the holy ſcriptures ſtrongly inculcate; this is what reaſon teaches; and this alone, really and firmly believed as it ought to be, would baniſh all trouble from the breaſts of men; it would huſh all the ſtorms which aſſault us on the ſea of life, into a peaceful calm; it would pour a healing balm into every wound we might receive in our war with the world; it would ſweeten every bitter cup which is neceſſary for us, in the preſent ſtate of things, to drink.

CHAP. XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar, and dieth.* *Onan's treſpaſs and death.* *Tamar ſtayeth for Shelah.* 12 *She deceiveth Judah;* 27 *to whom ſhe beareth twins, Pharez and Zarah.*

AND it came to paſs at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah.

2 And Judah ſaw there a daughter of a certain Canaanite, whoſe name *was* Shuah; and he took her, and went in unto her.

3 And ſhe conceived, and bare a ſon; and he called his name Er.

4 And ſhe conceived again, and bare a ſon; and called his name Onan.

5 And ſhe yet again conceived, and bare a ſon; and called his name Shelah: and he was at Chezib, when ſhe bare him.

6 ¶ And Judah took a wife for Er his firſtborn, whoſe name *was* Tamar.

7 And Er, Judah's firſtborn, was wicked in the ſight of the LORD; and the LORD ſlew him.

8 And Judah ſaid unto Onan, go in unto thy brother's wife, and marry her, and raiſe up ſeed to thy brother.

9 And Onan knew that the ſeed ſhould not be his: and it came to paſs, when he went in unto his brother's wife, that he ſpilled *it* on the ground, leſt that he ſhould give ſeed to his brother. Before CHRIST 1727.

10 And the thing which he did diſpleaſed the LORD: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter in law, Remain a widow at thy father's houſe, till Shelah my ſon be grown: for he ſaid, Leſt peradventure he die alſo, as his brethren *did*. And Tamar went and dwelt in her father's houſe.

12 ¶ And in proceſs of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his ſheepſhearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold thy father in law goeth up to Timnath to ſheer his ſheep.

14 And ſhe put her widow's garments off from her, and covered her with a vail, and wrapped herſelf, and ſat in an open place, which *is* by the way to Timnath; for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

15 When Judah ſaw her, he thought her *to be* an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee; (for he knew not that ſhe *was* his daughter in law.) And ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* a kid from the flock. And ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it?*

18 And he ſaid, What pledge ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand. And he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his friend the

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the people of Egypt were divided into three claſſes, the king, the prieſts, and the people. The prieſts were an order in the higheſt reverence for their piety, their conſummate wiſdom, and their application to their ſtudies. With their revenues, they ſupplied all Egypt with public ſacrifices, ſupported a number of inferior officers, and maintained their families. They were conſtantly attached to the perſon of the king, as his coadjutors, counſellors, and inſtructors; were exempted from all charges and impoſts, and held the ſecond honours under the king in the adminiſtration. As Potiphar was prieſt of On, or Heliopolis, which was ſuperior in nobility to all the other claſſes of the prieſthood, the terms "officer of Pharaoh's," and "captain of the guard," in our tranſlation, imply no more nor leſs than that he was prime miniſter, or chamberlain, to the Egyptian king. That he could not belong to the ſoldiery is evident, becauſe the Egyptian prieſthood was always a ſeparate and diſtinct order, whoſe office was tranſmitted as an unalienable inheritance to their poſterity.

COMMENTARY AND NOTES ON CHAP. XXXVIII.

1 *And it came to paſs, at that time,* &c.] Although theſe words ſeem to connect the following events with the preceding chapter, yet all the tranſactions were not actually performed after Joſeph was ſold into Egypt; for Judah's marriage happened long before, even about the time that Jacob came out of Meſopotamia into Canaan, though the ſacred hiſtorian thought proper to place them here. The words therefore, "in thoſe days, at that time, &c." often refer in ſcripture to a conſiderable ſpace of time.

2 *A certain Canaanite,* &c.] This marriage with a Canaanitiſh woman was oppoſite to the received cuſtom of his predeceſſors, who guarded their ſons from making any alliance with this nation. The Chaldee and Tigurine tranſlation render the word, A merchant, in which ſenſe it is likewiſe uſed, *Prov.* xxxi. 24.

3 *He called his name*] It is obſervable, that Judah names the firſt child, but his wife the other two.

Er.] In Hebrew, A watch, or enemy.

5 *Shelah*] In Hebrew it ſignifies ſomething that breaks, or unties; ſo that the names of all the three ſons, which Judah had by this match, preſaged their future calamities.

And he was at Chezib, &c.] Though the Septuagint, Samaritan, and Arabic read the word *Chezib* as the proper name of a place; yet the Vulgate, Chaldee, and Syriac render the ſentence, And ſhe ceaſed to bear any more children after he was born. Grotius aſſerts, that the word is uſed to ſignify, Ceaſe, as in *Iſaiah* xiii. 11. but in the place quoted by this learned author, it may be read, Lye, or deceive, and is uſed in that ſenſe, *Micah* i. 14. "The houſes of Achzib ſhall be Achzah," i. e. A lye. That the word uſed for the proper name of a place, is evident from the laſt quotation, and from *Joſhua* xv. 44. but if it is meant in that ſenſe by the ſacred hiſtorian, it muſt have been by anticipation, becauſe it received this name from the circumſtance of Shuah's delivery, whether it was becauſe ſhe then ceaſed to bear, or that ſhe was delivered of a ſpurious child, which ſeems to be intimated by thoſe tranſlations which lay a particular ſtreſs on the abſence of Judah at the time of her delivery.

7 *Wicked in the ſight of the Lord,* &c.] In the Hebrew, In the eyes of the Lord; that is, remarkably, or exceſſively wicked. Though the ſcripture is ſilent with reſpect to the nature of his ſin, yet the Jewiſh rabbins pretend that it was the ſame with that of his brother, though from a different motive.

8 *Go in unto thy brother's wife,* &c.] This was an Egyptian cuſtom. It was therefore no new thing, though adopted by Moſes in his inſtitutes, *Deut.* xxv. 5.

11 *Remain a widow,* &c.] Hence we may infer, that the contract of marriage in thoſe days obliged the woman, in caſe her huſband died without iſſue, to marry his next brother, and that as long as any of his brethren remained, they were bound to marry his wife, unleſs ſhe had a child.

14 *And ſat in an open place,* &c.] The original implies, that ſhe ſat in a place where two ways met. Among the Jews, as well as other nations, the harlots were not ſuffered to ply in the ſtreets, but haunted the common roads without the walls.

15 *Thought her to be an harlot, becauſe ſhe had covered her face*] If the women of thoſe days commonly wore vails, it may be aſked, how could Judah imagine that Tamar was a harlot upon that account? To this it may be replied, that though the words at firſt ſight may ſeem to convey this ſenſe, yet on mature conſideration they ſignify no more than that he did not know her to be his daughter-in-law; the word tranſlated "harlot" is by the Samaritan rendered, A vagabond, or one without the city, the uſual haunts of proſtitutes; and Judah finding her in that ſituation, might very well take her to be a proſtitute, becauſe ſhe was vailed; which he would not, he could not have done, had her vail been off, and he had ſeen her face.

18 *Thy bracelets,* &c.] The Hebrew ſignifies, a ſcarf or girdle. The Chaldee renders it, Handkerchief; but it is variouſly rendered by the Syriac and Arabic, which tranſlate it, Something twiſted, &c. It ſeems indeed to have been made of gold, twiſted in the manner of a thread, and ſuſpended from the neck, not, like a bracelet, from the arm.

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Before CHRIST 1727. the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be ashamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

1729. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that *had* the scarlet thread upon his hand: and his name was called Zarah.

General Reflections on Chap. XXXVIII.

With regard to the conduct of Judah, in this chapter, the moral turpitude of the action filled him with conscious shame, and made him rather chuse to suffer the loss of his property, than blemish his reputation, by making any further search after a person of her character. From whence we may learn, that this crime, however lightly made of in these days, was accounted highly shameful of in those early times. The original words, that we translate, "lest we be ashamed," have a stronger sense, viz. lest we become a contempt. Before CHRIST 1729.

CHAP. XXXIX.

1 *Joseph is advanced in Potiphar's house.* 7 *He resisteth his mistress's temptation, is falsely accused by her, and cast in prison.* 21 *God is with him there.*

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10 And

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21 *Where is the harlot*, &c.] The Hebrew word used in this verse is *kedeshah*, which implies something sacred; whence we are of opinion, that she was one of those women who worshipped Baal-phegor, or some other impure deity, by an annual prostitution.

23 *Lest we be ashamed*, &c.] The Hebrew signifies, Become a contempt. The Septuagint, Chaldee, and Syriac, render it, Lest we should be a derision.

26 *She hath been more righteous than I*, &c.] The Chaldee renders it, She is justified, she has conceived by me. The Samaritan, She is truer than me; the Syriac, She is more innocent than I and the Arabic, She has said truly that it was by me.

29 *This breach be upon thee*, &c.] That is, Be thou for ever called irruption or breach; which is the meaning of the word Pharez. Perhaps she considered this circumstance as the presage of a future rupture between the two brothers for the right of primogeniture.

40 *Zarah.*] In Hebrew, He ariseth; because, like the sun, he had given a sign of his coming, by putting out his hand; or from the Arabic, *Zaraba*, To move, on account of the motion he had made, by withdrawing his hand. It is remarkable that Josephus has omitted the subject of this chapter in his history; a liberty he generally takes with the scripture, whenever it records any transactions that are not for the credit of his countrymen the Jews.

COMMENTARY AND NOTES ON CHAP. XXXIX.

1 *Joseph was brought down*, &c.] The Hebrew signifies, Joseph was made to descend into Egypt; and the expression is extremely proper; first, because his descent was involuntary; and, secondly, because Egypt being situated in a lower ground, his journey thither was properly a descent. The historian now resumes his history, which had been interrupted by the transactions relative to Judah's family, highly necessary to our tracing the genealogy of our blessed Saviour, as will appear to the reader, on a perusal of the first chapter of St. Matthew.

2 *And the Lord was with Joseph*] The Chaldee reads, The word of the Lord was an help to Joseph. The Psalmist informs us, that God sent him for certain wise purposes into this country, and the patriarch himself avows the same, chap. xlv. 5. His extraordinary vicissitude from the abject state of slavery to the highest post of honour, strongly marks the interposition of divine Providence, which afflicts to bless, and humbles to exalt.

And he was in the house, &c.] His master gave him a liberal education, treated him in a manner superior to his condition, and made him overseer of his household.

6 *He knew not ought—save the bread*, &c.] The Arabic renders it, He did not look into any thing that he had, save the meat, &c. This conveys the idea of a boundless confidence in Joseph's integrity; and, at the same time, raises the character of the master above the conception of the suspicious and ungenerous.

Cast her eyes, &c.] The Hebrew reads, Lift up her eyes. Modesty is celebrated for a downcast look, and is fearful to stare any person in the face. But lust gazes undaunted, and, by amorous glances endeavours to captivate the object of desire, as Joseph's mistress did by her looks endeavour to captivate him.

8 *But he refused, and said—Behold, my master*, &c.] The shamefulness and heinousness of ingratitude is extremely great: this was strongly urged by Joseph against committing the crime to which he was so strongly excited. As a man, such conduct towards one of his own equals was absolutely indefensible; but from a servant to his master, who had highly caressed and honoured him, and loaded him with signal favours, it was so utterly unnatural, that whoever attempted it must be extravagantly wicked, and sunk to the very lowest degree of degeneracy. Ingratitude, added to adultery, would have rendered what is, in itself, one of the foulest stains to man's nature, infinitely more black and detestable, and have swelled the guilt of it to so vast a size, that it would scarce have admitted of any further aggravation. When we recollect all the instances we have met with in our reading, we cannot find one so generous, so honest, and so noble, as that of Joseph. When his master had trusted him so unreservedly, he was so unhappy as to appear irresistibly beautiful to his mistress; but when this shameless woman proceeds to solicit him, how gallant is his answer! The same argument which a base mind would have made to itself for committing the evil, was to this brave man the greatest motive for forbearing it, that he could do it with impunity.

9 *How can I do this great wickedness*, &c.] Joseph was a slave, and in a strange country; he was tempted by a lascivious and a vindictive mistress; had he complied, he could have been sure both of secrecy and rewards; would have been firmly rooted in his place, and been preferred to greater honour; but if he resisted, he could expect nothing less than to be accused and treated like a criminal, to be deprived of his place, and to lose his liberty, his fame, and perhaps his

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Before CHRIST 1729.

10 And it came to paſs, as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garments, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until his lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant which thou haſt brought unto us, came in unto me to mock me:

18 And it came to paſs, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to paſs, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled.

20 And Joſeph's maſter took him, and put him into the priſon, a place where the king's priſoners *were* bound: and he was there in the priſon.

21 ¶ But the LORD was with Joſeph, and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.

22 And the keeper of the priſon committed to Joſeph's hand all the priſoners that *were* in the priſon; and whatſoever they did there, he was the doer *of it*.

23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the LORD was with him, and *that* which he did, the LORD made *it* to proſper.

GENERAL REFLECTIONS on Chap. XXXIX. Before CHRIST 1729.

The hiſtory of Joſeph is one of the fineſt and moſt remarkable in the ſcriptures, which affords us the cleareſt evidence of the providence of God, conducting all things with amazing and ſtupendous wiſdom, and making all things tend to promote the happineſs of them that love and fear him. We are led to admire and adore the ways of divine wiſdom, which makes uſe even of the wickedneſs of men to accompliſh his deſigns. God's deſign was, to raiſe Joſeph to ſuch a degree of greatneſs and power, as ſhould oblige his brethren to bow down humbly before him; Joſeph's brethren oppoſed it; but what they did to humble him, was the firſt ſtep by which God led him to elevation and glory; and the horrible calumny of his unchaſte miſtreſs, which ſeemed to complete his misfortunes, was the circumſtance which advanced him almoſt to the throne. This may afford us great comfort under all troubles, as we may from hence be aſſured, that God can make whatever ſhall be deſigned againſt us, the means of promoting our real good.

CHAP. XL.

1 *Pharaoh's butler and baker in priſon are committed to Joſeph's charge.* 5 *He interpreteth their dreams,* 20 *which come to paſs according to Joſeph's interpretation.* 23 *The ingratitude of the butler.*

AND it came to paſs after theſe things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt. 1720.

2 And Pharaoh was wroth againſt two *of* his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where Joſeph *was* bound.

4 And the captain of the guard charged Joſeph with them, and he ſerved them: and they continued a ſeaſon in ward. 1718.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the priſon.

6 And Joſeph came in unto them in the morning, and looked upon them, and, behold, they *were* ſad.

7 And he aſked Pharaoh's officers that *were* with him in the ward of his lord's houſe, ſaying, Wherefore look ye *ſo* ſadly to day?

8 And

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his life; yet all this could not influence him. Deaf to the ſolicitations of his miſtreſs, he chuſes to ſubmit to chains, to ignominy, to death, rather than be guilty of ſo foul a crime, and ſin againſt God. From hence we may learn, that the fear of God is a moſt effectual preſervative againſt all criminal indulgencies. It was this that reſtrained Joſeph from complying with the looſe ſolicitations of his miſtreſs; and will have the ſame effect on all mankind upon all other occaſions, and in every ſcene of life. It ſtrikes every paſſion, every ſpring of human action, and includes in it all the moſt powerful motives by which the conduct of mankind is determined. If intereſt be the principal thing that ſways us, ſurely that cannot be ſo certainly promoted, as by the ſecuring the favour of God, and avoiding his diſpleaſure. If we are governed by our fears, he is the moſt formidable being in the univerſe to a mind that has perverted its faculties, and tranſgreſſed the laws of its maker. If by hope, he is the ſupreme good. If by love, he is the moſt amiable and perfect excellence. If by gratitude, he is the author of all our happineſs.

10 *She ſpake—day by day,* &c.] This expreſſion conveys a very high idea of the patriarch's chaſtity, which was proof againſt ſo many repeated aſſaults; and his avoiding her company is as great a teſtimony of his conſummate prudence.

11 *About this time,* &c.] The Hebrew ſignifies, On a certain day; which the Vulgate, Septuagint, Chaldee, Samaritan, Syriac, and Arabic, have faithfully rendered. It was a public feſtival, to which ſhe had avoided going, under pretence that ſhe was indiſpoſed.

13 *He left his garment,* &c.] The antient tranſlations render it, A cloak or mantle; which he might eaſily have quitted, in order to free himſelf from her embraces.

20 *Put him into priſon,* &c.] From the Pſalmiſt it appears, that the patriarch was treated with the greateſt rigour and inhumanity. He was fettered with fetters, which ate into his fleſh, or put him to the moſt exquiſite tortures, *Pſalm* cv. 18. he was thruſt down into the moſt noiſome place of the priſon. Such were the ſufferings of Joſeph, which he endured without murmuring, and ſubmitted, like our bleſſed Saviour, without attempting to refute the charge which malice had forged, and paſſion had credited.

21 *The Lord was with Joſeph*] Now he ſeems to have been quite loſt, and abandoned to miſery and deſpair: but vain are the counſels of man; for this very circumſtance was the occaſion of his being introduced into the preſence of Pharaoh, and of his appearing again on the ſtage of the world with extraordinary luſtre and dignity, for the preſervation and ſupport of his own family, which afterward ſprang up into a great and flouriſhing nation.

And gave him favour, &c.] We may aſcribe this ſudden revolution in the circumſtances of Joſeph not only to the interpoſition of Providence, but likewiſe to his graceful appearance, and to his induſtry and fidelity in diſcharging the gaol-keeper's command; in reward for which he rendered the rigours of his confinement more tolerable, and treated him better than the reſt of his priſoners.

COMMENTARY AND NOTES ON CHAP. XL.

1 *The butler—and the baker*] It is evident from the ſecond verſe, that theſe were men in conſiderable poſts in the king's houſhold, where they were ſtyled in the Hebrew, *ſarāſai*, which, as we have ſeen in the note on chap. xxxviii. 36. implies an officer in ſome high and conſiderable poſt.

Had offended, &c.] The crime for which theſe perſons were committed is not expreſſed; ſome have therefore imagined, that it may be inferred from the word tranſlated "lift up thine head," ver. 13. which ſignifies, To reckon or examine an account, that they were accuſed of embezzling the king's treaſure, by bringing in falſe accounts.

3 *In the houſe of the captain of the guard*] By this title it ſeems, that Potiphar, Joſeph's former maſter, was the warden of this priſon, and if ſo, we need not wonder that Joſeph's confinement was ſo eaſy. See chap. xxxvii. 36.

Was bound.] It ſhould have been rendered, according to the Vulgate, Chaldee, and Arabic, Where Joſeph had been bound, or impriſoned; becauſe it is evident from the cloſe of the xxxixth chapter, that he was releaſed from his chains, and employed by the under-keeper as his deputy.

4 *And the captain of the guard charged Joſeph with them*] This was Potiphar, his old maſter, who muſt have now been convinced of his innocence, by the confidence he placed in him; though to conceal the diſhonour of his wife, he thought proper ſtill to confine him.

A ſeaſon in ward.] The word tranſlated "ſeaſon," ſignifies, Days or years. The Vulgate renders it, A little while; the Chaldee, Some days; and the Arabic, They were detained for ſome time. The Engliſh word "ward," ſignifies, Guard or cuſtody.

5 *Each man according to the interpretation of his dream,* &c.] That is, their dreams were very ſuitable to the reſpective offices they held, and to the events that were ſoon to happen to them.

8 *Do*

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Before CHRIST 1718.

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joſeph, and ſaid to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her bloſſoms ſhot forth; and the cluſters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and preſſed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joſeph ſaid unto him, This *is* the interpretation of it. The three branches *are* three days:

13 Yet within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaoh's cup into his hand, after the former manner when thou waſt his butler.

14 But think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this houſe:

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream, and, behold, *I had* three white baſkets on my head:

17 And in the uppermoſt baſket *there was* of all manner of bakemeats for Pharaoh: and the birds did eat them out of the baſket upon my head.

18 And Joſeph anſwered and ſaid, This *is* the interpretation thereof: The three baſkets *are* three days:

19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree; and the birds ſhall eat thy fleſh from off thee.

20 ¶ And it came to paſs the third day, *which was* Pharaoh's birthday, that he made a feaſt unto all his ſervants: and he lifted up the head of the chief butler and of the chief baker among his ſervants.

Before CHRIST 1718.

21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joſeph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joſeph, but forgat him.

General Reflections on Chap. XL.

How admirable is the behaviour of Joſeph! how worthy of imitation! However ſevere and unjuſt the treatment which Joſeph met with, he never let fall the leaſt word of murmuring or complaint. The great point he kept always in view was, to do his duty, whatever caſe or ſtation he was in. He never abandoned himſelf to deſpair whilſt he was a bond-ſlave, but gave himſelf up intirely to the ſervice of his maſter. When condemned unjuſtly, he had too much generoſity to make any remonſtrances to bring diſhonour on his maſter, though he might have vindicated himſelf thereby. And when prudence here required him to recommend himſelf to the chief butler, he does it with ſuch a moderation and charity, as cannot be ſufficiently admired: "For indeed I was ſtolen away out of the land of the Hebrews, and here alſo I have done nothing that they ſhould put me into the dungeon." He neither names his brethren who had ſold him, nor his miſtreſs who had unjuſtly accuſed him.

CHAP. XLI.

1 *Pharaoh's two dreams.* 9 *His butler telleth him of Joſeph.* 14 *Pharaoh ſendeth for and conſulteth him.* 25 *He interpreteth the dreams, and giveth Pharaoh counſel.* 38 *Joſeph is advanced, and marrieth an Egyptian wife.* 46 *His wiſe proviſion in the years of plenty.* 50 *Ephraim and Manaſſeh are born to him.* 53 *The famine beginneth.*

AND it came to paſs at the end of two full years, that Pharaoh dreamed: and, behold, he ſtood by the river.

2 And, behold, there came up out of the river ſeven well favoured kine and fatfleſhed; and they fed in a meadow.

3 And,

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8 *Do not interpretations belong to God*, &c.] In this queſtion Joſeph may ſeem to allude to their opinion, which was, that the gods were the authors of dreams, and that the Egyptian prieſts, who interpreted them on the principles of ſymbolical hieroglyphics, were aſſiſted by them, eſpecially as they imagined that hieroglyphic writing was given to the gods likewiſe. The argument might likewiſe be purſued: you acknowledge that your deities are the authors of dreams, and aſſiſt your prieſts in interpreting them; why will you not acknowledge that God whom I ſerve is poſſeſſed of equal power, and can enable me to interpret your dreams, as well as your deities can enable their votaries to explain them?

13 *Joſeph ſaid unto him, This is the interpretation*, &c.] It is a received opinion, that our dreams generally conſiſt of ſuch images as make a ſtrong impreſſion upon our minds when awake. The ideas which compoſed the dream of the chief butler countenance this opinion; and the interpretation which Joſeph gave of it as ſtrongly ſupport what we ſaid, in the preceding notes, concerning the principles and art of interpretation of dreams. That the three branches ſhould ſignify three days, could not be deduced from any of the ſymbolic characters in Horapollo, or from the rules of Artemidorus, though the reſtoration of the butler poſſibly might; whence then did Joſeph acquire his interpretation? The ſcripture informs us, from God, ver. 8.

13 *Lift up thine head*, &c.] The Hebrew word, tranſlated "lift up," ſignifies to reckon, muſter, or to audit an account, and *roſh*, the word tranſlated "head," ſignifies likewiſe an aggregate, or ſum total of any number added together, as may be perceived from comparing *Exod.* xxx. 12. with *Numb.* i. 49. wherein both theſe words are uſed in that ſenſe; hence we may infer, that this opinion is plauſible who imagine, that the crime for which theſe delinquents were committed, was for a fraud, or bringing in falſe accounts, and that when they were audited, the butler's account appeared to be juſt, while that of the baker was confirmed to be fraudulent and falſe. Our tranſlators have therefore been thought to have rendered this ſentence too literally, as it implies that both the butler and baker would have met with the ſame fate, which is contrary to fact. We muſt not admit, that ſome commentators apprehend the ſentence implies only that Pharaoh would muſter or number the butler among his ſervants; and, to ſupport this ſenſe, pretend that on certain days the names or muſter roll of all the officers of his court were called over, and ſuch as heinouſly offended were ſtruck out of the roll, while the leſs guilty were pardoned, releaſed from priſon, and reſtored; the 20th verſe of this chapter is referred to as ſupporting this conjecture, but it muſt be wreſted miſerably to ſupport it. If the former expreſſion ſhould be objected to, it may ſuffice to add, that the lifting up a perſon's head is often uſed in ſcripture to ſignify deliverance from miſery, or the reſtoring of a perſon to his former dignity; thus did Evil-merodach lift up the head of Jehoiachin king of Judah, 2 *Kings* xxv. 27. Thus the Pſalmiſt, when reſtored to his kingdom, after he had been obliged to fly from thence by his ſon Abſalom, addreſſes himſelf to God, as "the lifter up of his head," *Pſalm* iii. 3. The antient tranſlations confirm this ſenſe, by rendering the word Pharaoh ſhall remember thee, or thy office.

14 *But think on me when it ſhall be well with thee*, &c.] Joſeph being divinely aſſured of the certainty of his predictions, conjures him to think on the perſon who foretold the happineſs he was to enjoy.

16 *On my head.*] The Egyptian men uſed always to carry their burdens on their heads, but the women carried them on their ſhoulders.

19 *Thy head from off thee*, &c.] The baker, in relating his dream to Joſeph, had, ver. 17. made uſe of the Hebrew words *meal roſhi*, "upon my head;" and in interpreting the dream, Joſeph echoes the words back again to him in this ſentence, *roſheka mealeka*, tranſlated, "thy head from off thee." Though it may ſeem ſtrange to find the hiſtorian aſſerting, that the baker ſhould be beheaded firſt, and hanged afterwards; yet it was cuſtomary to behead a criminal, and then to hang him up. Jeremiah ſeems to confirm this aſſertion, when he laments, "that the princes were hanged up by their hands." *Lam.* v. 12, which intimates that they had loſt their heads before.

23 *Yet did not the chief butler remember Joſeph*, &c.] This charge argues him not only to have been guilty of ingratitude, but of a breach of promiſe, and of inhumanity likewiſe. He muſt certainly have been a man of a narrow mind to be ſo ſoon corrupted with the pleaſures of a court, as to forget the danger from whence he had ſo lately eſcaped; he muſt have been ungrateful to have loſt all ſenſe of the perſon who had freed his mind from anxiety, when tormented with a viſion in the horrors of a priſon; he muſt have been void of humanity to have ſo ſoon forgotten the miſeries of a perſon who had done him a remarkable piece of ſervice, and was left by him languiſhing in a confinement which he had never merited: but luxury and grandeur too ſoon corrupt the mind, blunt its ſenſe of ſocial happineſs, and obliterate every generous ſentiment from the heart.

COMMENTARY AND NOTES ON CHAP. XLI.

1 *He ſtood by the river.*] That is, by the Nile.

2 *There came up out of the river.*] Egypt owed its fertility to the overflowing of the Nile, and theſe fat and lean kine are with great propriety repreſented as riſing out of it.

In

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Before CHRIST 1715.

3 And, behold, ſeven other kine came up after them out of the river, ill favoured and leanfleſhed; and ſtood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleſhed kine did eat up the ſeven well favoured and fat kine. So Pharaoh awoke.

5 And he ſlept and dreamed the ſecond time: and, behold, ſeven ears of corn came up upon one ſtalk, rank and good,

6 And, behold, ſeven thin ears and blaſted with the eaſt wind ſprung up after them.

7 And the ſeven thin ears devoured the ſeven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to paſs in the morning that his ſpirit was troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe men thereof: and Pharaoh told them his dream: but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day:

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guard's houſe, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to paſs, as he interpreted to us, ſo it was; me he reſtored unto mine office, and him he hanged.

14 ¶ Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* thou canſt underſtand a dream to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace. Before CHRIST 1715.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river:

18 And, behold, there came up out of the river ſeven kine fatfleſhed and well favoured; and they fed in a meadow:

19 And, behold, ſeven other kine came up after them, poor and very ill favoured and leanfleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs:

20 And the lean and the ill favoured kine did eat up the firſt ſeven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill favoured, as at the beginning. So I awoke.

22 And I ſaw in my dream, and, behold, ſeven ears came up in one ſtalk, full and good:

23 And, behold, ſeven ears, withered, thin, *and* blaſted with the eaſt wind, ſprung up after them:

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joſeph ſaid unto Pharaoh. The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do.

26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years: the dream *is* one.

27 And the ſeven thin and ill favoured kine that came up after them *are* ſeven years; and the ſeven empty ears blaſted with the eaſt wind ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: What God *is* about to do he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty throughout all the land of Egypt:

30 And there ſhall ariſe after them ſeven years of famine; and all the plenty ſhall be forgotten in the land of Egypt; and the famine ſhall conſume the land;

31 And the plenty ſhall not be known in the land by reaſon of that famine following; for it *ſhall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice;

In a meadow.] The original word ſignifies, A flag; which was a common name given to every vegetable that grows in a marſhy place. The word in the original is *baachu*, which is Egyptian, reſembles the Arabic *acham*, pools, or places overflown with water; and may be tranſlated, Luxuriant paſtures, cauſed by the overflowing of the Nile.

3 *Upon the brink of the river.*] As the overflowing of the Nile was the cauſe of fruitfulneſs, when its waters were ſo included within its banks that the kine reſorted thither for drink, nothing elſe but famine could be expected. That if any one ſees a river overflown, it is a ſign of fertility; a river ſunk within its banks, is a ſign of ſcarcity.

8 *The magicians*, &c.] The interpretation of dreams made up a conſiderable part of the ancient pagan religion, as we have obſerved on ver. 8. of the preceding chapter; and the Egyptian prieſts were the firſt who profeſſed this art. Their interpretation was founded upon the ſymbolic hieroglyphics, in which they were deeply read, and which are generally believed to have been given them by the gods. This ſyſtem of ſacred learning was not only preſerved by them in characters termed ſacred, but likewiſe recorded in a dialect of their own invention, and deemed ſacred likewiſe.

9 *I do remember my faults*, &c.] This may imply more than a bare recollection of the fault for which he had been committed, the confeſſion of which included a tacit acknowledgment of Pharaoh's mercy; for it may be ſuppoſed to imply likewiſe, a conſciouſneſs of his being ungrateful to Joſeph, in forgetting his requeſt to make uſe of his intereſt with Pharaoh for his releaſe.

14 *They brought him haſtily.*] In Hebrew, They made him run. *He ſhaved himſelf*, &c.] Joſeph ſeems to have copied the manners of the Egyptians and other oriental nations, who uſed in times of diſtreſs to let their beards grow, but at other ſeaſons to ſhave, and appear in linen garments remarkably clean.

15 *That thou canſt underſtand a dream*, &c.] In Hebrew, Thou wilt hear a dream to interpret it. But it muſt be obſerved, that the word *ſhama* ſignifies both to hear and to underſtand. The Samaritan confirms the literal ſenſe, by reading, When thou haſt heard dreams, thou canſt interpret them; and the Chaldee and Arabic ſupport this tranſlation.

16 *It is not in me*, &c.] Joſeph, in his reply, diſclaims the rules of interpretation uſed by the Egyptian prieſts, and aſcribes all his knowledge to immediate revelation.

17 *Pharaoh ſaid unto Joſeph*, &c.] Relating both his dreams in a more ample manner, though to the ſame purpoſe, than before related.

18 *There came up out of the river*, &c.] Phantaſms in dreams were ſuperſtitiouſly thought to be ſymbolical; God, therefore, when it was his good pleaſure to ſend dreams to Pharaoh, made the foundation of them two well known ſymbols; and this, doubtleſs, in order to engage the dreamer's more ſerious attention: but then, to confound the Egyptian interpreters of dreams, theſe dreams were ſo circumſtanced with matter foreign to the principles of their art, that there was need of a truly divine interpreter.

25 *The dream of Pharaoh is one*] The Arabic explains the meaning of this expreſſion, by rendering, The ſenſe or meaning of the two dreams is one, or the ſame.

God hath ſhewed Pharaoh, &c.] That is, the dream is a prediction of ſome future event. The Jewiſh rabbins pretend that the magi had interpreted the kine to ſignify Pharaoh's daughters.

26 *The ſeven good kine*] Pharaoh had two dreams, one of the ſeven kine, the other of ſeven ears of corn. Both of theſe phantaſms were ſymbols of Egypt; the ears, denoting its diſtinguiſhed fertility; the kine, its great tutelary patroneſs, Iſis. Pharaoh knew thus much without an interpreter: and hence aroſe his ſolicitude and anxiety to underſtand the reſt, as a matter that concerned the public: accordingly when Joſeph came to decypher theſe dreams, he does not tell the king that the two ſevens denoted ſeven years in Egypt, but ſimply ſeven years.

Are ſeven years, &c.] Kine are ſaid to ſignify years: likewiſe we are informed, that cows denote time, or ſeaſons; if they be fat, they ſignify fruitful ſeaſons; but if lean, dearth or ſcarcity.

30 *The famine ſhall conſume*, &c.] This circumſtance was plainly ſignified by the lean kine eating up the fat ones, ver. 20.

32 *Doubled—twice—becauſe the thing is eſtabliſhed by God*, &c.] The natural cauſe of plenty or famine in Egypt is the Nile; for when that river in its annual overflowing riſes only twelve cubits, a famine enſues; when fourteen, they have a good year; when fifteen, to very good; and if it riſes to ſixteen, they have a luxuriant plenty. Now that this river ſhould overflow ſo largely for ſeven years ſucceſſively as to produce an extraordinary plenty, and during the next ſeven years riſe ſo little as to lay a long and grievous famine, is a circumſtance out of the common courſe of nature, could only be cauſed by the interpoſition of Providence, and could only be foreſeen and foretold by an omniſcient being.

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Before CHRIST 1715. twice; *it is* becauſe the thing *is* eſtabliſhed by God. and God will ſhortly bring it to paſs.

33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years.

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land periſh not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 ¶ And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the ſpirit of God *is?*

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art:*

40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the ſecond chariot which he had; and they cried before him, Bow the knee: and he made him *ru'er* over all the land of Egypt.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſeph's name Zathnath-paaneah; and he gave him to wife Aſenath the daughter of Poti-pherah prieſt of On. And Joſeph went out over *all* the land of Egypt. Before CHRIST 1715.

46 ¶ And Joſeph *was* thirty years old when he ſtood before Pharaoh king of Egypt. And Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

47 And in the ſeven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbering; for it *was* without number.

50 ¶ And unto Joſeph were born two ſons before the years of famine came, which Aſenath the daughter of Poti-pherah prieſt of On bare unto him.

51 And Joſeph called the name of the firſtborn Manaſſeh: For God, *ſaid he*, hath made me to forget all my toil, and all my father's houſe. 1712.

52 And the name of the ſecond called he Ephraim: For God hath cauſed me to be fruitful in the land of my affliction. 1712.

53 ¶ And the ſeven years of plenteouſneſs, that was in the land of Egypt, were ended.

54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread. 1708.

55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: and Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do.

56 And

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35 *And lay up corn*, &c.] This ſhould have been tranſlated *zea*, or "ſpelt," in conformity to the Egyptian manners; for they accounted it a reproach to eat bread made of barley or wheat. Inſtead of this, they uſed a fine flour, called by ſome *olyra*, and by others *zea*, or "ſpelt;" and the bread made with it they named *colloſtris*, from its glutinous quality.

37 *The thing was good*, &c.] Or, the word was good, &c. The Vulgate renders it, The counſel pleaſed Pharaoh.

38 *Can we find*, &c.] In Hebrew, Can we find any thing like the man, who has the Spirit of God in him? The Chaldee renders it, Can we find ſuch a man, in whom is the ſpirit of prophecy from the face of the Lord? and the Arabic, Can we find a man ſo ſkilful as this, in whom the Spirit of God is?"

40 *Shall all my people be ruled.*] Some commentators, finding that the original word is tranſlated, Armed, as it is rendered in 1 *Chron.* xii 2. imagine, that Pharaoh inveſted Joſeph with the military power; which ſeems inconſiſtent with the words immediately following in this verſe. The Pſalmiſt, who is a good commentator on this text, *Pſalm* cv. 22. on the contrary, ſhews that it was the civil power, and the reaſon why he was preſented to this dignity, aſſigned in ver. 34, 35, and 36, ſhews it could be no other.

Only in the throne will I be, &c.] This ſhews that the office with which Joſeph was inveſted was purely miniſterial.

42 *The ring from his hand.*] The ring or ſignet which the eaſtern kings wore was a badge of the royal dignity, which generally deſcended to their anceſtors. This ceremony, therefore, was not only a mark of Pharaoh's favour, but likewiſe a mark of the authority with which he inveſted Joſeph.

Veſtures of fine linen, &c.] The linen of this country was celebrated for fineneſs all over the world; it was therefore dyed purple, and was the uſual dreſs of the prieſts, who were the chief perſons in the adminiſtration. The antient tranſlations, for want of attending to this circumſtance, have rendered the words, Veſtures of ſilk.

43 *Second chariot.*] The chariot which immediately followed his own in any public cavalcade. The Samaritan tranſlation renders it, His double chariot; and the Arabic, He was mounted upon his ſecond horſe.

They cried before him.] Or, they cried to his face. The Vulgate renders it, A herald proclaiming; with which the Septuagint agrees. The Chaldee tranſlates, He ordered to be proclaimed before, &c.

Bow the knee, &c.] That is, his guard that attended him when he rode out in his chariot, called to the people as they paſſed along, to bow the knee to Joſeph, as a token of veneration and reſpect; or they proclaimed him *abrech*, "this is the father of the king."

45 *Zaphnath-paaneah*] Which ſignifies one to whom hidden things are revealed. It was cuſtomary for princes to give foreigners a new name, to denote their naturalization, to take away all invidious diſtinction, and to declare them worthy of their moſt intimate favour. See *Dan.* i. 7.

Gave him to wife the daughter of Poti-pherah] That the king was in a diſpoſition to do Joſeph the higheſt honours, is plain from the circumſtances of the ſtory; and that he principally conſulted his eſtabliſhment in this alliance, as appears alſo plain. The public adminiſtration was in the hands of the prieſthood, who would unwillingly bear a ſtranger at the head of affairs. The bringing Joſeph, therefore, into their family, an order which was hereditary, was the beſt expedient to allay their prejudices and envy; and this Pharaoh did moſt effectually, by marrying him into that caſt which was then of greateſt name and credit among them.

Prieſt of On] The ſame with Aven. *Ezek.* xxx. 17. about twenty-two miles from Memphis, and ſaid to be the metropolis of the Heliopolitan name; and has been ſince called Heliopolis, as it is here in the Septuagint verſion, which ſignifies the city of the ſun, and is the ſame with *bethſhemeſh*, "the houſe of the ſun," *Jer.* xlii. 13.

Went out, &c.] The Chaldee and Arabic render it, He went as a ruler, or exerciſing his authority.

46 *Joſeph was thirty years old.*] He muſt conſequently have been thirteen years in ſlavery, as he was but ſeventeen when he firſt came to Egypt.

Stood before Pharaoh, &c.] In the eaſtern countries, none but the great officers of ſtate were admitted into the royal preſence; this phraſe therefore intimates the dignity of his poſt.

47 *Brought forth by handfuls.*] The fertility of Egypt was ſo remarkable, that it was by tradition ſuppoſed to be the firſt place that was inhabited on that account. But how great ſoever its fruitfulneſs was by nature, it ſeems by this account to be ſo much increaſed, that the miraculous interpoſition of providence was not only viſible, but, if we may uſe the expreſſion, palpably likewiſe.

48 *Gathered up all the food*, &c.] The word "all" cannot be uſed in its utmoſt latitude, but muſt be reſtrained either to ſignify the fifth part, mentioned ver. 34. or elſe all the ſuperfluous corn which he acquired by purchaſe, and laid up, not only to ſupport the wants of the Egyptians, but likewiſe thoſe of the neighbouring ſtates, during the ſeven years of famine.

49 *As the ſand of the ſea*, &c.] This is the common phraſe uſed in ſcripture, to expreſs a prodigious quantity or number.

51 *Manaſſeh*] In Hebrew, Forgetfulneſs. This name alludes to the Hebrew words, *naſſane Elohim*, rendered, "God hath made me to forget.

All my toil, and all my father's houſe.] That is, all the troubles to which I was expoſed while I lived with my father, and all the diſtreſs which I endured in Egypt from the perfidy of my brethren.

And when all the land of Egypt was famiſhed, &c.] As the increaſe was extraordinary, Joſeph could not have occaſioned this ſcarcity, by exacting only a fifth. But is is probable that the famine was felt ſooner in the neighbouring nations than in Egypt, and that the Egyptians had made large exports, in order to ſupply their demands.

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Before CHRIST 1708. 56 And the famine was over all the face of the earth: And Joſeph opened all the ſtorehouſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt.

57 And all countries came into Egypt to Joſeph for to buy *corn;* becauſe that the famine was *ſo* ſore in all lands.

GENERAL REFLECTIONS on Chap. XLI.

This chapter furniſhes us with an uſeful admonition reſpecting the impriſonment of Joſeph, who remained in confinement three years. This may ſeem a long time to us, and as if God was not mindful of him. We ſhould have looked upon him with concern, had we ſeen him in bonds, and known his innocence; we ſhould have haſted to have freed him. But God, who had a far more indulgent and tender compaſſion for him, left him in a condition from which we ſhould have delivered him. He knew what was neceſſary to confirm Joſeph in humility, patience, and ſubmiſſion to his will. He knew what was wanting to his virtue, he ſaw his future temptations and dangers, and prepared him by his bondage for his advancement. Thus he often deals with good men; he ſtrengthens them in patience and humility, and does not expoſe them to temptation till they are duly prepared to reſiſt it.

CHAP. XLII.

1 *Jacob ſendeth ten of his ſons to buy corn in Egypt.* 6 *They are impriſoned by Joſeph for ſpies, but ſet at liberty on condition to bring Benjamin.* 21 *Their remorſe for Joſeph, who commandeth his tenderneſs, and detaineth Simeon for a pledge.* 25 *They return with corn and their money.* 29 *Their relation to Jacob.* 35 *He is afraid, and refuſeth to ſend Benjamin.*

1707. NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another?

2 And he ſaid, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joſeph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſeph's brother, Jacob ſent not with his brethren; for he ſaid, Leſt peradventure miſchief befall him.

5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan.

6 ¶ And Joſeph *was* the governor over the land, *and* he *it was* that ſold to all the people of the land: and Joſeph's brethren came and bowed down themſelves before him *with* their faces to the earth.

7 And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, from the land of Canaan to buy food. Before CHRIST 1707.

8 And Joſeph knew his brethren, but they knew not him.

9 And Joſeph remembered the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſs of the land ye are come.

10 And they ſaid unto him, Nay, my lord, but to buy food are thy ſervants come.

11 We *are* all one man's ſons; we *are* true *men*, thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land ye are come.

13 And they ſaid, Thy ſervants *are* twelve brethren, the ſons of one man in the land of Canaan; and, behold, the youngeſt *is* this day with our father, and one *is* not.

14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies:

15 Hereby ye ſhall be proved: By the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither.

16 Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether *there be any* truth in you: or elſe by the life of Pharaoh ſurely ye *are* ſpies.

17 And he put them altogether into ward three days.

18 And Joſeph ſaid unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes:

20 But bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

21 ¶ And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear; therefore is this diſtreſs come upon us.

22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore, behold, alſo his blood is required.

23 And

COMMENTARY AND NOTES ON CHAP. XLII.

1 *Saw*, &c.] The Hebrew word tranſlated "ſaw," ſignifies to underſtand, and is ſubſtituted inſtead of hearing, as appears from ver. 2. Exod. xx. 18. and from *Acts* vii. 12.

2 *I have heard*, &c.] This confirms the ſenſe we have given in the firſt verſe; though it is not at all improbable but Jacob might have ſeen the corn brought by thoſe perſons, who informed him that it was to be purchaſed in Egypt.

4 *Leſt peradventure miſchief*, &c.] His extraordinary affection to Benjamin was, becauſe he was the ſon of Rachel, whom he loved more than her ſiſter; and what ſtill heightened his affection was, his imagination that Benjamin was the only ſurviving ſon that was left by her.

6 *Joſeph was the governor*] The word *ſhalit*, which we render "governor," has two ſenſes: 1. Abſolute and independent authority; or, 2. That derived from another. It is here uſed in the latter ſenſe, Joſeph being deputy-governor under Pharaoh.

And bowed down themſelves before him, &c.] This manner of ſalutation was not in uſe among the Egyptians; but by uſing the cuſtomary form of their family, the dreams of Joſeph, as far as they had any relation to themſelves, had doubtleſs brought thoſe dreams to Joſeph's remembrance.

8 *And Joſeph knew—but they knew not*, &c.] He had been ſeparated from them when young, and his features might probably have been ſo much altered by age, that they could not recollect him; but if we conſider the alteration made by dreſs and grandeur, and that he ſpake unto them by an interpreter, they could not poſſibly have had the leaſt ſuſpicion that he was their brother.

9 *Ye are ſpies*] This expreſſion ſhould have been rendered interrogatively, Are ye not ſpies? and is rather to be underſtood as a charge than a poſitive affirmation.

To ſee the nakedneſs of the land, &c.] To obſerve the fortifications, and remark the weakneſs or nakedneſs of the land. And it ſhould be obſerved, that Joſeph's brethren entered Egypt through thoſe paſſes, by which alone it is liable to be invaded.

11 *We are all one man's ſons*, &c.] As if they had ſaid, Thy ſervants are no ſpies, but all the ſons of one man; and ſurely it can never be ſuſpected that any perſon would ſend all his children on ſo dangerous a deſign, nor that a whole country has any thing to fear from the efforts of a ſingle family.

15 *By the life of Pharaoh*, &c.] This expreſſion is by the generality of interpreters conſidered as an oath, though the words could not ſignify any more than, As ſure as Pharaoh liveth; or, As ſincerely as I deſire the life of Pharaoh. If we conſider the words attentively, we ſhall be ſoon convinced that they only imply a ſolemn aſſeveration, that he would certainly do ſo and ſo, as he valued the life and honour of his prince. Thus Hannah, when ſhe preſented her ſon to Eli, the prieſt, makes a ſimilar aſſeveration, "As thy ſoul liveth, my lord, I am the woman that ſtood by thee here praying unto the Lord." That the ſons of Jacob underſtood it only in this ſenſe, is ſufficiently evident from the words of Judah to his father, "The man did ſolemnly proteſt unto us," chap. xliii. 3. It muſt however be confeſſed, that this was the moſt ſolemn appeal an Egyptian could make.

18 *For I fear God.*] This was either a ſolemn aſſurance of his veracity, according to the literal ſenſe of the words, and added to gain credit with them; or elſe it was a tacit reproach of their perfidy towards him.

20 *Bring your youngeſt brother*, &c.] The roughneſs with which Joſeph treated his brethren may be juſtified, if we ſuppoſe it was with an intention to bring their treatment of him to their minds; and induce them to repent of the evil they had done him. His aſperity was deſigned to try how they were affected to each other. Accordingly, his view in inſiſting upon ſeeing his brother Benjamin, was no other than to ſatisfy ſome ſuſpicions he entertained, that they were capable of treating him with the ſame inhumanity as he himſelf had experienced from them.

21 *We are verily guilty concerning our brother*, &c.] Adverſity is often the moſt effectual monitor to awaken conſcience, and make mankind acquainted with themſelves. The behaviour of Joſeph's

brethren

Before CHRIST 1707.

23 And they knew not that Joſeph underſtood *them*; for he ſpake unto them by an interpreter.

24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joſeph commanded to fill their ſacks with corn, and to reſtore every man's money into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money; for, behold, it *was* in his ſack's mouth.

28 And he ſaid unto his brethren, My money is reſtored; and, lo, *it is* even in my ſack: and their heart failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; ſaying,

30 The man, *who is* the lord of the land, ſpake roughly to us, and took us for ſpies of the country.

31 And we ſaid unto him, We *are* true *men*; we are no ſpies:

32 We *be* twelve brethren, ſons of our father; one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, ſaid unto us, Hereby ſhall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone:

34 And bring your youngeſt brother unto me: then ſhall I know that ye are no ſpies, but *that* ye *are* true *men*: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 ¶ And it came to paſs as they emptied their ſacks, that, behold, every man's bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children*: Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all theſe things are againſt me.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſon ſhall not go down with you; for his brother is dead, and he is left alone: if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

GENERAL REFLECTIONS on Chap. XLII.

In the above chapter we ſee the happy uſe of affliction, how effectual it is to awaken conſcience, and ſhew men to themſelves when nothing elſe will produce that effect. Men can never entirely efface the ſenſe which God has impreſſed upon their hearts, of his preſence and juſtice. They will never ſucceed in perſuading themſelves that ſin is in its nature indifferent, or was not ſeen, or will remain unpuniſhed. Their fears may be removed ſometimes by the patience and ſilence of their judge, or the number of accomplices; but when vengeance comes to ſhew itſelf, they ſhall be the firſt to own that they have deſerved it, and their accomplices will then ſeem to ſhun as ſo many witneſſes, who are ready to accuſe and confound them.

CHAP. XLIII.

1 *Jacob is hardly perſuaded to ſend Benjamin.* 15 *Joſeph's brethren are brought into Joſeph's houſe.* 19 *They diſcover their fears to the ſteward, who pacifieth them.* 26 *Joſeph maketh them a feaſt.*

AND the famine *was* ſore in the land.

2 And it came to paſs, when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your brother *be* with you.

4 If thou wilt ſend our brother with us, we will go down and buy thee food:

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of theſe words: could we certainly know that he would ſay, Bring your brother down?

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live, and not die, both we, and thou, *and* alſo our little ones.

9 I will be ſurety for him; of my hand ſhalt thou require him: if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever:

10 For except we had lingered, ſurely now we had returned this ſecond time.

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little honey, ſpices, and myrrh, nuts, and almonds:

12 And

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brethren affords us a lively inſtance of this. They, who before were ſo blinded with envy and paſſion, as to be inſenſible of the anguiſh and ſupplication of their brother, now relent into pity, when experience had convinced them what poignant grief and diſtreſs an innocent ſupplicant feels, when all his prayers and intreaties are rejected.

23 *Spake he unto them by an interpreter.*] In Hebrew, An interpreter was between them. Joſeph, doubtleſs, did this in order to ſupport an air of majeſty, and at the ſame time to prevent his being diſcovered.

24 *And he turned—from them and wept*] Though Joſeph could counterfeit the ſtranger in his looks, his air, his voice, he ſtill retained the brother in his heart. The confuſion and diſtreſs of his brethren awakened all his fraternal tenderneſs, and drew tears of compaſſion from his eyes.

And took—Simeon, and bound him, &c.] Simeon was the principal actor in the murder of the Shechemites, and there is reaſon to think from his fiery nature, that he was one of the moſt implacable enemies to Joſeph. The rabbins ſay, that he was the very perſon who put him in the pit.

28 *Their heart failed them*, &c.] In Hebrew, their heart went forth; the Arabic tranſlates it, Their hearts were much diſtreſſed. Hence we may conclude, that they were under a great conſternation, and, as the original expreſſes it, ſhuddered at the conſequences.

36 *All theſe things are againſt me.*] In Hebrew, All theſe things are (*ala*) upon me; which ſhews the burden of grief under which Jacob laboured, and is a tacit charge againſt his ſons, as conſpiring together to render his old age miſerable.

37 *Reuben ſpake unto his father*] He was Jacob's firſt born, and on that account preſumed to addreſs him; he had likewiſe addreſſed Joſeph in Egypt, and might imagine that he ſhould be more certain of ſucceeding than any other of his brethren.

Slay my two ſons, if I bring him not unto thee, &c.] Reuben could not but know that it was not in his power to ſecure Benjamin's ſafe return; but he was ſo fully convinced of his own and his brethren's intention, and ſo confident that Joſeph would inviolably obſerve his promiſe, that he dares ſtake the life of his two ſons on the event; and who could do more?

38 *Bring down my gray hairs with ſorrow to the grave.*] This verſe is remarkably pathetic and picturesque; it paints to us the hoary patriarch in the attitude of grief, lamenting the loſs of his children, in the moſt melting expreſſions of paternal fondneſs.

COMMENTARY AND NOTES ON CHAP. XLIII.

3 *Judah ſpake*, &c.] Reuben had already addreſſed him without ſucceſs: Levi probably was ſtill odious to him on account of the maſſacre of the Shechemites; Judah therefore, being the next in birth, and a man of a warm and ſanguine diſpoſition, undertakes to perſuade him, and ſpeaks to him with ſome warmth.

8 *Send the lad*, &c.] Benjamin was now twenty-four years of age, and had children of his own, but is here called a lad, becauſe he was the youngeſt of all the ſons of Jacob, and the darling of their aged father. The word in the Hebrew properly ſignifies, A young man, and is ſo rendered, 2 *Sam.* xviii. 12.

11 *Take of the beſt fruits*] In Hebrew, Take of the praiſe of the land.

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12 And take double money in your hand; and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight:

13 Take alſo your brother, and ariſe, go again unto the man:

14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and ſlay, and make ready; for *theſe* men ſhall dine with me at noon.

17 And the man did as Joſeph bade; and the man brought the men into Joſeph's houſe.

18 And the men were afraid, becauſe they were brought into Joſeph's houſe; and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bondmen, and our aſſes.

19 ¶ And they came near to the ſteward of Joſeph's houſe, and they communed with him at the door of the houſe,

20 And ſaid, O ſir, we came indeed down at the firſt time to buy food:

21 And it came to paſs, when we came to the inn, that we opened our ſacks, and behold, *every* man's money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put the money in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: your God, and the God of your father, hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them.

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24 And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet; and he gave their aſſes provender.

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 ¶ And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth.

27 And he aſked them of *their* welfare, and ſaid, *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeiſance.

29 And he lifted up his eyes, and ſaw his brother Benjamin, his mother's ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee, my ſon.

30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they ſat before him, the firſt born according to his birthright, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto them from before him: but Benjamin's meſs was five times ſo much as any of their's. And they drank, and were merry with him.

GENERAL

Balm] The Vulgate and Chaldee tranſlate it, Reſin; but it was certainly the balm of Gilead, a valuable commodity.

Honey] In the Hebrew, *deboſh*, which ſignifies likewiſe "dates," as the Jewiſh rabbins obſerve; and as Judea abounded in palm-trees, this was one of the fruits of the land. But honey was ſo common every where, that it could not poſſibly have been ſelected by Jacob as a rarity.

Spices] In Hebrew, *nekoth*. The Septuagint tranſlates it by Frankincenſe, or the aromatics uſed in ſacrifices; it ſeems indeed to have been ſtorax, a precious aromatic gum, uſed in moſt ſpicy ointments, and it is ſo tranſlated by the Vulgate.

Myrrh, &c.] In Hebrew, *lot*. This was the ſtacte, or laudanum of the Septuagint and Chaldee. It is ſuppoſed to be the gum of the cypreſs-tree.

12 *Take double money*, &c.] That is, both the money that was returned in the mouth of your ſacks, and as much more, to purchaſe a ſecond ſupply of corn.

14 *If I be bereaved—I am*, &c.] The Vulgate renders it, And I ſhall be without children, as if I had no children ſurviving; the Arabic, I am afraid that I ſhall be bereaved of my children, as I have been bereaved. This ſentence may be underſtood in different ſenſes, all of which are expreſſive of deep diſtreſs; it may ſignify, I reſign myſelf to the will of God, and if it be agreeable to him that I ſhould be robbed of all my children, I muſt be robbed of them; or it may denote the exclamation of ſudden diſtreſs, generally expreſſed by the repetition of the cauſe of ſorrow, and this the Hebrew ſeems expreſsly to denote, *ſhacholti*, *ſhacolti*, "I am bereaved! I am bereaved!" Or it may paint the malancholy circumſtances they would leave him in, without one of his children left behind to comfort him, and full of apprehenſions that all his offſpring might fall as victims to the reſentment of Joſeph, whom they had repreſented as an auſtere and rough man.

16 *Slay*] The Hebrew is, Kill a Killing; which expreſſes a very great ſlaughter of animals for their feaſt. From this expreſſion, compared with Joſeph's interpretation of the dream of Pharaoh's baker, it is evident that animal food was cuſtomary in Egypt long before the time aſcribed for its introduction by Sir Iſaac Newton.

Shall dine, &c.] In Hebrew, Shall eat.

18 *Seek occaſion againſt us*, &c.] In Hebrew, To roll himſelf upon us; this expreſſion is uſed again, *Job* xxx. 14. and is borrowed from wreſtling, wherein the perſon who throws his antagoniſt rolls himſelf upon him to keep him down; and implies, that Joſeph would omit no ſtratagem to juſtify his ill-treatment of them.

23 *Peace be to you*] This was a uſual ſalutation of civility; and being uſed by Joſeph's ſervant, teſtified his friendly diſpoſition, and quieted their perturbations,

Treaſure] The Hebrew word ſignifies ſomething hidden or concealed; and may intimate that he was not concerned, or privy to the putting of the money in their ſacks; for, adds he, according to the Hebrew, your money came to me."

He brought Simeon out unto them.] We have gathered from profane hiſtory, that he was dreſſed very neat.

26 *Bowed themſelves*, &c.] This circumſtance is a more complete accompliſhment of Joſeph's dream.

27 *Is your father well*, &c.] The burſts of filial affection and impetuous curioſity are ſtrongly marked by theſe interrupted expreſſions, which are extremely natural, and vaſtly affecting: but let us read them again: "Is your father well? The old man of whom ye ſpake? Is he yet alive?"

29 *Is this your younger brother—God be gracious*] There never was a ſtronger picture of nature, than this whole narrative of the interview between Joſeph and his brethren. He ſees his brother Benjamin, and leſt he ſhould be miſtaken by the alteration which age had wrought in his lineaments, he aſks whether it really was their younger brother. But nature anſwered his queſtion, and before his brethren could reply, he addreſſes him with the warm glowings of fraternal love, "God be gracious unto thee my ſon." Which was an appellation of the greateſt tenderneſs, and ſuitable to the characters of a ſupreme magiſtrate, who is properly the father of his country.

30 *Joſeph made haſte*, &c.] Joſeph's affection was now worked up to the higheſt pitch, and where can we read of a more affecting, a more natural deſcription of the effects of fraternal love?

32 *Becauſe the Egyptians*, &c.] From this verſe we find, that the common proviſion for the entertainment was animal food, and no one can doubt but Joſeph conformed to the Egyptian diet; therefore the reaſon aſſigned by the Chaldee paraphraſe for the Egyptians refuſing to eat with the Hebrews, namely, Their eating ſheep, which were worſhipped by the Egyptians, is not juſt. Joſeph ſat ſingle, out of ſtate, with regard to the Egyptians; the Egyptians ſat apart with regard to the ſhepherds, and both were ſupplied from the governor's table, which was furniſhed from the ſteward's ſlaughter-houſe. The enmity, therefore, which ſubſiſted between the Egyptians and Hebrews was not on account of their eating animal food, but on account of their being ſhepherds; a profeſſion which they abominated on account of the heavy ſlavery they groaned under from the invaſion and conqueſts of the Hykſos, or royal ſhepherds, in the reign of Timaus.

34 *Sent meſſes unto them*] This was a cuſtom obſerved amongſt moſt ancient nations.

Benjamin's meſs was five times, &c.] This ſeems to have proceeded from Joſeph's extraordinary affection, and was intended as a

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GENERAL REFLECTIONS on Chap. XLIII.

In this chapter we have a lively picture of the good old patriarch's firm and pious confidence in God, for obtaining favour with Joſeph, at the ſame time that his grief ſorely preſſed him in parting with Benjamin; which ſhould teach us, that in all our troubles, the protection and aſſiſtance of the Almighty ſhould be implored. We may alſo remark, that notwithſtanding the corruptions of a court, Joſeph ſtill taught his family to fear God, and retained on his mind a ſenſe of true religion; and remark likewiſe, from the tender and fraternal affection Joſeph expreſſed towards his beloved brother Benjamin, that when religion has its proper influence on the mind, it will evidence itſelf in the diſplay of every ſocial relative virtue.

CHAP. XLIV.

1 *Joſeph's policy to ſtay his brethren.* 6 *His cup is found in Benjamin's ſack.* 14 *They are brought before Joſeph.* 18 *Judah's humble ſupplication to him.*

AND he commanded the ſteward of his houſe, ſaying, Fill the men's ſacks *with* food, as much as they can carry, and put every man's money in his ſack's mouth.

2 And put my cup, the ſilver cup, in the ſack's mouth of the youngeſt, and his corn money. And he did according to the word that Joſeph had ſpoken.

3 As ſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in ſo doing.

6 ¶ And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing:

8 Behold, the money which we found in our ſacks' mouth, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lord's houſe ſilver or gold?

9 With whomſoever of thy ſervants it be found, both let him die, and we alſo will be my lord's bondmen.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamin's ſack.

13 Then they rent their clothes, and laded every man his aſs, and returned to the city.

14 ¶ And Judah and his brethren came to Joſeph's houſe; for he *was* yet there: and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? wot ye not that ſuch a man as I can certainly divine?

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear ourſelves? God hath found out the iniquity of thy ſervants: behold, we *are* my lord's ſervants, both we, and *he* alſo with whom the cup is found.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and ſaid, Oh my lord, let thy ſervant, I pray thee, ſpeak a word in my lord's ears, and let not thine anger burn againſt thy ſervant: for thou *art* even as Pharaoh.

19 My lord aſked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one; and his

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particular kindneſs; poſſibly it might be deſigned to try whether they had conquered their inclination to envy, which had been the cauſe of his own ſlavery. But Joſeph's placing his brethren according to their reſpective ages, and his diſtinguiſhing kindneſs to Benjamin, might be intended for the unravelling of the plot preparative to his diſcovery of himſelf, and deſigned to give credit to his aſſertions, when he declared himſelf to be their brother.

COMMENTARY AND NOTES ON CHAP. XLIV.

2 *Put my cup—in the ſack's mouth of the youngeſt*, &c.] Joſeph made uſe of this artifice to try the affection of his brethren towards Benjamin, and whether, when they found him chargeable with theft, and in danger of ſlavery, they would ſurrender him without difficulty, and return unconcerned to their father.

5 *My lord drinketh, and—divineth*, &c.] That this was a common drinking-cup, and not one uſed in libations or divinations, is expreſsly aſſerted in this verſe. Beſides which, it cannot be ſuppoſed that Joſeph would apply the ſame veſſel to both uſes; nor was it ever cuſtomary to do ſo. It muſt therefore follow, that the word tranſlated "divineth" is improperly rendered, if it will bear any other ſenſe; and that it will bear another ſenſe appears from chap. xxx. 17. and 1 *Kings* xx. 33. where it ſignifies, To try, ſearch, or make experiment.

8 *Behold, the money*, &c.] This is a moſt excellent defence, and indeed the argument made uſe of was a very concluſive one. The Vulgate has thus rendered it, The money which we found in the mouths of our ſacks we have brought again unto thee from the land of Canaan; how improbable then is it that we ſhould take out of thy maſter's houſe either gold or ſilver?

10 *Ye ſhall be blameleſs.*] The Hebrew ſignifies, Innocent or faultleſs; in ſcripture language, ſin is ſubſtituted inſtead of puniſhment, and innocence inſtead of impunity. See *Gen.* xlix. 9. 1 *Kings* i. 21. *Exod.* xx. 7. and xxxvii. 7.

11 *They ſpeedily*, &c.] In Hebrew, They haſtened and took down. What could be a ſtronger proof of their innocence?

13 *Rent their clothes*, &c.] This is an inſtance of that kind of beauty which is ſo highly admired in the works of the greateſt maſters, who, by ſingling out one ſtriking circumſtance in a narrative, infuſe into the mind a whole ſeries of ideas which are connected with it. When Moſes ſays, "they rent their clothes," he at the ſame time paints their inward anguiſh and confuſion in more lively colours than the ſtrongeſt expreſſions could have done; and pleaſes the reader more than if he had expreſſed the whole, by leaving room for the exerciſe of the imagination.

14 *They fell before him on the ground.*] What ſcene could be imagined more affecting than the ſight of a whole family with their clothes rent, tears ſtreaming from their eyes, and their bodies lying proſtrate on the ground.

15 *Wot ye not*] The word "wot" is derived from the Saxon *witan*, "to know;" the ſentence therefore ſhould be rendered, according to our preſent mode of writing, Know ye not?

Can certainly divine?] The art of divination and interpretation of dreams was monopolized by the Egyptian prieſts; and theſe prieſts were the conſtant companions of the king, and held the chief poſts in the adminiſtration. Joſeph's queſtion alludes to this cuſtom, and implies thus much, You ſee by my office, that I am one of the great officers of the ſtate, but theſe are preferred only from the college of prieſts; divination is profeſſed only by the prieſthood; and therefore, when you conſider the dignity of my office, could you help acknowledging that it was in my power to divine or detect your robbery?

16 *And Judah ſaid*] Judah had perſuaded his father, though very reluctantly, to ſend Benjamin with him; beſides which, he was of a bold, enterprizing, warm, and ſanguine diſpoſition; and being hurried by his natural impetuoſity, undertook to plead the common cauſe of his father, his brother Benjamin, and the reſt of his brethren.

What ſhall we ſpeak?] The crimes they ſtood charged with were a violation of the ſacred rites of hoſpitality, and the moſt heinous ingratitude; crimes that are ſubverſive of ſociety, and contrary to the ſocial nature of man. When Judah reflected on the miſeries to which Benjamin was expoſed; when he thought on the conſequences his detention would have on a fond parent, whoſe life was wrapped up in the life of his ſon, his grief might reaſonably ſwell too big for words, and his conſternation expreſs itſelf in broken ſentences like theſe, "What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear ourſelves?"

God hath found out, &c.] This may be interpreted as a tacit or oblique acknowledgment of Joſeph's charge, in order to appeal to his mercy and conciliate his favour. This ſenſe ſeems to be ſupported by the Chaldee, which renders it, Sin hath been found in thy ſervants from the face of God. But the Arabic is more explicit, tranſlating, God has made thy ſervants to fall into their crime. Some commentators imagine that the words "found out" ſignify to puniſh; and that the ſentence implies an acknowledgment of the juſtice of God, in taking this method of puniſhing them for their former ſins.

18 *Thou art even as Pharaoh.*] That is, equally abſolute in thy determinations, equally to be dreaded by us, and, like him, inveſted with the power of pardoning crimes, and inflicting puniſhment.

30 *His*

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Before CHRIST 1707. his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons:*

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

General Reflections on Chap. XLIV.

In this chapter we have a very strong expression of paternal affection, which denotes that the father's life so entirely depended upon that of his son, that he could not survive the thought of his being dead.

30 *His life is bound up*, &c.] This is a very strong expression of fraternal affection. The very same phrase is used in speaking of Jonathan's love to David, which surpassed the love of woman, 1 *Sam.* xviii. 1.

34 *Lest peradventure I see*, &c.] In Hebrew, That shall meet, &c. When misfortunes are foreseen, they may either be evaded or rendered more tolerable; but when they meet us, their weight is increased, and it is impossible to shun them. This whole speech of Judah highly deserves the reader's attention. He acts the part both of a faithful brother, and dutiful son, who rather than behold the misery of his father, in case Benjamin was left behind, submits to become a bondman in his stead. Such an act of candour and generosity runs through the whole, the sentiments are so tender and affecting, the expressions so pathetic, and flow so much from artless nature, that it is no wonder they came home to Joseph's heart, and rendered it impossible for him to conceal himself any longer.

COMMENTARY and NOTES on CHAP. XLV.

1 *Could not refrain himself*] The efforts of nature could be no longer suppressed; his tender passions, by the moving speech of Judah, are wound up to such a pitch as to oblige him to throw off all disguise, notwithstanding the presence of so many spectators.

No man with him, &c.] The Vulgate explain it, by rendering it, No stranger.

2 *He wept aloud*] Words are but ill adapted to express the sentiments of the heart on such an important occasion, joy, pity, fraternal love, intermixed with a high veneration of Providence, in bringing about so surprizing an event, swell his soul with motions too big for utterance, and which can only be vented by the more expressive language of nature, that of tears and sighs.

And the Egyptians, &c.] The Hebrew is very nervous, The Egyptians heard, and Pharaoh's house heard. This strongly marks the impetuosity of his passion, and agrees with fact; the passions generally growing the more impetuous the more they are restrained.

CHAP. XLV.

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1 *Joseph maketh himself known to his brethren; comforteth them in ascribing all that had past to God's providence; sendeth for his father by them;* 14 *and cordially embraceth them.* 16 *Pharaoh confirmeth Joseph's invitation:* 21 *Joseph furnisheth his brethren for their journey, and exhorteth them to concord.* 25 *Jacob at first hardly believeth, but is at length revived with the news.*

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: 1706.
and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh; and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And,

3 *I am Joseph, doth my father yet live?*] How quick the transition! his soul is so full of filial affection for his father, that before he has finished his sentence, he enquires after him, though they had before told him he was alive. And how must such an abrupt declaration affect his brethren! No wonder they were dumb for some time with astonishment, and unable to answer the question proposed to them.

His brethren could not answer him] This silence was certainly very expressive; it shews the inspired writer to be a consummate master of nature, and conveys to the mind a truer idea of conscious guilt and anxious terror, than could have been expressed by any words.

Troubled, &c.] In Hebrew, They were terrified.

5 *Now therefore be not grieved*, &c.] Abundantly convinced by their whole behaviour that they repented of what they had done; with sentiments equally generous and pious, he bids them think no more of their former ill usage of him, but adore the divine Providence that had turned their action into so signal a blessing to them and the whole family.

6 *Earing nor harvest*] The word "earing," in our translation, is derived from the Saxon, To plow or till the ground. The Egyptians have not the laborious task of plowing, digging, or harrowing; but when the river Nile is retired after its inundations, they only mingle a little sand with the mud to abate its strength, after which they sow without pains or expence. Antiently they used to put their hogs to tread the seed into the ground, and when the harvest came, let the hogs in again to tread the corn out of the ear.

8 *It was not you that sent me hither, but God*] The good event of their selling him was indeed to be imputed to God, though the fault was theirs. This spontaneous apology for the perfidy of his brethren is a noble instance of magnanimity and a forgiving temper.

Hath made me a father to Pharaoh, &c.] The Arabic renders it, As a master unto Pharaoh; which implies that he consulted him in all his measures, and was honoured by him for his prudence, as a father is by his son.

12 *Your*

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12 And, behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you.

13 And ye ſhall tell my father of all my glory in Egypt, and of all that ye have ſeen; and ye ſhall haſte and bring down my father hither.

14 ¶ And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's houſe, ſaying, Joſeph's brethren are come: and it pleaſed Pharaoh well, and his ſervants.

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan;

18 And take your father and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo regard not your ſtuff; for the good of all the land of Egypt *is* your's.

21 ¶ And the children of Iſrael did ſo: and Joſeph gave them wagons, according to the commandment of Pharaoh, and gave them proviſion for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes laden with the good things of Egypt, and ten ſhe aſſes laden with corn and bread and meat for his father by the way.

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan to Jacob their father,

26 And told him, ſaying, Joſeph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the wagons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived:

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28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

GENERAL REFLECTIONS on Chap. XLV.

We may gather an important inſtruction from what Joſeph remarks in this chapter; as from hence we may learn, that however unhappy the firſt appearances of ſufferings may be, and however wicked the intentions of thoſe who are the inſtruments of them, they are under the diſpoſal of a wiſe and good providence, which knows how to bring good out of evil.

CHAP. XLVI.

1 *Jacob is comforted by God at Beer-ſheba.* 5 *He goeth thence with his family into Egypt.* 8 *The number of thoſe that went with him.* 28 *Joſeph meeteth Jacob.* 31 *He inſtructeth his brethren how to anſwer Pharaoh.*

AND Iſrael took his journey with all that he had, and came to Beer-ſheba, and offered ſacrifices unto the God of his father Iſaac.

2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob. And he ſaid, Here *am* I.

3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again:* and Joſeph ſhall put his hand upon thine eyes.

5 ¶ And Jacob roſe up from Beer-ſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had ſent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him:

7 His ſons, and his ſons' ſons with him, his daughters, and all his ſeed brought he with him into Egypt.

8 ¶ And theſe *are* the names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben, Jacob's firſtborn:

9 And the ſons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman.

11 And

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12 *Your eyes ſee, and the eyes of my brother Benjamin,* &c.] That is, you muſt ſurely be convinced, when you view me attentively, and hear me ſpeak in your own language, that it is certainly your brother who now talks with you.

15 *After that his brethren talked with him.*] When they were recovered from their aſtoniſhment, and he had tenderly embraced them, they began to talk familiarly with them,

20 *Regard not your ſtuff,* &c.] Be not too ſolicitous about implements of huſbandry, or other moveables; for the land of Egypt will abundantly ſupply you with whatever you want.

24 *See that ye fall not out by the way.*] Joſeph was no ſtranger to the tempers of his brethren, and therefore thought proper to admoniſh them in this gentle manner, which at the ſame time implied a reproof. Probably he ſuſpected that they might accuſe each other with the cruelty they had exerciſed towards him, or caſt invidious reflections on Benjamin, becauſe he had been eminently diſtinguiſhed by him.

26 *Jacob's heart,* &c.] The tide of joy which ſuddenly ruſhed upon him at hearing that his favourite ſon, whom he had ſo long conſidered as dead, was ſtill in being, was too impetuous to be reſiſted.

27 *Revived.*] The bare mention of the name of Joſeph, whom he had long accounted to be dead, revived his ſorrows for his loſs, and overpowered his ſpirits. But when he ſaw the carriages ſent by his beloved ſon, his diffidence vaniſhed, and joy revived his heart, juſt as freſh oil poured upon a dying lamp, makes it rekindle and burn with a new and more vigorous blaze.

28 *It is enough; Joſeph my ſon,* &c.] The Vulgate tranſlates it, It is ſufficient for me: my ſon is yet alive: the Septuagint, It is a great thing to me, &c. and the Chaldee, The chief thing with me is this, that my ſon is yet alive. His ſons had informed him that Joſeph was alive, and that he was governor of Egypt; the latter was what Joſeph had particularly ordered them to acquaint him with; but the good patriarch was ſo little affected with the advancement of his ſon, that he replies, "It is enough! Joſeph my ſon is yet alive."

COMMENTARY AND NOTES ON CHAP. XLVI.

1 *Came to Beer-ſheba*] This lay in his road from Hebron; Abraham had formerly planted a grove here, and offered up his adorations to the everlaſting God, chap. xxxi. 31.

The God of—Iſaac.] The appellation was aſcribed to God, becauſe Iſaac was dead. See chap. xxxv. 29.

2 *Here am I.*] This tranſlation agrees with the Vulgate, Samaritan, and Syriac. The Septuagint render it, What is it? and the Arabic, What is thy pleaſure? The expreſſion is often uſed in ſcripture, in reply to an immediate call from God, and implies a curioſity to know, and a readineſs to obey the will of God.

3 *I am God, the God*] The Vulgate renders it, I am the almighty God of thy father; and is ſupported by the Chaldee and Samaritan. It is an elliptical expreſſion, and the ſenſe is, God has commanded me to ſay unto thee, &c.

Fear not to go down] Jacob might have been diſinclined to go into Egypt, had he not been honoured with this viſion, on ſeveral accounts. Abraham had been injured there; it had been predicted that his ſeed ſhould be afflicted by the Egyptians; Iſaac had been warned not to go thither, and the occupation of his family was odious to the Egyptians. See chap. xii. 15. xv. 13. xxvi. 2. ver. 34. of this chapter, and xliii. 32.

For I will there make of thee a great nation.] This prophecy was miraculouſly fulfilled; there were no more than ſeventy that went into Egypt, and behold, in the ſpace of two hundred and fifteen years, they increaſed to about ſix hundred thouſand.

4 *Shall put his hand upon thine eyes.*] This laſt and ſolemn office that could be paid a dying parent was generally performed by the neareſt relations of the deceaſed. And the prophecy muſt have afforded great conſolation to Jacob; for what could have given him greater comfort, than to be aſſured, that the ſon whom he loved moſt, ſhould be preſent with him, and perform this laſt office of kindneſs to a beloved parent?

7 *Brought he with him into Egypt.*] The promiſe God had made to Abraham, to give his poſterity the land of Canaan, could not be performed

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Before CHRIST 1706. 11 And the ſons of Levi; Gerſhon, Kohath, and Merari.

12 And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the ſons of Pharez were Hezron and Hamul.

13 And the ſons of Iſſachar; Tola, and Phuvah and Job, and Shimron.

14 And the ſons of Zebulun; Sered, and Elon, and Jahleel.

15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters *were* thirty and three.

16 And the ſons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the ſons of Aſher; Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter: and the ſons of Beriah; Heber, and Malchiel.

18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter, and theſe ſhe bare unto Jacob, *even* ſixteen ſouls.

19 The ſons of Rachel Jacob's wife; Joſeph, and Benjamin.

20 And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim, which Aſenath the daughter of Potipherah prieſt of On bare unto him.

21 And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

22 Theſe *are* the ſons of Rachel, which were born to Jacob: all the ſouls *were* fourteen.

23 And the ſons of Dan; Huſhim.

24 And the ſons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 Theſe are the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven.

26 All the ſouls that came with Jacob into Egypt, which came out of his loins, beſides Jacob's ſons' wives, all the ſouls *were* threeſcore and ſix;

27 And the ſons of Joſeph, which were born him in Egypt, *were* two ſouls: all the ſouls of the houſe of Jacob, which came into Egypt, *were* threeſcore and ten.

28 ¶ And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen. Before CHRIST 1706.

29 And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen, and preſented himſelf unto him; and he fell on his neck, and wept on his neck a good while.

30 And Iſrael ſaid unto Joſeph, Now let me die, ſince I have ſeen thy face, becauſe thou *art* yet alive.

31 ¶ And Joſeph ſaid unto his brethren, and unto his father's houſe, I will go up, and ſhew Pharaoh, and ſay unto him, My brethren, and my father's houſe, which *were* in the land of Canaan, are come unto me;

32 And the men *are* ſhepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it ſhall come to paſs, when Pharaoh ſhall call you, and ſhall ſay, What *is* your occupation?

34 That ye ſhall ſay, Thy ſervants' trade hath been about cattle from our youth even until now, both we, *and* alſo our fathers: that ye may dwell in the land of Goſhen; for every ſhepherd *is* an abomination unto the Egyptians.

GENERAL REFLECTIONS on Chap. XLVI.

Let us here call to mind the bleſſed ſituation of the good patriarch. O happy Jacob! that had God to go with thee whitherſoever thou wenteſt. O happy every one of us! ſince we may have the ſame divine almighty protector to guard us from all evil, if we will put ourſelves under his protection, and truſt under the ſhadow of his wings.

CHAP. XLVII.

Joſeph preſenteth five of his brethren and his father before Pharaoh. 11 *He giveth them habitation and maintenance.* 13 *He getteth all the money, cattle, and lands of the Egyptians, the land of the prieſts only excepted, for Pharaoh.* 23 *He letteth them the land again for the fifth of the increaſe.* 27 *Iſrael multiplieth in Goſhen.* 28 *Jacob's age: he ſweareth Joſeph to bury him with his fathers.*

THEN Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goſhen.

2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh.

3 And

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performed till that family was grown ſtrong enough to take and keep poſſeſſion of it. In the mean time, therefore, they were neceſſitated to reſide amongſt idolaters, and to reſide unmixed; but whoever examines their hiſtory will ſee, that the Iſraelites ever had a violent propenſity to join themſelves to Gentile nations, and to practiſe their manners. God therefore, in his infinite wiſdom, brought them into Egypt, and kept them there during this period, the only place where they could remain, for ſo long a time, ſafe and unconfounded with the nations; the antient Egyptians being, by numerous inſtitutions, forbidden all fellowſhip with ſtrangers; and bearing beſides a particular averſion to the profeſſion of the Iſraelites who were ſhepherds. From the Iſraelites going into Egypt, ariſes a new occaſion to adore the footſteps of eternal wiſdom in his diſpenſations to his choſen people.

15 *Thirty and three.*] Moſt commentators agree in including Jacob himſelf in this number, becauſe otherwiſe there would be only thirty-two. The whole number of Jacob's poſterity by Leah, including Er and Onan, amounted only to thirty-five; but as theſe two are excluded from the pedigree by the hiſtorian himſelf, there conſequently remain only thirty-two; how then can we authenticate the ſacred text, which aſſerts, that there were thirty and three? By including Jacob himſelf in the number, as he certainly is in ver. 27.

21 *Sons of Benjamin,* &c.] If, with ſome commentators, we ſuppoſe that Benjamin was at this time ſeven-and-twenty years of age, and that he might poſſibly have two wives, according to the mode of the times, he might certainly have had all the ſons mentioned before the deſcent into Egypt.

28 *To direct his face unto Goſhen,* &c.] In the Hebrew, To prepare before him Goſhen; the Vulgate renders it, To acquaint him of his coming, that he might meet him in Goſhen; which is ſupported by ver. 29. The Chaldee tranſlates, To prepare for him in Goſhen.

29 *Preſented himſelf unto him,* &c.] In Hebrew, Was ſeen by him; the Vulgate and Oriental tranſlations render, When he ſaw him.

30 *Now let me die,* &c.] The Hebrew ſignifies, May I, or I will die now; the Vulgate renders it, I ſhall now die gladly, ſince, &c. and the Chaldee, Though I ſhould die now, I ſhall be comforted, &c. an expreſſion that implies the greateſt reſignation, joy, and affection, and is ſimilar to that of Simeon, *Luke* ii. 29.

32 *The men are ſhepherds,* &c.] In Hebrew, They have been men of cattle. See chap. xliii. 32.

34 *That ye may dwell in the land of Goſhen,* &c.] Though the Septuagint call it in this verſe Geſem, yet in verſe 29. they call it Heroopolis. It lay on the north-weſterly part of the Arabian gulph, towards the confines of Canaan. It was Abaris which Pharaoh gave them, and that it was then void of cattle. The chief motives which induced Joſeph to acquire this ſettlement for his family, were, to prevent their diſperſion, and to provide for their attendance upon his aged father, and likewiſe to prevent any miſunderſtanding or enmity between them and the Egyptians, as they could not look upon them as rivals, on account of their following a profeſſion which they eſteemed as illicit. Some commentators ſay, that he was induced to this meaſure becauſe this country was not only very fertile and proper for that employment, but likewiſe becauſe, with reſpect to ſituation, it lay the moſt convenient to favour their return into Canaan. Beſides which, it was at a proper diſtance from the ſnares of the court, and kept them freer from the contagion of idolatry than a nearer ſituation to Memphis, the capital, would certainly have done.

COMMENTARY AND NOTES ON CHAP. XLVII.

1 *Behold, they are in the land of Goſhen.*] They ſtopt there till they knew the king's pleaſure; for it was in the entrance of Egypt. See chap. xlvi. 34.

2 *Some of his brethren,* &c.] The Hebrew word *ketzeh*, tranſlated "ſome," ſignifies, Extremity, or the meaneſt, as appears from 1 *Kings* xii. 31. It ſometimes ſignifies, The beſt, as in *Judges* xviii. 2. yet it muſt be confeſſed, that it ſignifies likewiſe, A part, and may be uſed in that ſenſe, according to our tranſlation, which is ſupported by the Septuagint, Samaritan, Syriac, and Arabic.

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3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we, *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come; for thy ſervants have no paſture for their flocks; for the famine *is* ſore in the land of Canaan: now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell; in the land of Goſhen let them dwell: and if thou knoweſt *any* men of activity among them, then make them rulers over my cattle.

7 And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh.

8 And Pharaoh ſaid unto Jacob, How old *art* thou?

9 And Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded.

12 And Joſeph nouriſhed his father, and his brethren, and all his father's houſhold, with bread, according to *their* families.

13 ¶ And *there was* no bread in all the land; for the famine *was* very ſore, ſo that the land of Egypt and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaoh's houſe. Before CHRIS 1706.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth. 1702

16 And Joſeph ſaid, Give your cattle, and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattle of the herds, and for the aſſes: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent; my lord alſo hath our herds of cattle; there is not ought left in the ſight of our lord, but our bodies and our lands:

19 Wherefore ſhall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live, and not die, that the land be not deſolate.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. 1701

22 Only the land of the prieſts bought he not; for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they ſold not their lands.

23 ¶ Then

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4 *To ſojourn*, &c.] As their intention was not to ſettle, but only to ſojourn, their requeſt ſeemed the more modeſt; and their deſire to be ſituated in the land of Goſhen, which lay on the confines of Canaan, ſhewed them ſincere in their intention to return to their own country. The propriety of deſiring this place will appear more plainly, if we recollect that the land of Canaan was higher than that of Goſhen, which, lying in a low, marſhy ground, might afford ſome ſuſtenance for their cattle, when all the forage of Canaan was entirely conſumed. Pharaoh ſeems to confirm this motive, in ver. 6. wherein he firſt orders Joſeph to ſettle his family "in the beſt of the land," and immediately adds, "in the land of Goſhen let them dwell."

6 *In the land of Goſhen*, &c.] The Septuagint omit this ſentence; the Arabic renders it, Said; which if it be the antient Thebais, or country now ſtyled Al Saida, is more ſouthern than that wherein Hieropolis was ſituated.

7 *Jacob bleſſed Pharaoh.*] The word "bleſs," when applied to God ſignifies to thank or praiſe, to reward, or beſtow ſome ſingular favour; but when applied to men, it ſignifies to wiſh health, proſperity, or happineſs. The Septuagint verſion confirms this expoſition, by aſſerting, that he ſaluted the king, and prayed for the proſperity of his kingdom.

9 *The days of the years of my pilgrimage*] From this ſpeech it is concluded, that Moſes taught a future ſtate; and eſpecially ſince the author of the epiſtle to the Hebrews hath brought it, chap. xi. 13. as a proof that Jacob and the patriarchs looked for a better country: that Jacob did ſo, is unqueſtionable; but it can never be allowed, that the words in their literal and obvious meaning expreſs any ſuch thing. Pharaoh is here queſtioning the patriarch not of human life in general, but of his own; therefore, to make the reply pertinent, Jacob muſt be underſtood to mean, by his "pilgrimage," the unſettled way of life, living in tents, and removing from place to place, as the convenience of paſturage gave him invitation, and by the "evil of his days," the ſtraits he ſuffered from the fraud of Laban, and the hatred of his brother Eſau. As for the complaint of the "ſhortneſs of his days," he himſelf explains it to be, not on account of the ſhortneſs of human life in general, but becauſe he "had not attained unto the days of the years of the life of his fathers." The ſenſe, therefore, which the writer of the epiſtle to the Hebrews puts upon theſe words, muſt needs be the ſpiritual ſenſe.

Have not attained, &c.] Abraham was one hundred and ſeventy years old, and Iſaac one hundred and eighty.

11 *Rameſes*, &c.] They who imagine that this is the place mentioned *Exod.* i. 11. and xii. 37. ſuppoſe that it is ſo named here by anticipation. Yet it muſt be recollected that the land of Egypt was divided among the king, prieſts, and ſoldiery; and Rameſes, was at this time the reigning king of Egypt; the land of Rameſes will then ſignify only that part of the land which was the king's own property; that it was the beſt, we need not doubt, and that he had a right to beſtow it on the Iſraelites, on one can object to. The land inveſted in the prieſts, or ſoldiery, was certainly at that time not in the king's diſpoſal, though that which was his own property was, and that might with the greateſt propriety be ſtyled, from his own name, the land of Rameſes, as in the text.

14 *Found in the land*, &c.] The word rendered "found," ſignifies, Received, chap. xxvi. 12. and implies that Joſeph collected all the money that was received, and brought it in into the king's houſe, or treaſury. Joſeph was guilty of no injuſtice in making the Egyptians pay for the corn he ſold them, becauſe part of it belonged to Pharaoh, as his fifth, the revenues of Egypt being collected from the produce of the land; and the other part was plainly purchaſed with Pharaoh's money.

16 *Give your cattle*, &c.] This demand was made with a view of ſaving their cattle; which they could not provide food for, as they would ſcarcely purchaſe corn enough for themſelves. Beſides, as they were by this means rid of the expence which their cattle would ſubject them to, they were the more able to ſupply their own neceſſities.

19 *We and our land will be ſervants unto Pharaoh*, &c.] According to profane hiſtory the lands were divided between the king, the prieſts and the ſoldiers, as before obſerved; and Moſes, ſpeaking of this famine, expreſsly ſays, that they were divided between the king, the prieſts, and the people. Now, as contrary as theſe two accounts look, it will be found, upon comparing them, that human teſtimony fully ſupports all that Moſes hath delivered concerning this matter. Moſes tells us, that before the famine, all the lands of Egypt were in the hands of the king, the prieſts, and the people; but that this national calamity made a great revolution in property, and brought the whole poſſeſſions of the people into the king's hands; which muſt needs make a prodigious acceſſion of power to the crown. But Joſeph, in whom the miniſter and patriot ſupported each other, and jointly concurred to the public ſervice, prevented for ſome time the ill effects of this acceſſion, by his farming out the new domain to the old proprietors, on very eaſy conditions.

21 *The people, he removed them to cities from*, &c.] The purport of Joſeph in tranſplanting the people, reciprocally, from one end of Egypt to the other, was, to ſecure Pharaoh in his new property, by defeating the ill effects of that fondneſs which people naturally have to old paternal inheritances. Others aſſign a different motive, which they ſupport as follows: in chap. xli. 48. Joſeph is ſaid "to gather up the food of every field, which was round every city, and to have laid it up in that city." So that he removed them into the cities where the corn was laid up, for the better conveniency of feeding them; an act of the greateſt prudence, compaſſion, and generoſity.

22 *Only the lands of the prieſts bought he not*, &c.] The prieſts were a diſtinct order in the ſtate, and had a fixed landed revenue; and

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Before CHRIST 1701. 23 ¶ Then Joſeph ſaid unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſs in the increaſe, that ye ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part:* except the land of the prieſts only, *which* became not Pharaoh's.

27 ¶ And Iſrael dwelt in the land of Egypt, in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

1689. 28 ¶ And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred forty and ſeven years.

29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now, I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

30 But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying place. And he ſaid, I will do as thou haſt ſaid.

31 And he ſaid, Swear unto me. And he ſware unto him. And Iſrael bowed himſelf upon the bed's head.

General Reflections on Chap. XLVII.

In this chapter Joſeph acts with a noble generoſity; inſtead of taking advantage of the neceſſities of the Egyptians, inſtead of even inſiſting on the bargain they had made themſelves, he returns them their eſtates, only laying a tax on them, for the better ſupport of the government, at the rate of a fifth part, which he found by trial, from what was taken up in the ſeven years of plenty, Egypt could well ſpare.

CHAP. XLVIII.

1 *Joſeph with his ſons viſiteth his ſick father, who ſtrengtheneth himſelf to bleſs them. 3 He repeateth God's promiſe; taketh Ephraim and Manaſſeh as his own; and telleth Joſeph of his mother's grave. 8 He bleſſeth Joſeph's two ſons with their father, and preferreth the younger before the elder. 21 He propheſieth their return to Canaan, in which he giveth Joſeph a double portion.*

AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his two ſons, Manaſſeh and Ephraim.

2 And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed. Before CHRIST 1689.

3 ¶ And Jacob ſaid unto Joſeph, God Almighty appeared unto me at Luz in the land of Canaan, and bleſſed me,

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy ſeed after thee *for* an everlaſting poſſeſſion.

5 And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they ſhall be mine.

6 And thy iſſue, which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the ſame *is* Beth-lehem.

8 ¶ And Iſrael beheld Joſeph's ſons, and ſaid, Who *are* theſe?

9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this *place.* And he ſaid, Bring them, I pray thee, unto me, and I will bleſs them.

10 Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee. And he brought them near unto him; and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and, lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth.

13 And Joſeph took them both, Ephraim in his right hand towards Iſrael's left hand, and Manaſſeh in his left hand toward Iſrael's right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manaſſeh's head, guiding his hands wittingly; for Manaſſeh *was* the firſt born.

15 And he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day.

16 The Angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham and Iſaac; and let

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and that when the famine raged ſo ſeverely that the people were compelled to ſell their lands to the crown for bread, the prieſts ſtill kept theirs unalienated, and were ſupplied gratis. Thus we ſee not only the reverence in which the order was held, but the public uſes of religion, to which two thirds of their revenues were applied, kept Pharaoh from attempting on their property.

23 *I have bought you,* &c.] Nothing can be more unjuſt and abſurd, than the accuſation of Joſeph's making the free monarchy of Egypt deſpotic: for allowing it did at this time ſuffer ſuch a revolution, who is to be eſteemed the author of it, but Pharaoh himſelf? Joſeph indeed was prime miniſter, but it does not appear that his maſter was of that tribe of crazy monarchs who entruſted their ſceptre to the hands of their ſervants. Moſes deſcribes him as active, vigilant, jealous of his authority, anxious for his country, and little indulgent to his officers of ſtate. But the terms in which he inveſts Joſeph in his office, ſhews that office to be purely miniſterial, "Thou ſhalt be, &c." *Gen.* xli. 40. i. e. thou ſhalt adminiſter juſtice, but I will reſerve to myſelf the prerogative of giving law.

29 *Under my thigh,* &c.] See chap. xxiv. 2.

31 *Bowed himſelf upon the bed's head.*] The Chaldee tranſlates it, He worſhipped upon the bed's head; the Vulgate, He worſhipped God, having turned towards his bed's head; this paſſage ſignifies, that he proſtrated himſelf on his bed, ſupporting himſelf upon his pillow to return thanks to God for the burial Joſeph had promiſed him, in the ſame manner as David is ſaid to have done, 1 *Kings* i. 47. The Septuagint have rendered the ſentence, And Iſrael worſhipped upon the top of his ſtaff; the Chaldee is much the ſame; and the writer of the epiſtle to the Hebrews, chap. xi. 21. is quoted as confirming the ſenſe of the Septuagint. But to this it is objected, that the writer alludes to a different action, namely, Jacob's bleſſing Joſeph's children, which did not happen till ſome time after. In this paſſage the patriarch ſeems to have been confined to his bed; but in the other, referred to by the writer to the Hebrews, to have received freſh ſpirits, and to have ſat on it, leaning, perhaps, on his ſtaff.

COMMENTARY and NOTES on Chap. XLVIII.

1 *One told Joſeph,* &c.] The Hebrew ſignifies, And it was after theſe things; and he ſaid unto Joſeph, Behold thy father, &c. The Oriental tranſlations agree in rendering, It was told, or news was brought; which implies, that a meſſenger was diſpatched with this news to Joſeph.

2 *Strengthened himſelf,* &c.] In Hebrew, He comforted himſelf. The Chaldee and other tranſlations render, Iſrael was comforted.

5 *And now thy two ſons,* &c.] That is, ſhall become the heads of diſtinct tribes, and have each an inheritance in the land of Canaan, equal with the reſt of his ſons. Thus Jacob beſtows a double portion upon Joſeph, which was the privilege of the firſt-born, by making his ſons equal with his own children.

6 *And thy iſſue which thou begetteſt after them, ſhall be thine,* &c.] That is, they ſhall not make diſtinct tribes, but be conſidered as the deſcendants of my other ſons.

7 *Rachel died by me,* &c.] Jacob ſeems to mention this circumſtance as a reaſon why he adopted Ephraim and Manaſſeh, being willing to honour her memory, who died in child-birth, by adding her two grandchildren to the number of his own ſons.

14 *Who was the younger*] The preference of the younger before the elder occurs ſo frequently in ſcripture, that it is very remarkable; thus Abel was preferred before Cain, Shem before Japheth, Iſaac before Iſhmael, Jacob before Eſau, Judah and Joſeph before Reuben,

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Before CHRIST 1689. let them grow into a multitude in the midſt of the earth.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his father's hand, to remove it from Ephraim's head unto Manaſſeh's head.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſtborn; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*: he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 ¶ And Iſrael ſaid unto Joſeph, Behold, I die: but God ſhall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow.

General Reflections on Chap. XLVIII.

The promiſe of the land of Canaan to the ſeed of Abraham is ſeveral times repeated in this book of Geneſis, as well as in this chapter: it is always ſpoken of with the utmoſt aſſurance, through the long courſe and various revolutions of above four hundred years; and it was not even till the death of Moſes, who wrote theſe things, that the deſcendants of Abraham, Iſaac, and Jacob, to whom the promiſe was made, got poſſeſſion of the land under the command of Joſhua; and then they remained in poſſeſſion of it for ſeveral ages: ſo that here is a plain demonſtration that God certainly made his purpoſe known to the patriarchs long before it was executed; and that Moſes, in writing, only recorded what had been divinely revealed to them; for it was not poſſible for any man of himſelf to ſpeak with ſo much confidence of things long before they happened, which depended upon ſo many cauſes and circumſtances to bring them to paſs, and which indeed, as we may find by the account of the children of Iſrael's getting poſſeſſion of the land, the greateſt difficulties lay in the way of, and every thing ſeemed againſt. From hence we may learn, that whatever obſtacles are in the way of any of God's promiſes, how little proſpect ſoever theſe may ſeem of their being accompliſhed, yet we may expect them with a full aſſurance. Before CHRIST 1689.

CHAP. XLIX.

1 *Jacob calleth his ſons to bleſs them.* 3 *The bleſſing of Reuben;* 5 *Simeon and Levi;* 8 *Judah;* 13 *Zebulun;* 14 *Iſſachar;* 16 *Dan;* 19 *Gad;* 20 *Aſher;* 21 *Naphtali;* 22 *Joſeph;* 27 *and Benjamin.* 29 *He chargeth them about his burial, and dieth.*

AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you *that* which ſhall befall you in the laſt days.

2 Gather yourſelves together, and hear, ye ſons of Jacob; and hearken unto Iſrael your father.

3 ¶ Reuben, thou *art* my firſtborn, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power:

4 Unſtable as water, thou ſhalt not excel; becauſe thou wenteſt up to thy father's bed; then defiledſt thou *it*: he went up to my couch.

5 ¶ Simeon and Levi *are* brethren; inſtruments of cruelty *are in* their habitations.

6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall.

7 Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael.

¶ 8 Judah

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ben, Ephraim before Benjamin, Moſes before Aaron, and David before his brethren. May it not likewiſe be worthy of our notice, that Jacob, who deprived his brother of his father's bleſſing by ſtratagem, ſhould be influenced by the divine Being to give the younger ſon of Joſeph the ſuperior bleſſing by choice?

Guiding his hands wittingly, &c.] The word "wittingly" ſignifies knowingly, and is derived from the Saxon, To know. The Hebrew ſignifies, He made his hands to know, though Manaſſeh was the firſtborn. The Vulgate, Septuagint, and Chaldee render it, Changing or croſſing his hands; and the Arabic, Perverting his hands. If we tranſlate the Hebrew particle *chi*, "though" or "becauſe," which it generally ſignifies, inſtead of for, the ſenſe will be more eaſy than it is at preſent.

16 *The angel which redeemed me from all evil*] The word in the Hebrew, which we render "angel," ſignifies a meſſenger. Moſt commentators underſtand by this the Meſſiah, who is called "the meſſenger of the covenant," *Mal.* iii. 1.

Grow into a multitude, &c.] In Hebrew, Let my name increaſe like thoſe creatures which are the moſt prolific.

20 *In thee ſhall Iſrael bleſs*, &c.] That is, theſe two tribes ſhall be ſo eminent and proſperous, that it ſhall become a proverbial form among my poſterity, in wiſhing happineſs to others, God make you as happy as Ephraim and Manaſſeh. And this form is preſerved to this day.

21 *Bring you again unto the land of your fathers.*] The land of Canaan, God having given it to the ſeed of Abraham.

22 *One portion above thy brethren*, &c.] This appears from *Joſh.* xvii. 1. and xx. 7. to have been Sychem, and it is mentioned by the name of Sychar, as the parcel of ground which Jacob gave to his ſon Joſeph; but it is much diſputed how he got it, and of whom he had conquered or obtained it. It could not be had from Hamor, becauſe his father was a Shechemite, and we find no warlike exploit recorded of the patriarch throughout his hiſtory. The beſt ſolution of this difficulty is as follows: when his ſons had poſſeſſed this country by the maſſacre of the inhabitants, Jacob was forced to maintain himſelf in the poſſeſſion by force of arms, till he removed to Beth-el, and afterwards to recover it from the Amorites, who, living intermixed with the Hivites, had taken poſſeſſion of it during his abſence. And this aſſigns a reaſon why he ſhould ſay, that he got or recovered it from the Amorites, and not from the Hivites.

COMMENTARY and NOTES on Chap. XLIX.

1 *In the laſt days*, &c.] That is, hereafter, or in future time. Jacob ſpeaks to his ſons as the heads of a people, and not as ſingle perſons; ſo that what he ſays relates to them and their poſterity collectively, and not to them perſonally.

3 *Reuben, thou art my firſtborn—the excellency of dignity—and power.*] All the epithets uſed here refer to the prerogatives of the firſtborn, which conſiſted in the honour of the prieſthood, which was conferred on Levi; the rule of government, on Judah; and a double portion of the inheritance, on Joſeph; theſe Reuben forfeited by his crime in defiling his father's bed.

4 *Unſtable as water, thou ſhalt not excel*] In Hebrew, Do not thou excel; which words ſome connect with the former thus, The excellency of dignity is poured out like water, i. e. is like water ſpilt upon the ground. But according to our tranſlation the ſenſe is, As water is prone to flow, and ſtill tend downward to an inferior ſituation, ſo ſhalt thou fall from thy pre-eminence, and ſink into a level with the reſt of thy brethren. It is obſerved, nothing great is recorded of this tribe.

He went up to my couch] Jacob, warmed with indignation againſt the crime, turns from Reuben, and addreſſes this apoſtrophe to his ſons. This is one of the many beauties in writing, with which this chapter abounds.

5 *Simeon and Levi are brethren*, &c.] They were ſimilar in their diſpoſitions, being both alike turned to cruelty; they were brethren in iniquity, aſſociates in contriving the deſtruction of the Shechemites: "their ſwords are inſtruments of cruelty."

6 *Secret*] The Hebrew word is ſometimes rendered counſel, as in *Pſalm* xliv. 2. whence we may collect, that Jacob was far from conſenting to their crime, either explicitly or implicitly; and his apoſtrophizing his ſoul in this manner ſhews that he regarded their maſſacre with the higheſt indignation and abhorrence. The Chaldee renders it, My ſoul was not in their ſecrets; and the Arabic, My ſoul did not enter into their conſpiracy.

For in their anger they ſlew a man, and in their ſelf-will, &c.] This paſſage has been variouſly rendered by commentators; but the true ſenſe of it ſeems to be, In their anger they ſlew a nation (the Shechemites): and in their ſelf-will, or headſtrong paſſion, they ſlew a prince (Hamor or Shechem); for the word tranſlated, Man, is read in the plural by the antient verſions; and the word, which in our tranſlation is rendered a wall, may alſo be interpreted, a prince.

7 *Curſed be their anger*] Some verſions connect theſe words with the foregoing ſentences, and the third Cambridge MS. countenances this opinion, therefore the ſenſe is, In their anger they ſlew the men; and in their fury they deſtroyed the princes: curſed be their anger for it was fierce, and their fury for it was inflexible.

I will divide them in Jacob, &c.] Was not this eminently fulfilled in the tribe of Levi, who had no portion or inheritance of their own, but were diſperſed among the other tribes? Neither had the tribe of Simeon any inheritance properly of their own, but only a portion in the midſt of the tribe of Judah, from whence ſeveral of them afterwards went in queſt of new habitations, and ſo were divided from the reſt, *Joſh.* xix. 1—9. 1 *Chron.* iv. 39. A conſtant tradition too has prevailed among the Jews, which is alſo confirmed by the Jeruſalem Targum, that the tribe of Simeon were ſo ſtraitened in their ſituation and circumſtances, that great numbers of them were neceſſitated to ſeek a ſubſiſtence among the other tribes, by teaching and inſtructing their children.

8 *Judah,*

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8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe: thy hand *ſhall be* in the neck of thine enemies; thy father's children ſhall bow down before thee.

9 Judah *is* a lion's whelp: from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up?

10 The ſcepter ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *ſhall* the gathering of the people *be*.

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11 Binding his fole unto the vine, and his aſs's colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun,

8 *Judah, thou art he whom thy brethren ſhall praiſe*] The alluſion made to Judah's name in this paſſage will be more evident from the Hebrew, wherein it is ſaid, *jehudah jodukah*, "ſhall praiſe." See chap. xxix. 35. The Chaldee inſerts a ſentence which is not in the Hebrew, or the other tranſlations; and reads, Judah, I will praiſe thee, and thou art not confounded; thy brethren ſhall praiſe thee. Some ſay the word *joduka* may be rendered, "ſhall confeſs thee;" and imagine that the prophecy was fulfilled in the nation being named Jews, and the whole country Judea, from Judah, *Eſther* iii. 6. *Matt.* xxvii. 37.

Thy hand ſhall be in the neck of thine enemies] The Septuagint tranſlate, In the back of thy enemies; the Chaldee, Thy hand ſhall prevail againſt thine enemies, thy enemies ſhall be diſperſed, they ſhall be turned backwards in thy ſight.

Thy father's children ſhall bow down, &c.] This part of the prophecy was remarkably fulfilled in God's chuſing David out of this tribe, and ſettling the ſucceſſion in his deſcendants, *Pſalm* lxxviii. 68—71. but more remarkably in the Meſſiah's being born of this tribe, to whom every knee ſhall bow.

9 *Judah is a lion's whelp*] The continual gradation in the expreſſion of Judah's bravery is beautifully magnificent. He is firſt compared to a lion's whelp, which fills the mind of the reader with an idea full of terror; but the patriarch, thinking he had not done juſtice to his valour, adds, He is like a grown lion, as the Hebrew ſignifies. Thus having added the idea of ſtrength to that of fierceneſs, one would imagine nothing could be added to the character; but the patriarch is ſtill diſſatisfied, and finiſhes the portrait, by ſubjoining, He is like a lioneſs, as the Hebrew word *labi* ſignifies; which is by naturaliſts eſteemed fiercer than a lion. What an idea of terror muſt this convey to the mind! But this prediction is not leſs ſublime than true; for this tribe was diſtinguiſhed by its valour, and led the van in the army of the twelve tribes, and was the firſt that poſſeſſed the land of Canaan.

From the prey, my ſon] This alludes to the cuſtom of the lions, who return to the mountains, after they are ſatiated with the prey they have gotten in the plains.

An old lion, &c.] The Hebrew word *labi* ſignifies "lioneſs," and it is ſo rendered by the Vulgate, Chaldee, Samaritan, and Arabic.

10 *The ſcepter ſhall not depart*] This famous prophecy intimates, that the theocracy ſhould continue over the Jews until Chriſt came to take poſſeſſion of his Father's kingdom; for there was never any lawgiver in Judah but God, by the miniſtry of Moſes, until the coming of his Son. But this interpretation of the prophecy is different from the common, which underſtands it to foretel that the Jewiſh nation ſhould not be bereft of ſovereign power, by falling under a foreign yoke, till the advent of the Meſſiah. The common notion of the ſcepter of Judah is explained in theſe three different ways: firſt, ſome ſuppoſe it to ſignify the ſovereignty of the Jewiſh nation at large: ſecondly, others ſuppoſe it to ſignify the ſovereignty of the tribe of Judah: and a third ſort contend, that it ſignifies not a ſovereign or regal, but a tribal ſcepter only. In the ſenſe of a ſovereignty in the Jewiſh people at large, which is the moſt general opinion of the three, the prophecy was not only never fulfilled, but has been overthrown; becauſe long before the coming of Shiloh, or of Chriſt, the ſceptre or ſovereignty of the Jewiſh people was departed. During the Babyloniſh captivity, and while they continued in a tributary dependance on the Grecks, they could in no reaſonable ſenſe be ſaid to have retained their ſcepter, their ſovereignty, and independent rule. Though it ſhould be allowed that by departure, a final, not a temporary departure was meant, yet we muſt confeſs, that the Romans, who under Pompey reduced Judea to a dependent province, effectually overthrew the prophecy. Pompey took Jeruſalem, and left to Hyrcanus, the laſt of the Aſmonean family, only the office of high-prieſt. From this time to the birth of Chriſt, it was ever in dependence to the Romans, who diſpoſed of all things at their pleaſure. The ſenate gave the government to Antipater, and then to Herod his ſon, under the title of king; and Archelaus did not dare to take poſſeſſion till he had obtained leave of Auguſtus, who afterwards baniſhed him. Now the precarious rule of a dependent monarch could no more be called a ſcepter, which, in the figurative mode of all languages, ſignifies ſovereignty, than the condition of the Jews could be ſaid to be ſovereign, when this Archelaus was depoſed, and Coponius, a Roman knight, made procurator of Judea at this time, which the ſupporters of this interpertation fix for the departure of the ſcepter. The ſecond opinion is, that by ſcepter is ſignified a civil ſovereignty in the tribe of Judah. This has leſs ſtability than the other; it ſuppoſes that the ſcepter, or ſupreme rule of the Jewiſh people, remained in perſons of that tribe from the time of David. But Petavius hath ſhewn, that from the giving of the prophecy to the time of David (a ſpace of about ſix hundred years) all the rulers of the Jewiſh people were of other tribes; the Aſmonean princes, particularly, being all of the tribe of Levi. Theſe two ſenſes being found to be untenable, men caſt about for a third; and a happy one it was thought to be, which contrived, that ſcepter ſhould ſignify domeſtic, not civil rule; a tribal, not a ſovereign ſcepter, of which they ſay Judah, at the giving of the prophecy, was already poſſeſſed. The ſubject is a ſcepter, which could in no ſenſe, not even in the ſenſe of a tribal ſcepter, be in poſſeſſion of Judah before he became a tribe. The tribal ſcepter ſprung up from the aſhes of Jacob, and flouriſhed in the wilderneſs, as may fairly be preſumed from the occaſion the Iſraelites had of a tribal ſcepter, namely, to fit them for the warfare they were about to undertake, as may be clearly proved from the firſt chapter of the book of Numbers. The ſcepter, whatever was its nature, was ſomething in reverſion. Jacob's own words, ver. 1. of this chapter, declare the ſubject of his prophecy to be of things future. Having told his ſons, that he would inform them of what would befal them in the laſt days, when he comes to Judah, he ſays, "Thy father's children ſhall bow down before thee." This, if it was any thing, was the promiſe of a future ſcepter, and conſequently it was a grant. For if Jacob made a declaration concerning ſome future prerogative, as the words, "thy father's children, &c." ſhew he did; and that this was the firſt time that Judah heard of it, as the words, "I will tell you, &c." ſhew it was; what can this prophecy be, but the grant of a ſcepter? Of Judah's ſcepter it is ſaid, "Thy father's children ſhall bow down before thee." Who were the children but the eleven tribes? So that here a civil and ſovereign ſcepter is expreſly marked out for Judah. Benjamin's, and the remnants of the other tribes adhered to Judah as their head. Now ſuch an adherence can be no other than an acknowledgment of a civil ſcepter in Judah. From what has been ſaid it appears, that of all the three branches, into which the common interpretation ſpreads, though they be equally weak, the laſt betrays its weakneſs moſt, and is leaſt ſuitable to the dignity of the prophecy; the whole body of which has a perpetual reference to one or other of the diſpenſations of divine grace. What remains for us to conclude, but that the true and real meaning of the ſcepter of Judah is that theocratic government which God, by the vicegerency of judges, kings, and rulers, exerciſed over the Jewiſh nation?

Nor a lawgiver from between his feet] The ſenſe of the word "lawgiver" will follow the ſenſe of the word "ſcepter." It has been proved that the former was a ſovereign ſcepter; the lawgiver, therefore, muſt be ſovereign too. The Hebrew word implies both a legiſlator, and an interpreter or teacher of the law; but the firſt is its original and proper ſignification. And thus, *Iſaiah* xxxiii. 22. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will ſave us;" where the word is uſed in its proper ſignification of lawgiver; the other ſenſe of diſpenſer or interpreter of the law being contained in the titles of judge and king. Now there never was any lawgiver in Judah, but God, by the miniſtry of Moſes, till the coming of his Son; the prophecy therefore in this ſenſe was accompliſhed in the coming of Chriſt, as the theocracy of the Jews remained till his abolition of it, and his ſubſtituting a ſpiritual kingdom inſtead of the temporal theocracy of God his Father.

Until Shiloh come] Though the word "Shiloh" is variouſly rendered, yet the moſt ancient doctors amongſt the Jews have unanimouſly appropriated the term to the Meſſiah. The Chaldee, Targum, and Talmudic writers all concur in this opinion, Shiloh is Chriſt. Now Chriſt is not the ſucceſſor of thoſe vicegerents of the Jewiſh ſtates, but of God himſelf, the king of the Jews. The ſcepter, therefore, which deſcends to him, through the hands of thoſe vicegerents, is not merely a civil, but a theocratic ſcepter. This, at the ſame time, explains the evangelic, or goſpel doctrine of Chriſt's kingdom ariſing out of the theocracy or kingdom of God. Hence the diſtinction of Chriſt's kingdom not being of this world: the theocracy which was adminiſtered unto the Jews only, and in a carnal manner, was a kingdom of this world; but when transferred to Shiloh, and extended over all mankind, and adminiſtered in a ſpiritual manner, it became a kingdom not of this world.

And unto him ſhall the gathering of the people be.] The Hebrew word, rendered, Gathering together, ſignifies, Expectation, and obedience likewiſe. The Vulgate tranſlates it, The deſire, or expectation of nations; in which it is followed by the Septuagint and Syriac. The Chaldee reads, The people ſhall obey him; the Jeruſalem Targum, The kingdoms of the earth ſhall obey him; or, The people of the age ſhall bring gifts to the Meſſiah, the ſon of David. The preſent ſtate of chriſtianity ſhews this prophecy to be accompliſhed in part; but to reſtrain it to the tribe of Judah, and their ſituation in the land of promiſe, ſeems to contradict the whole tenor of the prophecy, and to be contrary to the words in the firſt verſe, "the laſt days," which are granted to reſpect the days of the Meſſiah; and to that dignity which the prediction receives by being conſidered as an intimation that the kingdom of God, as confined to the Jews, ſhould be ſuperſeded by the kingdom of Chriſt, which would extend to all the ſons of Adam.

11, 12 *Binding his fole unto the vine*, &c.] Not to mention the valley of Eſhcol, and other fruitful places, by the accounts of the beſt travellers, the mountains about Jeruſalem were particularly fitted for the cultivation of the vine, and for the feeding of cattle. The

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13 ¶ Zebulun ſhall dwell at the haven of the ſea; and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

14 ¶ Iſſachar is a ſtrong aſs couching down between two burdens:

15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 ¶ Dan ſhall judge his people, as one of the tribes of Iſrael.

17 Dan ſhall be a ſerpent by the way, an adder in the path, that biteth the horſe heels, ſo that his rider ſhall fall backward.

18 I have waited for thy ſalvation, O LORD.

19 ¶ Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt.

20 ¶ Out of Aſher his bread *ſhall be* fat, and he ſhall yield royal dainties.

21 ¶ Naphtali *is* a hind let looſe: he giveth goodly words.

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22 ¶ Joſeph *is* a fruitful bough, *even* a fruitful bough by a well; *whoſe* branches run over the wall:

23 The archers have ſorely grieved him, and ſhot *at him*, and hated him:

24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong by the hands of the mighty *God* of Jacob; (from thence *is* the ſhepherd, the ſtone of Iſrael:)

25 *Even* by the God of thy father, who ſhall help thee; and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb:

26 The bleſſings of thy father have prevailed above the bleſſings of thy progenitors unto the utmoſt bound of the everlaſting hills: they ſhall be on the head of Joſeph,

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mountains of the country abound with ſhrubs, and a delicate ſhort graſs, both which the cattle are more fond of than of ſuch plants as are common to fallow grounds and meadows. The milk of cattle fed in this manner is far more rich and delicious, as their fleſh is more ſweet and nouriſhing. It may be preſumed likewiſe, that the vine was not neglected in a ſoil ſo proper for it to thrive in. The many tokens which are to be met with of antient vineyards about Jeruſalem and Hebron, and the great quantities of grapes and raiſins which were from thence brought daily to the markets of Jeruſalem, and ſent early to Egypt, verify all that the ſcriptures have delivered concerning it.

13 *Zebulun ſhall dwell at the haven of the ſea*, &c.] And accordingly the tribe of Zebulun extended from the ſea of Galilee to the Mediterranean, where they had commodious havens for ſhipping, *Joſh.* xix. 10, &c. And how could Jacob have foretold the ſituation of any tribe, which was determined two hundred years afterwards by caſting of lots, unleſs he had been directed by that divine power who diſpoſeth of all events? It is remarkable, that Zebulun is mentioned before Iſſachar, though the latter was the eldeſt. Might not the patriarch prophetically allude to Zebulun's lot being famous for the chief reſidence of the Meſſiah, who was himſelf denominated a Nazarene, from the city of Nazareth, which was his conſtant abode, and in the tribe of Zebulun?

14 *Iſſachar is a ſtrong aſs*, &c.] The Septuagint tranſlate this ſentence, Iſſachar has deſired that which is good; reading *thamad*, "he deſired," for *hhamad*, "an aſs." The Chaldee renders it, Iſſachar is rich in ſubſtance; the Syriac, Iſſachar is a giant; and the Arabic, Iſſachar is a body disjoined. The prediction undoubtedly foretels both the natural diſpoſition and the ſituation of this tribe. It ſtrongly points out its indolent ſubmiſſion to hoſtile attacks, at the ſame time that it aſſigns the cauſe of that effeminacy, a luxurious life amidſt an unbounded plenty. The land of this tribe was the moſt fertile ſpot in all the land of Canaan; it was fruitful to admiration, abounding with paſtures and nurſeries of all kinds, ſo that it would make any one in love with huſbandry. But this fertility raiſed them enemies; and their country was often infeſted and attacked by foreign enemies, eſpecially in the time of the judges.

16 *Dan ſhall judge his people as one of the tribes*, &c.] Alluding to the name *Dan*, which ſignifies Judging. The patriarch's meaning is, that Dan, notwithſtanding his being the ſon of a concubine, ſhould not be inferior to his brethren, but that his poſterity ſhould be a ſeparate tribe, and be governed by one of their own line, in the ſame manner as the tribes which deſcended from his wives.

17 *Dan ſhall be a ſerpent by the way, an adder in the path, that biteth the horſe-heels*, &c.] The Chaldee apply this to Sampſon. "There ſhall be a man who ſhall be choſen, and ſhall ariſe out of the tribe of Dan, the fear of whom ſhall fall upon the people, and he ſhall ſmite the Philiſtines bravely like a ſnake; like an aſp he ſhall lie in wait about the path, and he ſhall ſlay the ſtrongeſt of the Philiſtines, both horſe and foot; he ſhall hough the horſes, and break in pieces the chariots, and caſt down their riders backwards." The word *nachaſh* ſignifies any ſerpent; but the word *ſhephiphin*, tranſlated adder, may be rendered the ceraſtes, which hides its body in the ſand, and by that artifice ſprings on its prey by ſurprize. It alſo intimates, that the Danites ſhould be more remarkable for ſtratagems in war, than for conquering by open force; and Moſes gives them the ſame character, *Deut.* xxxiii. 22. Inſtances of this ſubtlety, may be found in *Judges* xviii. 27. and xv. and xvi.

18 *I have waited for thy ſalvation*, &c.] Moſt commentators think, that this exclamation has a reſpect to the ſalvation of mankind by Chriſt. It doth ſo in the ſpiritual ſenſe, nay, in a literal: But yet it ſhould be obſerved, that the terms of the ſalvation of God, or the Lord, are perpetually employed throughout the whole bible, to ſignify God's temporal mercies to the patriarchs and their poſterity.

19 *Gad, a troop ſhall overcome him*, &c.] The word "troop," alludes to the name of Gad, as will appear from the Hebrew word *Gadgedud*; i. e. Gad, a troop. This prophecy has been doubly accompliſhed; for reſiding in a frontier country, they were expoſed to the incurſions of the neighbouring people, who ſometimes poſſeſſed part of their lot, and exerciſed great cruelties againſt the inhabitants. Theſe enemies were ſubdued by Jephtha; and ſome conſiderable time afterwards, by the aſſiſtance of Reuben and Manaſſeh, this tribe gained

a complete victory over their enemies the Hagarenes and the Arabs, *Judges* x. 8. and xi. 33. *Jer.* xlix. 1. *Amos* i. 13. and 1 *Chron.* v. 18—20.

20 *Out of Aſher his bread ſhall be fat*, &c.] The lot of this tribe was remarkable for its plenty, and the produce of the moſt delicate fruits, *Iſa.* xxxv. 2. and *Deut.* xxxiii. 24. From theſe words of Moſes, ſome chuſe to apply this prophecy to the delicious oil for which this land was famous, though as it was equally eminent for producing the beſt corn in Paleſtine, it would be moſt reaſonable to make the prophecy include both theſe products.

21 *Naphtali—giveth goodly words.*] Some imagine that the firſt part of this verſe deſcribes the promptitude of this tribe in military engagements; and that the latter part implies their reluctance to embark in wars, till they had tried all other methods in vain, *Judg.* iv. and v. 18. and *Deut.* xxxiii. 23. But others, rejecting the inconſiſtency of a hind's giving goodly words, obſerve, that the word *ailah*, tranſlated "a hind," ſignifies, A great tree; and that the words "goodly words," or words of beauty, may be rendered, Its branches. According to this interpretation, the verſe will ſignify, "Naphtali is a ſpreading tree, which produces beautiful branches." A tree producing branches, is a uſual ſymbol for a numerous iſſue; and the wonderful increaſe of this tribe, verifies the ſenſe of the prophecy. Naphtali had but four ſons when he came into Egypt, yet, in leſs than two hundred and twenty years, when they departed from thence, this tribe amounted to upwards of fifty-three thouſand, able to bear arms.

22 *Joſeph is a fruitful bough, even a fruitful bough by a well.*] The Hebrew MS. ſignifies, Son of the fruitful [vine] "Whoſe branches," in the Hebrew, Daughters, "run over the wall." Joſeph is compared to a fruitful ſtock of a vine, ſhooting forth her branches, which ſhould multiply and ſpread themſelves exceedingly.

23 *The archers have ſorely grieved him*, &c.] In the Hebrew, They have embittered him; they have ſhot their arrows at him, and hated him. From the Septuagint it appears, that the archers meant are thoſe, That ſhoot out their arrows, even bitter words, and groundleſs calumnies; in which ſenſe, the verſe particularly points to the ſlander of Joſeph's miſtreſs. Some extend the ſenſe ſo as to include the perfidy of his brethren, his impriſonment in Egypt, and the ingratitude of Pharaoh's butler.

24 *But his bow abode in ſtrength*] For as his enemies were archers, and had bows and arrows, ſo had he, and repelled force by force; but then his bow and arrows were of a different ſort; the virtues and graces that he was poſſeſſed of, which remained unmoved, and in their full exerciſe, notwithſtanding the powerful attacks made upon them.

And the arms of his hands were made ſtrong, by—the mighty God of Jacob.] So that he held his bow, and drew it with great ſtrength againſt his enemies, as an archer being uſed to the bow, his nerves become ſtrong, and he is not weakened by drawing it, nor weary of uſing it; but Joſeph had not his ſtrength of himſelf, but from the Lord, the mighty one, that had ſtrengthened his father Jacob, and ſupported him under all his trouble.

From thence is the ſhepherd the ſtone, &c.] The word "ſtone," is uſed for an aſſured ground of confidence, in the ſame manner as the word "rock" is uſed, *Pſalm* xviii. 2. Our bleſſed Lord is called a ſtone, *Iſa.* xxviii. 16. The ſenſe of this ſentence is, that Joſeph, by the bleſſing of providence, nouriſhed the Iſraelites, as a ſhepherd does his flock, and was their confidence and ſupport, in the ſame manner as a ſtone ſupports any building.

25 *Even by the God*, &c.] The Hebrew may be rendered, From the God, &c. Some refer this verſe to the 22d, reading the 24th and 25th verſes in a parentheſis; but others connect it with the 24th, intimating that the bleſſings of heaven, &c. proceeded from the ſame divine Providence, as the delivery of Joſeph did. The bleſſings of heaven are ſeaſonable, or rather fertilizing rains. The bleſſings of the deep are ſprings and rivers, and the bleſſings of the breaſts, are great quantities of cattle, and a numerous poſterity.

26 *The bleſſings of thy father*, &c.] This will appear to be literally true, if we conſider that they were greater than thoſe which Abraham or Iſaac conferred on their ſons; for Jacob bleſſed Joſeph's two ſons, whereas Abraham ſuffered Iſhmael, one of his ſons, to be baniſhed; and Iſaac again beſtowed the bleſſing on Jacob, at the ſame time rejecting Eſau; whereas all the ſons of Jacob, which were many,

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Before CHRIST 1689. Joſeph, and on the crown of the head of him that was ſeparate from his brethren.

27 ¶ Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

28 All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 ¶ And he charged them, and ſaid unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a poſſeſſion of a buryingplace.

31 There they buried Abraham and Sarah his wife; there they buried Iſaac and Rebekah his wife; and there I buried Leah.

32 The purchaſe of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

General Reflections on Chap. XLIX.

This chapter calls for our ſtricteſt attention, for it contains a number of predictions or prophecies, which were to be fulfilled, at diſtant periods, through a long ſucceſſion of years; things depending upon ſo many various circumſtances, upon ſuch remote cauſes, ſo hid from all human view, ſo contrary to all appearances at the time they were ſpoken of, that it was impoſſible for any human foreſight or conjecture to imagine them. And yet all were exactly and fully accompliſhed, many of them in diſtant ages, long after both the prophet and the recorder of the prophecies were dead. Nothing can give us an higher idea of the ſcriptures, than to ſee things ſpoken of in them with the moſt certain aſſurance, ages before they happened; and this muſt wonderfully confirm our faith in them, as it is a ſure and convincing proof that they are divine; for it is the prerogative of God alone, or thoſe that are commiſſioned by him, certainly to foretel future events.

many, were all partakers of the inheritance in the land of promiſe, either in themſelves, or their deſcendants, without any excluſion.

Unto the utmoſt bound of the—hills.] The words tranſlated "bounds" may ſignify, Deſire, and the ſenſe is then illuſtrated by *Deut.* xxxiii. 15. and confirmed by the Vulgate. Yet it muſt be confeſſed, that "the height of hills" is ſometimes uſed as a metaphor to convey the idea of duration, as in *Iſa.* liv. 10. and in that ſenſe the durableneſs of the bleſſings is the object of the prophecy.

On the crown of the head of him that was ſeparate from his brethren.] The word *nazir*, rendered Separate, ſignifies either ſeparated by a vow, or by dignity; and hence Joſeph is called the Nazarite of his brethren, becauſe of the eminent dignity to which he was advanced above them. But the words may be likewiſe rendered, Upon the head, even upon thy crowned head, &c. alluding to his advancement in Egypt.

27 *Benjamin ſhall ravin as a wolf.*] As Judah had been compared to a lion, Iſſachar to a ſtrong aſs, Dan to a ſerpent, Naphtali to a hind let looſe, Joſeph to a fruitful bough, or tree; ſo Benjamin, is fitly compared to a ravenous wolf, for his courage and ſucceſs in war. And was not that a fierce and warlike tribe, as appears in ſeveral inſtances, and particularly in the caſe of the Levite's wife, when they alone waged war againſt the other tribes, and overcame them in two battles?

In the morning, &c.] The morning and night, in this place, can mean nothing elſe but the morning and night of the Jewiſh ſtate; for this ſtate is the ſubject of all Jacob's prophecy, from one end to the other; and conſequently, it is here foretold of Benjamin that he ſhould continue to the very laſt times of the Jewiſh ſtate. This interpretation is confirmed by Moſes's prophecy, *Deut.* xxxiii. 12. wherein are uſed the words, "all the day long." What is this "all the day long?" The ſame, certainly, as the morning and night. Does not this import a promiſe of a longer continuance to Benjamin, than to the other tribes? And was it not moſt exactly fulfilled?

33 *He gathered up his feet into the bed*, &c.] While he pronounced theſe benedictions, he ſat up on the bed-ſide with his feet hanging down to the ground; but having ended them, he drew his feet into the bed, and reclining his head on his pillow, calmly yielded up his breath into the hands of his beneficent Creator.

COMMENTARY and NOTES on CHAP. L.

1 *And kiſſed him.*] Joſeph firſt cloſed his father's eyes, as God had promiſed Jacob he ſhould; and then, according to the cuſtom of thoſe times, parted from the body with a kiſs.

2 *His ſervants the phyſicians*] In Egypt every diſtemper had its peculiar phyſician, who confined himſelf to that alone, ſo that all places were crouded with phyſicians. A body of theſe domeſtics would now appear an extravagant piece of ſtate, even in a firſt miniſter. But then it could not be otherwiſe, where each diſtemper had its proper phyſician; ſo that every great family, as well as city, muſt needs ſwarm with the faculty. This was a circumſtance for which Egypt was peculiarly diſtinguiſhed, and is repreſented by the prophet Jeremiah, chap. xlvi. 11. as the characteriſtic of this nation.

The phyſicians embalmed Iſrael.] The art of embalming being allotted to the phyſicians, it was one of the beſt, if not the only expedient of improving medicaments to an art: for, as it was natural that each of the phyſicians ſhould, in embalming, inſpect that part of the corpſe to which his practice was confined, he thereby obtained a knowledge of the occult diſeaſes to which it was ſubject.

3 *Forty days were fulfilled—mourned threeſcore and ten days.*] The time of mourning was while the body remained with the embalmers, which was ſeventy days; this explains why the Egyptians mourned for Jacob threeſcore and ten days. During this time the body lay in nitre, the uſe of which was, to dry up the ſuperfluous moiſture; and when in the compaſs of thirty days this was reaſonably well effected, the remaining forty were employed in anointing it with gums to preſerve it, which was the proper embalming. Previous to this, they firſt drew out the brain with a hooked iron through the noſtrils, filling the vacancy with ſpices; then an inciſion was made on the left ſide of the belly, and all the inteſtines taken out, except the heart and the kidnies; they were then cleanſed and waſhed with palm-wine, and perfumed with aromatic odours. The cavity of the belly being filled with pounded myrrh, caſſia, and other aromatics, and the inciſion ſewn up, the proceſs was completed as above deſcribed.

4 *Joſeph ſpake unto the houſe of Pharaoh*, &c.] It was cuſtomary, among the inhabitants of the eaſt, for all mourners not to enter the royal preſence, and for this reaſon Joſeph made application to the great officers of the court, and not to Pharaoh himſelf.

Which I have digged for me, &c.] The common interpretation followed by moſt of the tranſlations, eſpecially the Chaldee, is, that Jacob had prepared a peculiar ſpot for his ſepulchre in the cave of Machpelah, which might be, by digging or hollowing out a niche in the cave. Jacob, and other worthies of old, prepared themſelves a ſepulchre in their health: O let us be equally prepared for death, leſt it come upon us as a thief in the night.

7 *All the ſervants*, &c.] "All" is put for a great number, as in *Matt.* iii. 5. The pomp of this woful proceſſion muſt be very affecting, if we conſider that it was conducted for near three hundred miles.

CHAP. L.

Before CHRIST 1689.

1 *The mourning for Jacob.* 4 *Joſeph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 14 *Joſeph returneth to Egypt with his brethren.* 15 *They ſue to him for pardon of the wrong they had done him; he comforteth them.* 22 *His age: he ſeeth the third generation of his ſons.* 24 *He propheſieth unto his brethren of their return, and taketh an oath of them concerning his bones.* 26 *He dieth, and is put into a coffin.*

AND Joſeph fell upon his father's face, and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the phyſicians to embalm his father: and the phyſicians embalmed Iſrael.

3 And forty days were fulfilled for him; for ſo are fulfilled the days of thoſe which are embalmed: and the Egyptians mourned for him threeſcore and ten days.

4 ¶ And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh, ſaying,

5 My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh ſaid, Go up, and bury thy father, according as he made thee ſwear.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his father's houſe: only their little ones, and their flocks, and their herds, they left in the land of Goſhen.

9 And there went up with him both chariots and horſemen: and it was a very great company.

10 And

Before CHRIST 1689. 10 And they came to the threshing floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. Before CHRIST 1689.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 1635.

23 And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24 ¶ And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

General Reflections on Chap. L.

In the foregoing chapter we find Jacob, though then a dependent in a foreign country, without hope or means to execute any thing, so strong in faith, that he allots to each of his sons a particular portion in the land of Canaan, as if he had been already in the possession of it.

In this chapter we observe the exemplary conduct of Joseph respecting the mourning for his pious father. In the following books, we are going to see the full accomplishment of the promise given to Abraham, and afterwards removed to Isaac and Jacob: by their seed being put into possession of the promised land, about four hundred years after the promise had been first given.

Thus have we gone through the first book of Moses; we hope, through the grace of God, with some advantage to the reader. May he, with whom alone is wisdom and understanding, enable us to proceed aright in the further prosecution of our arduous undertaking!

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10 *And they came to the threshing-floor of Atad*] The word *Atad* signifies Brambles, as appears from *Judges* ix. 14. *Psalm* lviii. 9. and hence the Arabic translates the passage, The threshing-floor of brambles; perhaps the threshing-floor was encompassed with brambles. Others think Atad was the name of a person eminent in the country for husbandry. The place is supposed to be situated about two leagues from Jericho, on the other side Jordan, and fifty miles distant from Hebron.

Beyond Jordan, &c.] Atad and Abel-mizraim lay on the west of Jordan; but were on the other side of that river, with respect to the place where Moses was when he wrote this history, which was in the wilderness of Arabia, on the east of Jordan. Others translate the word *Heber*, Passage; and then the sense will be, At the passage of Jordan; which is confirmed by the Samaritan and Arabic.

11 *Abel-mizraim*, &c.] In Hebrew, The mourning of the Egyptians.

16 *Thy father did command*, &c.] The wrongs they had done their brother filled their minds with such gloomy apprehensions, that they fancied Joseph had only smothered his resentment out of respect to his father, and would now take ample vengeance on them for their perfidious behaviour, and perhaps what they urge as their father's dying command was a mere fiction.

17 *And Joseph wept when they spake unto him.*] His tears discovered the compassion and generosity of his soul, and afforded an evident proof of his sincerity, and how unjustly they suspected him capable of such permanent and deep resentment.

16 *For am I in the place of God?*] See note on chap. xxx. 2. The Vulgate renders, Fear not; can we resist the will of God? The Septuagint, Fear not, for I am God's, &c. The Chaldee, Fear not, for I fear God; which is confirmed by the Arabic; but the Syriac renders, I am under God.

20 *Ye thought evil*, &c.] This is a generous and noble apology for their perfidious treatment; and, at the same time as it palliates their crime, teaches us, that the eyes of the Lord are over all his works; that he disappoints the malice of wicked men, counteracts their mischievous intentions, and perpetually educes good out of evil.

21 *Spake kindly*, &c.] In Hebrew, Spake unto their heart.

23 *Ephraim's children, of the third generation*] Joseph had the pleasure of seeing his father's prophetic blessing upon his sons in part fulfilled; which could not fail of giving him the most confident assurance that the rest would be accomplished at its proper time.

Were brought up, &c.] In Hebrew, Were born; which is literally preserved by the Vulgate, Septuagint, Syriac, and Arabic; the Chaldee renders it, The sons of Machir were born, whom Joseph educated; the Arabic translates the latter words, In his bosom; which intimates the affectionate tenderness with which Joseph watched over their infancy.

25 *Carry up my bones from hence*, &c.] He was so confident that God would give them the land of Canaan, that he desires his remains might be kept unburied till the God of their fathers thought proper to visit them.

26 *In a coffin*, &c.] This was undoubtedly one of those chests in which the embalmed bodies of the dead were deposited; they were made in the shape of a man, and deposited in cells, raised on an end against the wall.

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Vandyke pinxt. *Pollard sculp.*

Portraits *and* Dresses *of*

The **INSPIRED WRITERS** *of the* **HOLY SCRIPTURES** *– Plate I.*

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The Second BOOK of *MOSES*, CALLED EXODUS.

THE ARGUMENT.

The title of this book is derived from the Greek ex *out, and* odos, *a way; which it received according to the cuſtom of the Greeks, from the principal ſubject of the book, viz. the departure of the Iſraelites from Egypt. In Hebrew, it is called, according to the cuſtom of the Jews,* Veelleh Shemoth; *theſe names are taken from the two firſt words. This book comprehends a great variety of incidents, all of which are of the greateſt importance. The ways of providence are here deſcribed in the moſt ſtriking light, and diſplayed in ſuch a manner, as amply vindicates the ways of God to man. In this book we have the hiſtory of Moſes's birth, education, flight, and the oppreſſion of the Iſraelites in Egypt; we are informed of his return to Midian, his miſſion to Pharaoh, the wonders he wrought in Egypt, the departure of the Jews, their paſſage through the Red-ſea and the wilderneſs. It deſcribes the manner of giving the law, the celebration of the ſacred paſſover, and contains the tranſactions of about one hundred and forty-five years, from the death of Joſeph to the building of the tabernacle.*

CHAP. I.

Before CHRIST 1706. 1 *The children of Iſrael after Joſeph's death multiply greatly.* 8 *They are oppreſſed by a new king, but multiply ſo much the more.* 15 *The piety of the midwives in ſaving the men children alive is rewarded by God.* 22 *Pharaoh commandeth the male children to be caſt into the river.*

NOW theſe *are* the names of the children of Iſrael, which came into Egypt; every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 And all the ſouls that came out of the loins of Jacob were ſeventy ſouls: for Joſeph was in Egypt *already*.

6 And Joſeph died, and all his brethren, and all that generation.

1635. 7 And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there aroſe up a new king over Egypt, which knew not Joſeph.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* more and mightier than we. Before CHRIST 1635.

10 Come on, let us deal wiſely with them; leſt they multiply, and it come to paſs, that, when there falleth out any war, they join alſo unto our enemies, and fight againſt us, and *ſo* get them up out of the land.

11 Therefore they did ſet over them taſkmaſters to afflict them with their burdens. And they built for Pharaoh treaſure cities, Pithom and Raamſes.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael.

13 And the Egyptians made the children of Iſrael to ſervewith rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of ſervice in the field: all their ſervice, wherein they made them ſerve, *was* with rigour.

15 ¶ And the king of Egypt ſpake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him: but if it *be* a daughter, then ſhe ſhall live.

17 But

COMMENTARY AND NOTES ON CHAP. I.

1 *Now theſe are—the children*, &c.] This account of the number of perſons who came into Egypt, demonſtrates that God had fulfilled his promiſe to Abraham, in multiplying his ſeed, *Gen.* xv. 5.

6 *And Joſeph died, and all his brethren, and all that generation.*] If we conſider that Levi and Amram lived one hundred and thirty-ſeven years, chap. vi. 16, 20. we ſhall eaſily perceive that a pretty long ſpace of time muſt here be underſtood.

8 *Which knew not Joſeph.*] In ſcripture, to know ſignifies to approve, or eſteem, as in *Matt.* xxv. 12. It may in this place imply, that this king was averſe to Joſeph's ſyſtem of policy, and endeavour to bury his memory in oblivion. In this ſenſe the word is frequently uſed, as *Judges* ii. 10. "And there aroſe another generation, which knew not the Lord, &c." Here "knew not" can only ſignify, Deſpiſed, ſet at nought, &c.

9 *More and mightier than we.*] By the whole turn of this relation it appears, that "more and mightier" ſignify only, More fruitful and healthy; and that was in truth the caſe. The Egyptians were at this time very luxurious, while the manners of the Iſraelites concurred with their condition to render them hardy and fruitful, by an abſtemious and laborious courſe of life. On this account the king expreſſed his fear. But of what? Certainly not that they ſhould ſubdue their maſters, but that they ſhould eſcape out of bondage, which, even to the very moment of their egreſſion, was the ſole object of the Egyptians' fear; "Leſt they multiply, and ſo get them up out of the land." This was a reaſonable apprehenſion; for Egypt was in every age ſubject to the incurſions of that fierce and barbarous people the Arabians, on that very ſide which the Iſraelites inhabited: who poſſeſſing their own diſtrict, unmixed with the Egyptians, had the keys of the country in their hands, to admit or exclude an invader, at pleaſure. To prevent, then, ſo probable a danger, their taſkmaſters are ordered to increaſe their oppreſſions; and they groan under them without power to reſiſt, till ſet free by the all powerful hand of God.

10 *Leſt—they join alſo unto our enemies*, &c.] The Iſraelites never conſidered themſelves as ſettled in Egypt, but as ſojourners only; and therefore it is natural to ſuppoſe that they had often mentioned their intention of leaving the country, which doubtleſs contributed to raiſe this jealouſy in the king of Egypt.

11 *Built for Pharaoh treaſure cities*, &c.] The word rendered "treaſure-cities," occurs 2 *Chron.* xvi. 4. and is there tranſlated "ſtore-cities." Its proper ſignification is, Magazines for preſerving ſtores of corn, as well as treaſures of money. The Septuagint render it, Fortified cities. The Syriac and Arabic, Storehouſes for corn.

15 *The name of one was Shiphrah, and the name of the other Puah.*] Theſe ſeem to have been the chief of the midwives; and perhaps all the reſt acted under their directions. The Egyptian midwives were employed to ſuperintend the delivery of the Hebrew women.

16 *If it be a ſon, then ye ſhall kill him*, &c.] Joſephus aſſerts, that this cruel order was occaſioned by a pretended prediction, that a child ſhould be born of the Hebrews, who would be a ſcourge to the Egyptians. We find no intimations of this in the ſacred hiſtory; only that Pharaoh dreading the power of the Iſraelites, was deſirous of deſtroying all the males, it being from them alone any danger was to be apprehended.

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Before CHRIST 1635. 17 But the midwives feared God, and did not as the king of Egypt commanded them.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes.

1573. 22 ¶ And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

GENERAL REFLECTIONS on Chap. I.

How quickly one generation paſſeth away, and another cometh! How neceſſary that ſuch as wax great or numerous, remember their original meanneſs! How remarkable is the birth of God's promiſe, when its full time cometh! In two hundred and fifteen years, Abraham's promiſed ſeed had increaſed to ſeventy perſons; in as many more, they are increaſed to about three millions. How quickly the ſervices done to men are forgotten; while thoſe done to God are had in everlaſting remembrance! How often God's kindneſs ſharpens man's cruelty! And to what horrid and ſavage barbarity their ſelfiſh deſigns often puſh them! But how vain for devils or men to contend with the Lord! Their beſt-laid attempts againſt his deſigns will but promote their accompliſhment. God's church often thrives beſt in the fiery furnace of troubles, one after another! Let us therefore always depend on God; always obey God rather than man.

CHAP. II.

1 *Moſes is born, and laid in an ark among the flags:* 5 *He is found, and brought up by Pharaoh's daughter:* 11 *He ſlayeth an Egyptian; reproveth an Hebrew; and is obliged to flee into Midian.* 16 *The prieſt of Midian entertaineth him, and giveth him his daughter Zipporah, of whom is born Gerſhom.* 23 *God reſpecteth the cry of the Iſraelites.*

AND there went a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child*, ſhe hid him three months. Before CHRIST 1571.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the river's brink.

4 And his ſiſter ſtood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to waſh *herſelf* at the river; and her maidens walked along by the river's ſide; and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child: and, behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrew's children.

7 Then ſaid his ſiſter to Pharaoh's daughter, Shall I go and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaoh's daughter ſaid to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter ſaid unto her, Take this child away, and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaoh's daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

11 ¶ And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand. 1531.

13 And when he went out the ſecond day, behold, two men of the Hebrew ſtrove together: and he ſaid to

17 *The midwives feared God*, &c.] Had they complied with the king's orders, they would not only have been guilty of murder, but perjury too, by deſtroying thoſe innocent children they had undertaken to ſave.

19 *They are lively*, &c.] In Hebrew, For they are midwives themſelves. If we conſider that the Hebrew women, on account of their being inured to toil and labour, muſt be of a more robuſt and vigorous conſtitution than the Egyptians, the midwives will appear not to have told a lye, though poſſibly they might have concealed ſome part of the truth.

21 *Becauſe the midwives feared God—he made them houſes.*] The obvious ſenſe of theſe words is, that God, in return for their kindneſs to the Iſraelites, bleſt their children, and rendered them proſperous. But we may obſerve, that "them," in the original, is of the maſculine gender, and therefore cannot refer to the midwives. Some, therefore, apply it to the Iſraelites; and then the ſenſe is, that providence, by means of the piety of the midwives, continued to increaſe the children of Iſrael. Some apply this to the increaſe of the families of the Hebrew midwives. But others refer it to Pharaoh and his ſervants, who built houſes for the midwives, whither the Hebrew women were obliged to repair, in order to be delivered before commiſſioners appointed for that purpoſe, that the king's order might not be any longer eluded.

22 *And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river*, &c.] Pharaoh finding himſelf diſappointed by the midwives, now iſſues orders for his own ſervants to execute his inhuman decree.

COMMENTARY AND NOTES ON CHAP. II.

1 *A man*] His name was Amram. See *Exod.* vi. 20. *Numb.* xxvi. 59.

A daughter of Levi.] Her name was Jochebed, and ſhe was Amram's father's ſiſter. See *Exod.* vi. 20.

2 *Bare a ſon*] Moſes was not the firſt-born, his brother Aaron being three years older. See chap. vii. 7.

And when ſhe ſaw him that he was a goodly child, &c.] He was remarkable for his ſize and beauty. *Heb.* xi. 23. *Acts.* vii. 20.

3 *And when ſhe could not longer hide him*] That is, when the child grew too big to be concealed any longer, for fear of being informed againſt by ſome of her Egyptian neighbours, with whom the Iſraelites lived intermixed. Thus the perſon who was afterwards the deliverer of Iſrael was expoſed to the greateſt dangers, and had almoſt fallen himſelf a ſacrifice to an inhuman tyrant! Doubtleſs the providence of God directed things in this manner, that Moſes might conceive an higher deteſtation of the Egyptians, and labour with a greater zeal to deliver his brethren from the hands of ſuch bloody men.

Of bulruſhes] Rather of papyrus, a kind of flaggy ſhrub or reed, which grew particularly on the banks of the Nile.

And ſhe laid it in the flags, &c.] Pliny and other authors tell us, that the Egyptians made boats of the papyrus; and probably the ark in which Moſes was placed was made in the form of a boat, that if by any accident it ſhould be carried away by the ſtream, it might ſwim in the river.

4 *His ſiſter*, &c.] Her name was Miriam, as appears from *Numb.* xxvi. 59. Moſes's parents were induced to expoſe him from a ſtrong confidence that divine providence would preſerve him; as Amram had been informed by a dream antecedent to his birth.

5 *Daughter of Pharaoh*, &c.] Her name was Thermuthis.

6 *Behold, the babe wept*, &c.] The princeſs was irreſiſtibly moved with the ſight of ſo much innocence and beauty in diſtreſs.

9 *Take this child away, and nurſe it for me*, &c.] Had the child been found by any other perſon, the king himſelf excepted, they muſt have thrown him into the river; but Pharaoh's daughter is conducted by an inviſible hand to the place where the forlorn infant was expoſed, and by her put to nurſe to his own mother.

10 *And he became her ſon*] That is, ſhe adopted him for her own ſon, and ſhe gave him a princely education. As Moſes grew up, he was remarkable for the tallneſs of his ſtature, and elegance of his form, ſhewed a pregnancy of underſtanding that far ſurpaſſed his years, and ſufficiently indicated what in time might be expected from him.

She called his name Moſes, &c.] Some derive the word Moſes from the Egyptian *mo*, "water," and *iſes*, or *yſes*, "preſerved;" conſequently the word implies, Saved from the waters, or preſerved from drowning. But Moſes, finding the Hebrew word *maſha*, "to draw out," bear ſome reſemblance in ſound and ſenſe to his own name, writes it Moſheh, and introduces Pharaoh's daughter giving this reaſon why ſhe impoſed it, becauſe *meſhitihu*, "I drew him out of the waters."

11 *He went out unto his brethren*, &c.] He abandoned the pleaſures of the Egyptian court, and joined himſelf to the Hebrews, who were all his brethren, as being all deſcended from their common father Abraham, "chuſing rather (ſays the apoſtle to the Hebrews) to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon." *Heb.* xi. 24.

12 *He ſlew the Egyptian*, &c.] This Egyptian was one of the taſkmaſters, who fell unmercifully upon the Hebrew, becauſe he did not work ſo faſt as he deſired, and almoſt beat him to death. But the wrongs ſuffered by the Iſraelites ſo animated Moſes with an abhorrence

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Before CHRIST 1531. to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he ſaid, Who made thee a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid, Surely this thing is known.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

16 ¶ Now the prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* ye are come ſo ſoon to day.

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 ¶ And it came to paſs in proceſs of time, that the king of Egypt died: and the children of Iſrael ſighed by reaſon of the bondage, and they cried, and their cry came up unto God by reaſon of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Iſaac, and with Jacob. Before CHRIST 1531.

25 And God looked upon the children of Iſrael, and God had reſpect unto *them*.

GENERAL REFLECTIONS on Chap. II.

The hardſhips which Moſes endured in the deſert land of Midian, and the virtues he learned in this ſchool of adverſity, at a diſtance from the pleaſures of a court, where he had been educated, ſerved not a little to qualify himſelf for the part he was afterwards to act, as the deliverer of God's people.

CHAP. III.

1 *Moſes keepeth Jethro's flock: God appeareth to him in a burning buſh:* 7 *He ſendeth him to deliver Iſrael* 11 *Moſes enquireth, and is told the name of God.* 15 *God's meſſage to Iſrael, and to the king of Egypt.* 19 *Pharaoh's obſtinacy foretold, and its conſequences.*

NOW Moſes kept the flock of Jethro his father in law, the prieſt of Midian: and he led the flock to the backſide of the deſert, and came to the mountain of God, *even* to Horeb. 1491.

2 And the Angel of the LORD appeared unto him in a flame of fire out of the midſt of a buſh: and he looked, and, behold, the buſh burned with fire, and the buſh *was* not conſumed.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

5 And he ſaid, Draw not nigh hither: put off thy ſhoes

horrence againſt ſuch flagrant oppreſſion, and with ſuch ardent love for his brethren, that he could not ſuffer this outrage to eſcape unpuniſhed. But it has been queſtioned whether, granting the Iſraelite to have ſuffered wrong, this action of Moſes was juſtifiable? and whether he ſhould not have appealed to the civil magiſtrate, in whoſe hands the ſociety had lodged the power of redreſſing private wrongs? In reply, it ſhould be remembered, that as the Egyptian kings authorized the oppreſſing the Iſraelites, it would have been in vain to apply for redreſs of their grievances; and, conſequently, the ſociety being degenerated into a confederacy in oppreſſion and injuſtice, it was as lawful to uſe private force and reſiſtance as againſt a band of robbers and banditti. It is highly probable that Moſes did this action by a divine impulſe.

14 *And Moſes feared*, &c.] Some have ſuſpected that there is a contradiction between this account and that of the apoſtle, *Heb.* xi. 26. "By faith he forſook Egypt, not fearing the wrath of the king." But theſe words of the apoſtle may refer to Moſes's courage, in conducting the Iſraelites out of Egypt, in which action he was ſo fortified by faith in the divine protection, that he feared not Pharaoh and all his hoſt.

15 *And dwelt in the land of Midian*, &c.] This country is ſuppoſed to be part of Arabia Petræa, which bordered on Goſhen. In this deſert he acquired virtues which rendered him more capable of undertaking the deliverance of his brethren.

16 *Prieſt of Midian*, &c.] He was a prieſt of the true God, and in great eſteem in thoſe parts. The Chaldee tranſlates it, The prince of Midian.

17 *And the ſhepherds came and drove them away*, &c.] That is, the ſhepherds drove the flocks from the well; for the word "them" is in the maſculine gender, and therefore cannot refer to the daughters. Nor will this action of the ſhepherds appear ſurpriſing, if it be conſidered, that in theſe countries there is a great ſcarcity of water; and that every ſhepherd would endeavour to get the firſt poſſeſſion of the wells, leſt others, coming thither before them, ſhould not leave water enough for their cattle.

18 *When they came to Reuel their father*, &c.] This perſon is perhaps called Hobab, the ſon of Raguel, *Numb.* x. 29. Ceni, in *Judges* i. 16. and Jethro, in *Exod.* iii. 1. ſo that one and the ſame perſon is thought to have been called by four names, Raguel or Reuel, Hobab, Ceni, and Jethro.

21 *And he gave Moſes Zipporah his daughter.*] Though the ſcripture has not mentioned any tranſaction between the arrival of Moſes at Reuel's houſe, and his marriage of Zipporah; yet, it is highly probable, that Reuel did not give him his daughter till he had been ſome time in the country, and given ſufficient proofs of his virtuous qualifications.

22 *Called his name Gerſhom*, &c.] That is, A ſtranger, or an alien. Or as in the Hebrew, I have been a ſtranger, &c.

23 *The king of Egypt died*] His name was Rameſes, according to biſhop Uſher, who places his death in the year of the world 2494; his ſucceſſor was Amenophis, who was drowned in the Red-ſea.

Their cry, &c.] The Samaritan renders it, Their groan; the Arabic, Their prayer or ſupplication; which is confirmed by the Syriac rendering the words, They cried, they prayed.

24, 25 *And God*, &c.] In theſe two verſes, four different words, namely, "heard, remembered, looked upon them, had reſpect unto them," are made uſe of, the more emphatically to expreſs God's tenderneſs towards them.

COMMENTARY AND NOTES ON CHAP. III.

1 *The backſide of the deſert*] The Septuagint and Samaritan omit the word rendered "the back-ſide." The Arabic reads, The extremities; the Vulgate, The inner parts; and the Chaldee, The beſt paſtures of the deſert.

Mountain of God] The Septuagint omit theſe words. The Chaldee renders them, He came to Horeb, where the glory of the Lord was revealed; according to this verſion, it received the title of the mountains of God by anticipation. Yet it muſt be owned, that in various places of ſcripture "the mountain of God" ſignifies only a very lofty one. Joſephus pretends that the ſhepherds were afraid to aſcend this mountain, on account of an antient tradition that ſome god kept his reſidence upon it.

Even to Horeb.] St. Stephen, *Acts* vii. 30. calls it Sinai, becauſe Horeb and Sinai were two ſummits of the ſame mountain. He alſo informs us that this happened after Moſes had dwelt forty years in the land of Midian.

2 *And the angel of the Lord appeared*] Many are of opinion, that by the angel of the Lord is meant the Meſſiah, the "meſſenger of the covenant," that all-glorious perſon, who, to make an atonement for ſinful man, ſpilt his moſt precious blood. We are of opinion, that it was the appearance of the Shechinah, or Jehovah himſelf, accompanied with a glorious retinue of angels as his miniſters. And the Vulgate, which renders it, The Lord appeared, partly confirms this ſenſe.

In a flame of fire] The element of fire was frequently made uſe of by God to notify his preſence. Thus when he determined to ratify his covenant with Abraham, "a ſmoking furnace and a lamp of fire paſſed between the pieces of the victims." When the people were to be ſatisfied of the divine miſſion of Moſes, the Lord deſcended in fire from mount Sinai. When our Saviour was initiated in his miniſtry, the divine glory, or fire, ſettled upon his head; and when the diſciples were filled with the Holy Ghoſt, fiery cloven tongues manifeſted his preſence, and convinced the ſpectators of the reality of their inſpiration.

Out of the midſt of a buſh] The word *ſeneh*, which we render a "buſh," properly ſignifies a bramble buſh; thence the wilderneſs and adjacent mountains were called Sinai from their being full of brambles.

And the buſh was not conſumed.] Philo the Jew has informed us of the doctrine couched under this extraordinary appearance. The burning buſh was a ſymbol, ſays he, of the oppreſſed, and the flaming fire of the oppreſſor. The buſh burning with fire, and not conſumed, portended, that they who were oppreſſed by violence ſhould not be deſtroyed; the deſign of their enemies ſhould be fruſtrated: and the preſent troubles with which they were afflicted ſhould, in the event, prove to their advantage.

5 *Put off thy ſhoes from off thy feet*, &c.] We cannot approach the great Creator of the univerſe with too much reverence. And how great is the condeſcenſion of the almighty Being, who fills immenſity with his glory, that he deſigns to reveal himſelf to ſinful mortals!

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Before CHRIST 1491. ſhoes from off thy feet, for the place whereon thou ſtandeſt *is* holy ground.

6 Moreover he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face; for he was afraid to look upon God.

7 ¶ And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry by reaſon of their taſkmaſters; for I know their ſorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 Now therefore, behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 ¶ And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, Certainly I will be with thee; and this *ſhall be* a token unto thee, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? what ſhall I ſay unto them?

14 And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

15 ¶ And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. Before CHRIST 1491.

16 Go, and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob, appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt:

17 And I have ſaid, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and honey.

18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and ye ſhall ſay unto him, The LORD God of the Hebrews has met with us: and now let us go, we beſeech thee, three days journey into the wilderneſs, that we may ſacrifice to the LORD our God.

19 ¶ And I am ſure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that, when ye go, ye ſhall not go empty:

22 But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters; and ye ſhall ſpoil the Egyptians.

GENERAL REFLECTIONS on Chap. III.

Here we obſerve the reverence that is due to God, whenever we approach him in prayer, when we come into his temple, or when we even do but ſpeak of him; and indeed when we conſider what a great and glorious Being he is, the profoundeſt reverence, the loweſt abaſement, the moſt awful veneration, will appear too little, when we come before him.

CHAP.

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mortals! Though the divinity be preſent every where; though the whole world be his auguſt temple, yet we ſhould be remarkably cautious when we approach the place where his honour dwelleth, the houſe ſet apart for his worſhip; for we ſee that even Moſes himſelf was commanded, when he approached the divine majeſty, to put off his ſhoes from his feet, for the place on which he ſtood was holy ground.

6 *And Moſes hid his face*] In token of profound humility and veneration. The angels themſelves are ſaid to cover theirs in the preſence of God. *Iſaiah* vi. 2.

Upon God.] In the Hebrew, To look back towards God. The Chaldee renders it, To look towards the glory of God.

7 *Their cry, by reaſon of their taſkmaſters*, &c.] It will appear from the ſequel of their hiſtory, that their cry was not for ſuch a deliverance as was promiſed to their forefathers, i. e. to be brought up out of Egypt; but for ſuch a one as might enable them to live at eaſe among their fleſh-pots in it.

8 *Unto a land flowing with milk and honey*, &c.] The ſacred writings are full of encomiums on the fertility of the land of Canaan; and the expreſſion, "flowing with milk and honey," was a common proverb, denoting plenty.

11 *And Moſes ſaid unto God, Who am I, that I ſhould go unto Pharaoh*, &c.] He modeſtly declines the ſervice, from an apprehenſion that it was unlikely that a perſon ſo long abſent from Egypt ſhould be able to prevail with the people to follow him, or with the prince to releaſe them from his dominions.

12 *I will be with thee*] I will ſupport and defend thee in all dangers and difficulties. The Chaldee renders it, My word ſhall be thy aid.

And this ſhall be a token unto thee, &c.] That is, the viſion which thou haſt now ſeen of the buſh burning, but not conſumed.

14 *I AM THAT I AM*, &c.] A name was ſo peculiar and diſtinct to a local tutelary deity, that the one ſupreme God had no name, or title of diſtinction. Out of indulgence, therefore, to the weakneſs of Moſes, God was pleaſed to give himſelf a name, "I AM THAT I AM, &c." where we may obſerve (according to the conſtant method of divine wiſdom, when it condeſcends to the prejudices of men) how in the very inſtance of indulgence to their ſuperſtition, he gives a corrective of it. The religion of names aroſe from an idolatrous polytheiſm; and the name here given implying eternity and ſelf-exiſtence, directly oppoſeth that ſuperſtition.

18 *Hath met with us*, &c.] The Vulgate render, It hath called us; the Septuagint, Hath called upon us; the Arabic, Hath commanded us; the Syriac, Hath appeared to us; and the Chaldee, Hath been invoked by us. The Hebrew word, *nikrah*, which ſignifies "met," is in the Samaritan written *nikra*, which ſignifies, "to call:" and as ſeveral Hebrew MSS. confirm the latter as the genuine reading, we may ſafely adopt it.

19 *No, not by a mighty hand.*] The Vulgate renders it, Unleſs by a mighty hand; the Septuagint, Unleſs with a mighty hand; the Chaldee, Nor indeed, becauſe his power is great. The Samaritan agrees with the Septuagint.

20 *And I will ſtretch out my hand*] The two moſt populous regions at this time in the world were Canaan and Egypt; the firſt diſtinguiſhed from all others by its violence and unnatural crimes; the latter by its ſuperſtitions and idolatries. It concerned God's moral government that a ſpeedy ſtop ſhould be put to both; the inhabitants of theſe two being now ripe for divine vengeance. And as the inſtruments he employed to puniſh their preſent enormities were deſigned for the barrier againſt future, the Iſraelites went out of Egypt with a high hand, which deſolated their haughty tyrants, and were led into the poſſeſſion of the land of Canaan, whoſe inhabitants they were utterly to exterminate. Vice and idolatry had now filled up their meaſure. Egypt, the capital of falſe religion, being likewiſe the nurſery of arts and ſciences, was preſerved from total deſtruction, for the ſake of civil and poliſhed manners, which was to derive their ſource from thence; but the Canaanites were to be utterly exterminated, to vindicate the honour of humanity, and to put a ſtop to a ſpreading contagion which changed the reaſonable nature into brutal.

Smite Egypt with all my wonders, &c.] This kingdom was choſen by God to be the ſcene of all his wonders in ſupport of his elect people; for this very reaſon, that through the celebrity of ſo famed an empire the powers of the true God might be ſpread abroad, and ſtrike the obſervation of the whole habitable world, *Rom.* ix. 7.

22 *Every woman ſhall borrow*] The word *ſhaal*, which we render "borrow," ſignifies to aſk, as appears from *Gen.* xxxii. 17. *Joſh.* xix. 50. *Judges* viii. 24. It likewiſe ſignifies, To return any thing obtained by great difficulty and importunity, as in 1 *Sam.* i. 28. And therefore the true ſenſe of the paſſage will be, Every woman ſhall aſk of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold and raiment, as ſome compenſation for the injuries the Iſraelites have received. Conſequently the Egyptians, in compliance with their requeſt, ſhewed they were willing to pay the tax deſired as a ranſom for their lives, and a compenſation for the injuries they had done the Iſraelites.

And ye ſhall ſpoil, &c.] The Chaldee renders it, Ye ſhall leave the Egyptians empty; and the Arabic, Ye ſhall extirpate the Egyptians.

COMMENTARY

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CHAP. IV.

1 *Moſes' rod is turned into a ſerpent:* 6 *His hand is leprous:* 10 *He is loth to be ſent; Aaron is appointed to aſſiſt him.* 18 *Moſes departeth from Jethro.* 21 *God's meſſage to Pharaoh.* 24 *Zipporah circumciſeth her ſon.* 27 *Aaron is ſent to meet Moſes.* 29 *They go to the Iſraelites, and the people believe them.*

AND Moſes anſwered and ſaid, But, behold, they will not believe me, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

2 And the LORD ſaid unto him, What *is* that in thine hand? And he ſaid, A rod.

3 And he ſaid, Caſt it on the ground. And he caſt it on the ground, and it became a ſerpent; and Moſes fled from before it.

4 And the LORD ſaid unto Moſes, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſom. And he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous as ſnow.

7 And he ſaid, Put thine hand into thy boſom again. And he put his hand into his boſom again; and plucked it out of his boſom, and, behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign.

9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takeſt out of the river ſhall become blood upon the dry *land.*

10 ¶ And Moſes ſaid unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue. Before CHRIST 1491.

11 And the LORD ſaid unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou wilt ſend.

14 And the anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo, behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart.

15 And thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God.

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 ¶ And Moſes went and returned to Jethro his father in law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt: and Moſes took the rod of God in his hand.

21 ¶ And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee that thou do all thoſe wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go.

22 And

COMMENTARY AND NOTES ON CHAP. VI.

1 *Behold, they will not believe me,* &c.] The reluctance which Moſes diſcovers to accept this commiſſion, may ſeem unaccountably ſtrange, if we conſider that from the former part of his hiſtory, chap. ii. ver. 12. he was neither wanting in forwardneſs or zeal to promote the welfare of his brethren. Whence then could his backwardneſs proceed? Whence! From his thinking that the recovery of the Iſraelites from the Egyptian ſuperſtitions was altogether deſperate. And, humanly ſpeaking, he did not judge amiſs, as will appear from their behaviour during the whole time God was working this amazing deliverance.

3 *And it became a ſerpent,* &c.] The word tranſlated "ſerpent" is rendered by the Vulgate, A ſnake, and by others, A prodigious large dragon.

5 *That they may believe,* &c.] That is, thou ſhalt do this before them, in order to convince them, if they doubt whether I have ſent thee.

6, 7 *His hand was leprous as ſnow—and it was turned again as his other fleſh.*] The leproſy, eſpecially the white leproſy, is eſteemed almoſt incurable; and the inflicting this diſeaſe, and the curing it again inſtantly, ſhews the greatneſs of the miracle.

8 *And it ſhall come to paſs*] Here God condeſcended to give the reaſon why he is pleaſed to add another ſign to the former; namely, that he might overcome the incredulity which he foreſaw would be found in many of the Iſraelites.

They will believe the voice of the latter ſign.] They who cannot be prevailed upon by the firſt ſign, ſhall be convinced by the ſecond; and if any ſhould be ſo obſtinate as to ſtand out againſt the ſecond, they ſhould be convinced by a third. We may obſerve a great propriety and energy in this expreſſion, "the voice of the ſign," ſince thoſe miracles, in effect, ſpoke in the ear of reaſon, and ſaid, Believe in him whom God hath ſent.

10 *Slow of ſpeech,* &c.] The words *chebah peh,* rendered "ſlow of ſpeech," ſignify, in *Ezek.* iii. 5. a ſtrange language underſtood with difficulty; in which ſenſe Moſes not only inſinuates that he was no orator, but likewiſe that he had almoſt loſt the true pronunciation of the Egyptian language, in the abſence of forty years.

11 *And the Lord ſaid unto him, Who hath made man's mouth?* &c.] This is a very ſtrong, and ought to have been taken as a ſatisfactory anſwer to his objection.

13 *Send, I pray thee, by the hand,* &c.] Becauſe the word rendered, "whom thou wilt ſend," is in Hebrew *teſhilahh,* whence the word *ſhiloh,* mentioned *Gen.* xlix. 10. is derived; ſome have imagined, that Moſes here alludes to the Meſſiah. The Septuagint render, Send by ſome other perſon who is able; the Chaldee, Send by the hand of him who is worthy to be ſent. Grotius obſerves, that the Hebrew word *jad,* A hand, ſignifies fitneſs in general; and that Moſes's reluctance is an argument of his modeſty: but it ſeems rather more probable, that his backwardneſs proceeded from his knowledge of the ſtrong attachment which the Hebrews had to the Egyptian ſuperſtitions.

17 *Thou ſhalt take this rod,* &c.] Moſes was ordered to take the rod, that he might have a perpetual memorial of the divine omnipotence; and to perſuade him, that as God had already converted it into a different form, he was equally able to change it into any other, and endue it with a power which in its natural ſtate it was not endued with.

19 *For all the men are dead,* &c.] Joſephus confines this merely to the demiſe of the Egyptian king, from whom he had fled into Midian; and repreſents the information of his death as the effect of rumour, not of divine inſpiration, as it is affirmed to be in the text. But this circumſtance bears a ſtrong reſemblance of that in *Matt.* ii. 20.

20 *And his ſons*] Though the ſcripture mentions only Gerſhom, till chap. xviii. 4. of this book, we are in that place informed, that he had another named Eliezer, who was ſo called in alluſion to Moſes's being aided by God in his flight from Egypt.

Upon an aſs, &c.] Though in the Hebrew the ſingular number is uſed, yet, from the circumſtances of the ſtory, it is evident more than one is implied. May we not therefore aſſert, that he placed each of them upon an aſs? The Septuagint give us room to think he did, tranſlating the expreſſion, Beaſts of burden, in the plural; and the Arabic uſes the ſame number.

21 *I will harden his heart,* &c.] This expreſſion ſhould be underſtood ſo as not to contradict that in chap. ix. 34. where Pharaoh is ſaid to harden it himſelf; and this may be eaſily done, if we conſider it as ſignifying, God would ſuffer him to harden it himſelf; and that in ſcripture every thing is aſcribed to the immediate agency of the divine Being, though it might be accounted for from natural cauſes: and God might be ſaid to harden Pharaoh's heart, by giving him up to the perverſeneſs of his own diſpoſition, and the natural effects of his own prejudices. The accidental effect of a thing is very often looked upon, and very often repreſented, as the efficient cauſe: thus Chriſt ſays, he came to ſend fire and diviſions on earth, *Luke* xii. 49. No one will aſſert that the goſpel naturally produced, or Chriſt originally intended theſe calamities. No, they are the accidental, not the natural effects of his doctrine. So the miracles of Moſes, which occaſioned the obduracy of Pharaoh, ſhould not be conſidered as the efficient, but the accidental cauſes of it.

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22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſon, *even* my firſtborn:

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſtborn.

24 ¶ And it came to paſs by the way in the inn, that the LORD met him, and ſought to kill him.

25 Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt *it* at his feet, and ſaid, Surely a bloody huſband *art* thou to me.

26 So he let him go: then ſhe ſaid, A bloody huſband *thou art*, becauſe of the circumciſion.

27 ¶ And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went, and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the LORD who had ſent him, and all the ſigns which he had commanded him.

29 ¶ And Moſes and Aaron went and gathered together all the elders of the children of Iſrael:

30 And Aaron ſpake all the words which the LORD had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the people believed: and when they heard that the LORD had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

GENERAL REFLECTIONS on Chap. IV.

From the circumſtance of Moſes being threatened by a divine viſion, on account of his not having circumciſed his ſon, we may learn, that the commands of God, even thoſe which relate only to things external, and indifferent in their own nature, ought to be inviolably obſerved.

CHAP. V.

1 *Pharaoh chideth Moſes and Aaron for their meſſage:* 6 *He increaſeth the taſk of the Iſraelites.* 10 *The people have no ſtraw allowed them.* 15 *Pharaoh checketh their complaints.* 20 *They cry out upon Moſes and Aaron.* 22 *Moſes complaineth to God.*

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AND afterward Moſes and Aaron went in, and told Pharaoh, Thus ſaith the LORD God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, Who *is* the LORD, that I ſhould obey his voice to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

3 And they ſaid, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the deſert, and ſacrifice unto the LORD our God; leſt he fall upon us with peſtilence, or with the ſword.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get ye unto your burdens.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and ye make them reſt from their burdens.

6 ¶ And Pharaoh commanded the ſame day the taſkmaſters of the people, and their officers, ſaying,

7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks, which they did make heretofore, ye ſhall lay upon them; ye ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taſkmaſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get ye ſtraw where ye can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt to gather ſtubble inſtead of ſtraw.

13 And the taſkmaſters haſted *them*, ſaying, Fulfil your works, *your* daily taſks, as when there was ſtraw.

14 And

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22 *Iſrael is my ſon*, &c.] The Arabic adds, that this was ſaid in order to convey honour to the Iſraelites, and at the ſame time to expreſs the kindneſs of God towards them. The Egyptians, and all the ſurrounding nations, looked upon their hero-gods, as local, tutelary, and particularly engaged in the protection and proſperity of the nation from which they ſprung. God, in alluſion to this prejudice, orders Moſes to addreſs Pharaoh in the words of this verſe; and as he was convinced of the conſequences of the doctrine of a tutelary deity, he could not be applied to in a ſtronger or a more proper manner.

24 *The Lord met him*, &c.] Moſt of the tranſlations, and particularly the Syriac, mention Moſes as the perſon whom the Lord met, and ſought to kill; but the Arabic ſays expreſsly, That the angel of the Lord fell or ruſhed upon his ſon, and ſought to kill him. Yet the original ſignifies no more than that the angel appeared in an attitude which threatened the child's life, in order to try the affection of his father, and to compel him to the obſervance of a rite which was the token of the covenant between God and the poſterity of Abraham.

25 *Took a ſharp ſtone*] The Egyptians uſed a flint ſtone to make the inciſion in the bodies that were to be embalmed. Juſtin Martyr ſtyles theſe inſtruments ſwords, or knives of ſtone; in the firſt ages of the world they were in univerſal uſe; and modern diſcoveries convince us, that in the ruder ages all countries had no other inſtruments.

Surely a bloody huſband art thou to me.] The word *chatan*, rendered "huſband," ſignifies a ſon-in-law, or one eſpouſed to God, and was the name given a child on the day of circumciſion; and that the words are applied to the ſon, not to Moſes, who is called a bloody ſon, on account of the circumciſion. According to ſome, the ſenſe of this paſſage will run thus: She caſt the foreſkin at the child's feet, and ſaid, by this blood of the circumciſion thou art a member of the church; and the Chaldee is ſo remarkable, that we have reſerved the tranſlation of the whole verſe to this place, Zipporah took a ſtone, and circumciſed the foreſkin of her ſon, and offered it before him, and ſaid, Becauſe of the blood of this circumciſion, let my huſband be given unto us.

26 *So he let him go*, &c.] This ſignifies that the angel ſuffered Moſes to proceed on his journey.

30 *And did the ſigns*, &c.] It ſeems as if Aaron performed the miracles; and agreeable to this, we find, chap. vii. 10. that Aaron did in fact perform the miracle; and as he acted by the command of Moſes, and was, as the ſcripture ſtyles him, his prophet; Moſes might be looked upon as the agent, agreeable to the words in chap. iv. 7. and Aaron as his inſtrument.

COMMENTARY AND NOTES on CHAP. V.

1 *And afterward*, &c.] After they had convinced the elders of Iſrael of their divine miſſion.

Thus ſaith the Lord God of Iſrael.] In Hebrew, Thus ſaith Jehovah, the God of Iſrael.

My people.] The ſeparation of this people has been arraigned as inconſiſtent with the divine attributes. It muſt, however, be owned, that it became the goodneſs of God to preſerve the doctrine of the unity amidſt an idolatrous world. Nor could ſuch a ſeparation be made otherwiſe, than by bringing that part of mankind under God's peculiar protection. Now as ſome people muſt needs be ſelected for this purpoſe, it ſeems moſt agreeable to our ideas of divine wiſdom, to make the bleſſings attendant on ſuch a ſelection, the reward of ſome exalted virtue in the progenitors of the choſen people. The ſeparation was made for the ſake of mankind in general, though one people became the honoured inſtruments to teſtify God's faithfulneſs to his promiſe made to their fathers.

Hold a feaſt, &c.] The Septuagint, Samaritan, Syriac, and Arabic, concur in the ſenſe of our tranſlation. The Vulgate and Chaldee, agree in rendering it, That they may ſacrifice. The original, *jachagu*, primarily ſignifies, To dance; and as ſome ſacred rites were accompanied with this mark of feſtivity, the word came at laſt to be uſed for ſacrificing, or celebrating ſome ſolemn or religious feſtival.

2 *Who is the Lord?* &c.] In the original, Who is Jehovah?

3 *Leſt he fall upon us with peſtilence*, &c.] The Septuagint render it, Leſt death or ſlaughter befall us.

5 *Behold, the people of the land now are many*, &c.] Pharaoh denies this requeſt, and inſinuates, that they were the ringleaders of ſedition, and diſturbers of the peace.

6 *The taſkmaſters of the people, and their officers*, &c.] The former were Egyptians, and the officers were Iſraelites, deputed by them to ſee that they performed what was exacted of them. The Septuagint and Samaritan render the latter word, Scribes, a term uſually applied to the elders of the Iſraelites.

9 *Let there be more work.*] In Hebrew, Let the work be made heavy upon the men. The Vulgate renders it, Let them be oppreſſed with works, and let them fulfil them; the Septuagint, Let their works be made more heavy, and let them be rendered ſolicitous by them.

Let them not regard vain words.] In Hebrew, In the words of a lye. The Chaldee renders, In idle words; the Arabic, In vain things; the Vulgate, In lying words; but the Septuagint, Samaritan, and Syriac, agree with our tranſlation.

21 *The*

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14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the LORD, and said, LORD, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

GENERAL REFLECTIONS on Chap. V.

In this chapter we see a true picture of our nature in general. By whatsoever name, or in whatsoever manner, God is pleased to reveal himself to us; how many instances soever of his providences we are struck with, how much and often soever we are obliged by the force of evidence to say, "Surely the Lord is in all!" and to acknowledge that it is his hand that saves and delivers us, and blesseth us in all things; yet no sooner does his wisdom act in any other manner than our weak wisdom thinks it should, but we immediately fall into fears and distrust, as if God's power was at an end, as if he could forget his promises, and as if his hand was shortened that he could not save.

CHAP. VI.

Before CHRIST 1491.

1 *God reneweth his promise by his name* JEHOVAH: 10 *He sendeth Moses to Pharaoh.* 14 *The genealogy of Reuben,* 15 *of Simeon,* 16 *and of Levi, of whom came Moses and Aaron.* 28 *Moses in answer to God's charge pleadeth his defect of speech.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how

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21 *The Lord look upon you, and judge.*] In the Chaldee, May the Lord appear upon you, and take vengeance. The Samaritan renders the last word, Let him interpret; and the Arabic, Judge against you.

Savour to be abhorred.] In Hebrew, To stink. The Septuagint render, To be execrable; the Arabic, Ye have corrupted our state with Pharaoh; and the Syriac, Ye have done evil to our spirit.

To put a sword, &c.] The Syriac renders, Delivering unto the sword in their hands.

22 *Moses returned,* &c.] The antient translations concur in representing it, That he addressed the Lord; and the original will bear this sense, as appears from *Psalm* lxxiii. 10. xciv. 15. and *Isa.* xxix. 17.

23 *Since I came to Pharaoh to speak in thy name, he hath done evil to this people,* &c.] Thus Moses, forgetting that God hath foretold him of Pharaoh's obstinacy, chap. iii. 19. and iv. 21. with some indecent warmth, expostulates with God upon the present ill success of his embassy, and complains that God had done nothing towards fulfilling his promise of delivering his people.

COMMENTARY AND NOTES ON CHAP. VI.

1 *Then the Lord said unto Moses,* &c.] Here God graciously condescends to satisfy the complaints which Moses had made in the end of the foregoing chapter; telling him, that if he would but be patient awhile, he should see in how wonderful and terrible a manner he would force the obstinate king to dismiss his people, and make him even glad to get rid of them.

2 *And said unto him, I am the Lord.*] Rather, I am Jehovah: for the emphasis lies upon the significancy of his name, as the reader will judge by the context.

3 *By the name of God Almighty,* &c.] That is, as the God of Abraham, I before condescended to have a name of distinction, but now, in compliance to another prejudice, I condescend to have a name of honour. This seems to be the true interpretation of this very difficult text; for the word Jehovah, whose name is here said to be unknown to the patriarchs, frequently occurring in the book of Genesis, had furnished unbelievers with a pretext that the same person could not be the author of the two books of Genesis and Exodus. But the assertion is, that the word Jehovah was not used in the times of the patriarchs; but that the name Jehovah, as a title of honour, (whereby a new idea was affixed to an old word,) was unknown to them.

6 *With a stretched out arm,* &c.] The Septuagint, Vulgate, Chaldee, and Syriac, render, With a lifted-up arm; but both the expressions convey the idea of a strong effort.

7 *I will take you to me for a people*] They who ask a reason why God should prefer so perverse and sottish a people to all others, may recollect, that one reason has been given already; that it was for the sake of their forefathers; and to fulfill the promise made to the patriarchs. Another may be, that the extraordinary providence, by which they were protected, might become the more visible and illustrious; for had they been endued with the shining qualities of the more polished nations, the effects of that providence might have been ascribed to their own wisdom. And their impotence and inability, when left unto themselves, is finely represented in the prophet Ezekiel, by the similitude of the vine tree, chap. xv. 3.

And I will be to you a God, &c.] This was in condescension to the Egyptian system of religion, whose idolatries the Israelites had eagerly imbibed, whence the doctrine of a tutelary deity was universally acknowledged.

I am the Lord, &c.] The old translation connects this with the preceding sentence, Even in the Lord. In the Hebrew it is only, I Jehovah; and if read in that manner, without the word "am," which is inserted in our translation, it strengthens the sense; "I will bring you, I did swear, I will give it, I Jehovah."

9 *For anguish of spirit,* &c.] Grotius interprets it, Anxiety of mind; the Septuagint, Pusillanimity, or despondency; and the Syriac, Anguish of Spirit. The Samaritan adds, And they said to Moses, Let us alone, that we may serve the Egyptians; because it is better for us to serve the Egyptians, than to die in the desert. This passage seems to be transcribed from chap. xiv. 12. and is properly introduced in that place, but bears all the marks of an interpolation in this.

12 *Who am of uncircumcised lips.*] The word "uncircumcised" among the Jews, is a term of contempt; and it is usual in scripture to call those parts which were unfit to perform their natural functions, uncircumcised. Hence "uncircumcised ears," *Jer.* vi. 10. are those which either cannot hear, or will not listen. "The uncircumcised in heart," *Jer.* ix. 26. are those who would not, or could not understand. "Uncircumcised lips," therefore, imply such as are unfit for articulating sounds, or convey the idea of a bad and contemptible utterance.

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Before CHRIST 1491. how then shall Pharaoh hear me, who *am* of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari; and the years of the life of Levi *were* an
1619. hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zithri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

1530. 23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas; these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

GENERAL REFLECTIONS on Chap. VI. Before CHRIST 1491.

How often in our greatest extremity, God interposeth for our relief! How easily is the hardest work effected when he puts his hand to it! if his mighty arm of mercy or judgement be stretched out, when he begins he will make an end. How certain is that deliverance for which the character, the covenant, the pity, the purpose, and the power of God, are all engaged! And yet how often the objects thereof, through anguish of spirit, put his strong consolations from them! How often the frowardness of hearers make ministers despair of success with others, and to repeat the excuses which God hath already answered, and so make him charge them, on their perils, to obey his appointments! O the perverseness of human hearts! When he calls not, what numbers run unsent! When he calls to his service, what averseness to comply! Whatever our pedigree be, whether honourable or ignominious, let us reckon it our chief honour to be God's favourite, and to be made useful in doing good. Let us, without gainsaying, obey his voice, and provoke him not. If our work be difficult or dangerous, as our days are, so shall our strength be.

CHAP. VII.

1 *Moses is encouraged to go to Pharaoh. His and Aaron's age.* 8 *Aaron casteth down his rod, which becometh a serpent. The magicians do the like; their rods are swallowed up by Aaron's: Pharaoh's heart is hardened.* 14 *Another message from God to Pharaoh.* 19 *The river is turned into blood.*

AND the LORD said unto Moses, See, I have made thee a God to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: And Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For

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20 *And she bare him Aaron and Moses*, &c.] This verifies the promise of God, *Gen.* xv. 16. of delivering the Israelites out of Egypt in the fourth generation; for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob.

24 *And the sons of Korah*, &c.] He himself perished in the rebellion against Moses, who was his cousin-german; but his family remained, and were famous in the days of David, being often mentioned in the book of Psalms.

25 *Eleazar Aaron's son took him one of the daughters of Putiel*] This Putiel, or Phetiel, seems to have been an Egyptian, one of whose daughters Eleazar married in Egypt. For the name Putiel seems derived from Phut, the brother of Mizraim, *Gen.* x. 6. with the addition of El, the name of God.

These are the heads of the fathers of the Levites, &c.] He says nothing of the other tribes, it being his intention in this place only to derive his own pedigree and his brother Aaron's from Israel.

COMMENTARY AND NOTES ON CHAP. VII.

1 *A god to Pharaoh.*] In the old translation, it is rendered, I have made thee Pharaoh's god. This expression is explained already, in chap. iv. 16. but we add, the mysteries which had their origin in Egypt, taught that the popular deities were deified heroes, or dead men, deified on account of some noble exertion of power, or eminent intellectual abilities. Pharaoh, who had been initiated, must have been taught this secret; and as he thus learnt that the popular deities were but men, so when he saw Moses performing such wondrous exertions of power, he might justly conclude that he deserved to be reckoned a deity, as much as those heroes who were esteemed the objects of popular adoration.

And Aaron—shall be thy prophet.] The Chaldee and Arabic render, Thy interpreter.

5 *And the Egyptians shall know that I am the Lord*, &c.] The intention of the miracles wrought by Moses in Egypt, was, not only to procure the deliverance of the Israelites, but likewise to explode their superstition, and to punish the crimes by which they supported it. What could be better calculated for this purpose, than to prove, even to the people, (for their priests and chief magistrates knew it before) that every one of their pretended deities were invested with no power, either to punish or to save them? All the miracles wrought in Egypt, were wrought in opposition to some deity, worshipped by the natives; and, considered in this light, were admirably well fitted to confirm the Israelites in the doctrine of the unity, and appear at the same time a regular chain of facts, proper to reclaim the Egyptians, and to convince the world, that "The heavens and the earth are the Lord's."

10 *Rod—became a serpent.*] Pharaoh had before asked who Jehovah was? And to shew that he was really God, and that they were sent by him, Aaron throws down his rod, and it becomes a serpent: A serpent, in the Egyptian hieroglyphics, denoted a diety.

12 *But*

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12 For they caſt down every man his rod, and they became ſerpents: But Aaron's rod ſwallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had ſaid.

14 ¶ And the LORD ſaid unto Moſes, Pharaoh's heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou ſhalt ſtand by the river's brink againſt he come; and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and, behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand upon the waters which *are* in the river, and they ſhall be turned to blood.

18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink; and the Egyptians ſhall lothe to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

20 And Moſes and Aaron did ſo, as the LORD commanded; and he lifted up the rod, and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants; and all the waters that *were* in the river were turned to blood.

21 And the fiſh that *was* in the river died; and the river ſtank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did ſo with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had ſaid.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the LORD had ſmitten the river. Before CHRIST 1491.

GENERAL REFLECTIONS on Chap. VII.

Here we may obſerve, that whatever men have inconſiderately thought, yet ſedate, attentive, and unprejudiced reaſon, will, the longer, and more accurately it weighs the ſubject, be more and more determined, that no power whatſoever but God can create or change the powers of nature, ſo that inanimate motion ſhould become animate, and a ſtick become a ſerpent. The allowing of this, is in effect allowing a plurality of Gods. It leaves no characteriſtic to diſtinguiſh God by, or on which he may found his claim to a worſhip excluſive of all others, which is the great point the ſcriptures labour to eſtabliſh, and which is the foundation of true religion. What is God's claim to our ſole worſhip, but that he is the father of beings, the creator of all things, the maker of heaven and earth, the ſea, and all that is therein? But if we allow other beings can create things, or bring other beings into exiſtence, we overthrow the foundation of this claim, and take away God's characteriſtic, or that which makes him God. They therefore moſt grievouſly err, who think that the wiſe men of Egypt actually changed their rods into ſerpents, by the aſſiſtance of evil dæmons or ſpirits. If their rods were actually changed into ſerpents, we may conclude for certainty without having the leaſt doubt about it, that it was done by the power of God alone, who might ſee fit reaſons for doing ſome things the ſame by their hands, as he did by Aaron's; but with this diſtinction that Aaron, who was his meſſenger, had the ſuperiority preſerved to him. Thus his rod ſwallowed up all the rods of the magicians; and it ſeems probable that he turned a much greater quantity of water into blood than they did.

CHAP. VIII.

1 *The plague of frogs is threatened:* 5 *They are ſent.* 8 *Pharaoh ſueth to Moſes, who by prayer removeth them.* 16 *The duſt is turned into lice, which the magicians could not do.* 20 *The plague of flies.* 25 *Pharaoh inclineth to let the people go, but is hardened.*

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs:

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bedchamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading troughs:

4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants.

5 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And

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12 *But Aaron's rod ſwallowed up all.*] Thus far both parties appear equal; but the ſuperiority ſoon became manifeſt, when Aaron's rod ſwallowed thoſe of the magicians; an evident prognoſtic of the event of the enſuing conteſt, wherein Jehovah vanquiſhed and deſtroyed all the gods of Egypt in reality, as he did here in ſymbols.

and he hardened, &c.] It here appears that Pharaoh's obduracy was owing to himſelf, and that he was inclinable to give credit to Moſes, till he ſaw his own prieſts perform an equal miracle. Yet he overlooked the manifeſt advantage which appeared on the ſide of Moſes, that of Aaron's rod ſwallowing up thoſe of the magicians.

14 *Heart is hardened,* &c.] In Hebrew, Is heavy.

15 *Go forth unto the water,* &c.] Either to pay his devotion to the river, or to bathe, in order to purify himſelf to offer up his adoration to the ſun, or ſome other deity. Moſes is directed to take this opportunity to meet with Pharaoh, becauſe he might not have had ſo eaſy an acceſs to him at court.

20 *All the waters—were turned to blood.*] The Egyptians looked upon waters as objects of adoration, but eſpecially the river Nile. Therefore God's depriving them of all its utility, was no unlikely means to reclaim them from this ſpecies of idolatry. And ſince they were ſo barbarouſly ſuperſtitious in their devotions to this river, as to ſtain its current with human ſacrifices; his turning their water into blood, was but a juſt and ſuitable puniſhment for ſuch bloody cruelties.

21 *And the fiſh,* &c.] The fiſh became immediately unfit for uſe, the nutritive property being inſtantly changed, into another of a moſt peſtiferous nature. The water was not only of the colour of blood, but it brought great pains and bitter torments upon thoſe who ventured to drink of it. Howeves, Joſephus ſays, that the waters were reduced to this ſtate of putrefaction, only to the Egyptians; and that to the Iſraelites they continued ſweet, potable, and in their natural ſtate.

22 *And the magicians—did ſo,* &c.] They were the perſons named Jannes and Jambres, mentioned 2 *Tim.* iii. 1. Pliny calls them Jamnes and Jotapha, and mentions them as the founders of the ſect of magicians. In the Talmud, they are celebrated under the names of Jochani and Marari. The difference between the power which accompanied Moſes in this miracle, and that which the magicians were inveſted with, appears with great advantage in favour of the former; for though the magicians imitated the Jewiſh legiſlator in working the miracle, they were not able to remove the calamities which it expoſed them to.

23 *Neither did he ſet his heart to this alſo.*] To acquire an adequate idea of the greatneſs of this calamity, we ſhould recollect that the land of Egypt was not refreſhed by gentle ſhowers, or rendered fruitful by the early or the latter rain; but that all their water in theſe parts was ſupplied by the river Nile; and that river was turned into blood! The magicians, who could imitate the miracle by turning water into blood, were unable to reſtore the waters of the Nile to their natural ſtate; but Pharaoh did not hearken or attend to this circumſtance, and inſtead of learning wiſdom from his misfortunes, grew vain of the power of his magicians.

25 *And ſeven days were fulfilled,* &c.] This verſe does not determine how long the plague continued; but only how long a ſpace intervened between the turning of the waters into blood, and the miracles of the frogs. It ſhould be obſerved, the Bible originally formed one continued narrative, the diviſion into chapters being a modern invention; and if we join this verſe with the firſt of the next chapter, it will run thus. And ſeven days after the turning of the waters into blood, God ſpake unto Moſes.

COMMENTARY AND NOTES ON Chap. VIII.

1 *And the Lord ſpake unto Moſes, Go unto Pharaoh,* &c.] What renders Pharaoh utterly inexcuſable, is, that he has ſtill warning given him, before God ſends his plagues upon him, that ſo, by timely repentance, he might have prevented them.

2 *With frogs.*] The original word is Egyptian, and ſignifies toads, which were peculiar to this country.

3 *Shall bring forth,* &c.] In the Vulgate and Samaritan, Shall boil out; the Septuagint, Shall belch out; in the Arabic, Shall ſwarm out; and in the old Engliſh tranſlation, Shall ſcral with frogges.

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6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did ſo with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do ſacrifice unto the LORD.

9 And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee and thy houſes, *that* they may remain in the river only?

10 And he ſaid, To-morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know that *there is* none like unto the LORD our God.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the LORD becauſe of the frogs which he had brought againſt Pharaoh.

13 And the LORD did according to the word of Moſes; and the frogs died out of the houſes, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the LORD had ſaid.

16 ¶ And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

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17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice in man, and in beaſt; all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their enchantments to bring forth lice, but they could not: ſo there were lice upon man and upon beaſt.

19 Then the magicians ſaid unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had ſaid.

20 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh; lo, he cometh forth to the water; and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

21 Elſe, if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end thou mayeſt know that I *am* the LORD in the midſt of the earth.

23 And I will put a diviſion between my people and thy people: to morrow ſhall this ſign be.

24 And the LORD did ſo; and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants' houſes, and into all the land of Egypt: the land was corrupted by reaſon of the ſwarm *of flies*.

25 ¶ And

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6 *And the frogs came up*, &c.] As the banks of the Nile was the grand ſcene of their magical operations, in which blood and frogs made the principal part of the apparatus, ſo, by commanding the river to produce ſuch an infinite multitude of theſe creatures to annoy them, he adapted their chaſtiſement to the nature of their crimes; adapted it indeed with wonderful propriety; for frogs were not only the inſtruments of their abominations, but likewiſe the emblems of thoſe impure demons whom they invoked by their incantations.

7 *Brought up frogs*, &c.] We have already pointed out an advantage which the miracles of Moſes had over thoſe of the magicians, in the note on ver. 22. of the preceding chapter. It will not be amiſs to attend to an objection made againſt this miracle by infidels. It is known, ſay they, that the Nile, after its inundations, generally leaves a ſlime, which teems with an infinite multitude of frogs and other vermin: to aſſert, therefore, that the producing of frogs from a river which abounded with them, is ſo far from being miraculous, that it ſhould be eſteemed a natural and common event. In reply, we beg leave to obſerve, that miracles are of two ſorts; thoſe where the laws of nature are ſuſpended or reverſed; and thoſe which only give a new direction to its laws. As it would be impious to bring in natural cauſes to explain the firſt ſort, ſo totally to exclude thoſe cauſes in the latter would be ſuperſtitious. Miracles not being an oſtentatious, but a neceſſary inſtrument of God's moral government, we need not ſuppoſe he would create the frogs on this occaſion, but make uſe of thoſe which already lay ſtored up againſt the day of viſitation. By this means his wiſdom appears as conſpicuous as his power, when it is ſeen that the animals which had been of no detriment to the Egyptians before were turned into ſcourges, when their king became tyrannically cruel and impiouſly rebellious to his demands.

8 *Intreat the Lord, that he may take away*, &c.] The multitude of frogs was ſo great, that they waſted all that part of Egypt; the river ſwarmed with them to ſo great a degree, that all the water was polluted with them, they died and rotted in ſuch numbers. This inconvenience ſpread all over the land, and every domeſtic office was ſtopt by them; they were in their victuals and in their drink, and made their way in many places into their beds. Well might Pharaoh beg Moſes to intreat the Lord to take them away. Pharaoh called for Moſes, becauſe he ſaw that the magicians had only added to the plague, and could not leſſen it.

9 *Glory over me*, &c.] In Hebrew, Have this honour over me. This circumſtance is not only calculated to raiſe our admiration, but likewiſe to obviate every objection which the prejudices of the Egyptians might ſuggeſt; they were permitted to aſſign their own time when they would have the plague removed; whence they might plainly ſee, that Jehovah alone was the author both of their ſufferings and deliverances; and that no planetary aſpect was ſo favourable or malign, but that he could afflict or relieve them at what time ſoever he pleaſed.

10 *Because of the frogs*, &c.] In Hebrew, Concerning the word of the frogs. The Vulgate renders it, for the promiſe of the frogs; the Chaldee, for the affair of the frogs; the Samaritan, Arabic, and Syriac, ſupport our tranſlation.

15 *He hardened his heart*, &c.] This illuſtrates what has been offered on the ſubject of his obduracy, chap. iv. 21. and vii. 13. and vindicates the attributes of God.

17 *Smote the duſt of the earth, and it became lice*, &c.] The Vulgate, Septuagint, Chaldee, and Samaritan, tranſlate, Gnats. Our tranſlation is ſupported by Joſephus; and if we conſider how remarkably nice and cleanly the Egyptians are reported to have been, nothing could have ſhocked them more, nothing could have been more grievous than this plague. The earth was, under the name of Iſis, an object of their adoration. To convince them, therefore, that it does not afford its life-ſuſtaining productions, by an independent virtue of its own, but only in conſequence of a divine eſtabliſhment, God reverſed the nature of his productions. Before they were nouriſhed by what the earth produced, now they were devoured by it.

18 *And the magicians did ſo*, &c.] The ancient tranſlations render this ſo as to imply that they uſed the ſame viſible action to produce life; i. e. they ſtruck the duſt with the rod, or endeavoured likewiſe, but were unable to produce the miracle.

19 *The finger of God*, &c.] Some apply this expreſſion to the miracle, and then it ſignifies, that it was undoubtedly the operation of ſome deity, and conſequently above the powers of humanity or magic to imitate. Others apply it to the inability of the magicians to perform this miracle; and in that caſe it ſignifies, that they were reſtrained by ſome ſuperior power from being imitated.

21 *Swarms of flies*, &c.] The Hebrew word *hearob*, ſignifies A mixture; the Vulgate and Septuagint ſupport our tranſlation; the Septuagint tranſlate it, The dog-flies; the Syriac renders it, Gnats, which ſeems more conſiſtent with the context; and as this inſect, among others, was introduced by the Egyptian hieroglyphics into the muſter-roll of their religious ſymbols, this miracle ſhewed the natives that the gods worſhipped under thoſe ſymbols were not able to ſave, though they might be forced to afflict them.

22 *I will ſever in that day*] The Hebrew ſignifies, I will make a glorious diſtinction or ſeparation, &c. The Vulgate renders, I will make the land of Goſhen wonderful.

I am the Lord in the midſt of the earth.] This truth ſubverted the whole ſyſtem of the pagans, by laying open the ſecrets of their myſteries, exploding the doctrine of local tutelary deities, and aſſerting that there was but one God, who was no reſpecter of perſons; who was confirmed in his eſſence by place, unlimitted in the exerciſe of his power by diſtance, and, being every where preſent, was every where the only object of adoration.

23 *Put a diviſion*, &c.] In Hebrew, A redemption; which is ſupported by the Samaritan and Chaldee. The Arabic renders, I will procure liberty to my people from what ſhall happen unto thy people, &c.

24 *And the Lord did ſo*] The Samaritan repreſents Moſes and Aaron as going to Pharaoh, and repeating before him the ſpeech which God had made to them in the preceding verſes, which this tranſlation inſerts at length; and it muſt be confeſſed, that the initial words of this verſe, "And the Lord did ſo," muſt naturally follow the viſitation of God's ſpeech by Moſes before Pharaoh, than the ſpeech of God to Moſes, as in the Hebrew text.

The land was corrupted, &c.] In Hebrew, Was deſtroyed; the Septuagint may be rendered, Was laid waſte.

26 *We*

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Before CHRIST 1491. 25 ¶ And Pharaoh called for Moſes and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the LORD our God: lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

27 We will go three days' journey into the wilderneſs, and ſacrifice to the LORD our God, as he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the LORD your God in the wilderneſs; only ye ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the LORD that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to ſacrifice to the LORD.

30 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

GENERAL REFLECTIONS on Chap. VIII.

The great point that was intended by all theſe plagues that were brought upon Egypt, was, not only that Pharaoh, but that all the earth, might know that the God of Iſrael, the creator and poſſeſſor of heaven and earth, could do every thing; that all things were in his hand; that all the powers of nature, in whatever ſhape or being, were no more than laws of his eſtabliſhing, which he could ſuſpend or alter in whatſoever manner he pleaſed. And this is the God we profeſs to ſerve! What confidence and truſt ought we then to have in him! and what high conceptions ought we to entertain of him!

CHAP. IX.

1 The murrain of beaſts. 8 The plague of boils and blains. 13 The plague of hail is threatened, 22 and ſent. 27 Pharaoh ſueth to Moſes, but is ſtill hardened.

THEN the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill, Before CHRIST 1491.

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the LORD ſhall ſever between the cattle of Iſrael and the cattle of Egypt: and there ſhall nothing die of all *that is* the children's of Iſrael.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Iſrael died not one.

7 And Pharaoh ſent, and, behold, there was not one of the cattle of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD ſaid unto Moſes and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it toward the heaven in the ſight of Pharaoh.

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth *with* blains upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh; and Moſes ſprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beaſt.

11 And the magicians could not ſtand before Moſes becauſe of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had ſpoken unto Moſes.

13 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people; that thou mayeſt know that *there is* none like me in all the earth.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with the peſtilence: and thou ſhalt be cut off from the earth.

16 And

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26 *We ſhall ſacrifice the abomination of the Egyptians*, &c.] The Egyptians eſteemed it a profanation to ſacrifice any kind of cattle, except ſwine, bulls, clean calves, and geeſe; and heifers, rams, and goats, were held ſacred either in one province or another. According to this, the Iſraelites could not have avoided ſacrificing the abomination of the Egyptians, and with hatred and revenge they purſued ſuch imaginary impieties, is notorious to all that are acquainted with their hiſtory.

29 *And Moſes ſaid, Behold, I go out—and I will intreat the Lord*] Theſe plagues were ſent for his reformation, not for his deſtruction; therefore he is not more ready to deſire, than Moſes is to intreat, and the Lord to grant, the total removal thereof.

To morrow, &c.] He is ſuffered to be a while under the ſmart of the rod, that he might be truly humbled.

There remained not one.] The frogs remained in heaps and ſtank, ver. 14. But theſe flies were all ſwept away, perhaps by a mighty wind, either into the ſea, or into the deſerts of Lybia.

COMMENTARY AND NOTES ON CHAP. IX.

3 *The hand of the Lord is upon*, &c.] This threat is expreſſed in the preſent tenſe in the original, to ſhew the certainty and ſuddenneſs of this calamity.

4 *There ſhall nothing die—that is the children of Iſrael's.*] To convince the Egyptians, that the God who wrought theſe miracles among them was the God of Iſrael, he made a viſible diſtinction between the two nations. From whence they might eaſily draw this concluſion, that the Lord was as gracious to the faithful and obedient, as he was terrible to the rebellious and ungodly.

5 Between this and the fixth verſe, the Samaritan introduces Moſes as having acceſs to Pharaoh, and repeating the charges and ſpeech which God commands him to deliver in the preceding verſes.

To morrow the Lord ſhall do this, &c.] Theſe miraculous judgements came upon them by progreſſive advances; and proper intervals of reſpite were allowed them to conſider and reflect upon what had been done; that, ſeeing, by their puniſhment, wherein they had offended, they might return from their wickedneſs, and believe in the Lord.

6 *All the cattle*, &c.] All thoſe that were in the field, as appears from ver. 19. The deities of the Egyptians were, during the moſt early ages deſcribed by hieroglyphics, in which beaſts, birds, plants, reptiles, and every ſpecies of the animal or vegetable creation, were uſed as ſymbols, or characters of their deities. The living animals, expreſſed in hieroglyphic characters, were in proceſs of time deemed ſacred on account of this circumſtance, though not worſhipped till after the time of Moſes; the ſubjecting therefore the living animals to this peſtilence (whoſe pictures, in ſymbolic hieroglyphics, denoted the peculiar deities of the Egyptians) was, in effect, oppoſing and warring againſt the deities themſelves.

9 *Shall be a boil breaking forth*, &c.] Vulcan, or the element of fire, was a peculiar deity of the Egyptians, which was borrowed from the Greeks; and this plague which proceeded from the hot aſhes, or aſhes of the furnace, was wrought in oppoſition to this deity, and to convince the Egyptians of the vanity of confiding either in his aid or protection.

11 *Could not ſtand before Moſes*, &c.] They had been able to contend with him hitherto; but his ſuperiority over them was now ſo manifeſt, by their being afflicted with the boil, as well as the reſt of the Egyptians, that they were not only obliged to acknowledge his pre-eminence, but were aſhamed to appear in his ſight, or come into Pharaoh's preſence, though they waited on his perſon.

15 *I will—ſmite thee and thy people*, &c.] The Hebrew ſignifies, Now I have, or had ſtretched out my hand, and thou hadſt been cut off. And in this ſenſe ſome interpreters have rendered the words, to evade what they think a contradiction, which is, that Pharaoh and his people were not deſtroyed with the peſtilence. According to them, this verſe ſhould be connected with the following, thus: I had ſtretched out my hand to deſtroy thee and thy people by the (late) peſtilence, and thou ſhouldſt have been cut off from the earth; but, indeed, for this very cauſe I have preſerved thee, to ſhew in thee, my power, &c.

16 *For*

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16 And in very deed for this *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt ſince the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou haſt in the field; *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

20 He that feared the word of the LORD among the ſervants of Pharaoh made his ſervants and his cattle flee into the houſes:

21 And he that regarded not the word of the LORD left his ſervants and his cattle in the field.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field, throughout all the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven: and the LORD ſent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt all that *was* in the field, both man and beaſt; and the hail ſmote every herb of the field, and brake every tree of the field.

26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, As ſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD; *and* the thunder ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know how that the earth *is* the LORD's.

30 But as for thee and thy ſervants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* boiled. Before CHRIST 1491.

32 But the wheat and the rye were not ſmitten: for they were not grown up.

33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw that the rain and the hail and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the LORD had ſpoken by Moſes.

GENERAL REFLECTIONS on Chap. IX.

In this chapter it ſhould be noticed, that God, and Moſes (who acts under his authority) appoint a ſet or particular time both for bringing on the plagues and removing them, and this too at as ſhort a diſtance as the nature of an appointment would admit; and once we find it left to Pharaoh himſelf to fix it; which was done, that the Egyptians, who were poſſeſſed with highly ſuperſtitious notions of the influences of the heavenly bodies at particular times, ſhould not think that Moſes took advantage of his knowledge of theſe times to work all the wonders that he did.

CHAP. X.

1 *God threateneth to ſend locuſts.* 7 *Pharaoh at the inſtance of his ſervants is inclined to let the Iſraelites go, but at length refuſeth.* 12 *The plague of locuſts.* 16 *Pharaoh again ſueth to Moſes, getteth them removed, and is hardened.* 21 *The plague of darkneſs.* 24 *Pharaoh ſueth again to Moſes,* 27 *but ſtill is hardened.*

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants, that I might ſhew theſe my ſigns before him:

2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſon's ſon, what things I have wrought in Egypt, and my ſigns which I have done among them; that ye may know how that I *am* the LORD.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? let my people go, that they may ſerve me.

4 Elſe, if thou refuſe to let my people go, behold, to morrow will I bring the locuſts into thy coaſts.

5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field:

6 And

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16 *For this cauſe have I raiſed thee up.* &c.] In Hebrew, I have made thee to ſtand. The word *hagmamad* ſignifies not to raiſe into being, but to preſerve, eſtabliſh, or reſtore, as 1 *Kings* xv. 4. *Prov.* xxix. 4.

18 *I will cauſe it to rain a very grievous hail,* &c.] The air was one of their chief divinities. And to convince them that the ſalubrity of their climate, the healthineſs of their conſtitutions, the exuberance, growth, and maturity of their vegetable productions, did not, as they imagined, proceed immediately, independently, and ſolely from this element; the Lord ſtrengthened the air to reprove their error, and cauſed it to produce ſuch dreadful ſtorms of hail, thunder, and lightning, as had never been known ſince the foundation of Egypt; whereby the greateſt part of the herbage and fruit was blaſted and deſtroyed.

20 *He that feared,* &c.] Which conduct of Pharaoh's ſervants muſt have been in conſequence of the delivery of the preceding meſſage, though that delivery is not recorded in the Hebrew, as it is in the Samaritan. Hence we may infer, that if theſe ſpeeches were originally expreſſed twice, as ſeems probable from the irregularity of the Hebrew, we muſt conclude, that the repetitions, now regularly obtaining in the Samaritan, were deſignedly omitted in the Hebrew for brevity; and they were omitted very early, as they are expreſſed only once in the Septuagint, and other tranſlations.

32 *The wheat.*] The Egyptians were averſe to eating wheat; this word ſhould therefore be tranſlated *rea*, or "ſpelt," which was then in frequent uſe; and, as modern travellers inform us, in uſe at preſent.

Not grown up.] In Hebrew, Hidden, or dark. Though ſome commentators interpret it in the ſame ſenſe as our tranſlators, yet Bochart judiciouſly obſerves, that it ſignifies, they were not yet aſed.

COMMENTARY AND NOTES ON CHAP. X.

1 *For I have hardened,* &c.] The Hebrew particle *chi*, rendered "for," may be tranſlated, Though, and the ſenſe will then be, Though all my judgments have hitherto had no other effect upon him, than to render him more reſolute, more obdurate, and more pertinacious.

2 *That thou mayeſt tell in the ears of thy ſon,* &c.] Though the immediate object of the miracles wrought in Egypt, was, the deliverance of the Iſraelites, yet they had no other collateral and future ones; they were intended to give the neighbouring nations a conſpicuous, and the Egyptians an ocular demonſtration, that the doctrine of local, tutelary deities, was inconſiſtent with the divine majeſty, and that the ſuppoſed tutelar god of the Hebrews was likewiſe the God of all the earth; they were intended as a barrier to idolatry for the future, and were ordered to be tranſmitted by the Iſraelites to their lateſt poſterity, as the beſt expedient to counteract the ſtrong attachment they had to incorporate the idolatrous rites of other nations with thoſe of the worſhip of the true God, and to prevent their adopting the ſuperſtitions of Egypt, which were the more dangerous, as they were the moſt venerable, and the foundation of all others.

3 *And Moſes and Aaron came—and ſaid,* &c.] The Samaritan copy continues the meſſage of God till the ſixth verſe, without any interruption; and, inſtead of the firſt words of this verſe, reads, And ye ſhall ſay unto Pharaoh, Thus ſaith the Lord God of the Hebrews, &c.

4, 5 *I will bring the locuſts—and they ſhall cover,* &c.] The poſſibility of ſuch an event is ſtrongly aſſerted; for in Scythia they are brought thither by the north-eaſt wind in ſuch numbers, that they form a vaſt cloud, ſometimes fifteen or eighteen miles long and about ten or twelve broad; which obſcures the light of the ſun, and produces a ſudden darkneſs amidſt the brighteſt day.

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Before CHRIST 1491. 6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy father's fathers have ſeen, ſince the day that they were upon the earth unto this day. And he turned himſelf, and went out from Pharaoh.

7 ¶ And Pharaoh's ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? let the men go, that they may ſerve the LORD their God: knoweſt thou not yet that Egypt is deſtroyed?

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the LORD your God: *but* who *are* they that ſhall go?

9 And Moſes ſaid, We will go with our young and with our old, with our ſons and with our daughters, with our flocks and with our herds will we go; for we *muſt hold* a feaſt unto the LORD.

10 And he ſaid unto them, Let the LORD be ſo with you, as I will let you go and your little ones: look *to it*; for evil *is* before you.

11 Not ſo: go now ye *that are* men, and ſerve the LORD; for that ye did deſire. And they were driven out from Pharaoh's preſence.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the LORD brought an eaſt wind upon the land all that day, and all *that* night; *and* when it was morning, the eaſt wind brought the locuſts.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the LORD your God, and againſt you.

17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt wind, which took away the locuſts, and caſt them into the Red ſea; there remained not one locuſt in all the coaſts of Egypt. Before CHRIST 1491.

20 But the LORD hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs *which* may be felt.

22 And Moſes ſtretched forth his hand toward heaven; and there was a thick darkneſs in all the land of Egypt three days.

23 They ſaw not one another, neither roſe any from his place for three days: but all the children of Iſrael had light in their dwellings.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD; only let your flocks and your herds be ſtayed: let your little ones alſo go with you.

25 And Moſes ſaid, Thou muſt give us alſo ſacrifices and burnt offerings, that we may ſacrifice unto the LORD our God.

26 Our cattle alſo ſhall go with us; there ſhall not an hoof be left behind; for thereof muſt we take to ſerve the LORD our God; and we know not with what we muſt ſerve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face no more; for in *that* day thou ſeeſt my face thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.

GENERAL REFLECTIONS on Chap. X.

Let us with holy care obſerve, that God intends the judgments which he executeth as ſtanding memorials of his ſupreme power and authority over all creatures, and of his victorious power over the kingdom of Satan, in reſtraining the malice and chaſtiſing the inſolence of his and his people's enemies: that there is nothing, for which God more readily quarrels with men, than for their pride: that whole nations are often ruined, through the pride and obſtinacy of their governors: that when Satan hath got ſinners to the brink of ruin, he exerts all his might in puſhing them down headlong: that the early engagement of children in the ſervice of God is exceedingly contrary to the inclination and intereſts of the devil and his agents: that proud contemners of God's meſſengers will be obliged to ſtoop to them at laſt: that profeſſions of repentance, extorted by puniſhment, are but hypocritical, and quickly iſſue in more obſtinate relapſes into wickedneſs: that ſuch as baffle manifold convictions, may expect to be given up to ſuch hardneſs of heart, that nothing, however alarming, will impreſs their conſcience: that the effectual fervent prayer of a righteous man availeth much: it often, for a time, diverts the juſt vengeance of God from his inſolent enemies: that the wicked need not haſten the godly from among them; for if once a full ſeparation be made, the former will be inexpreſſibly miſerable.

CHAP.

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6 Between the words, "unto this day, and he turned himſelf," the Samaritan repreſents Moſes as going to Pharaoh, and delivering the ſpeech included in the 3d, 4th, and 5th verſes of this chapter.

8 *Who are they that ſhall go?*] In Hebrew, Who and who are going? which the Septuagint, Chaldee, Samaritan, Syriac, and Arabic, have preſerved in their tranſlations.

9 *And Moſes ſaid, We will go with our young, and with our old, &c.*] The reaſon why all were to go, was, becauſe they were to hold a feaſt unto the Lord; and in theſe ſolemnities the whole body of the nation, men, women, and children, aſſiſted.

10 *Let the Lord be ſo with you, as I will let you go*] Though ſome imagine this to be an ironical expreſſion, yet it ſeems rather to be a ſtrong denial, expreſſed in the form of an imprecation.

Look to it, for evil, &c.] This ſentence may imply, that Pharaoh perceived the injury they intended him in withdrawing from his kingdom, or that he threatened them with ſome puniſhment in caſe they quitted it.

13 *The eaſt wind brought the locuſts.*] The word *kedim* is rendered, the "ſouth-wind," by the Septuagint; but it ſhould be obſerved, that the Greeks divided the heavens into two parts, the north and the ſouth; the former of which included the north and weſt, and the latter the ſouth and eaſt; according to this rule, it was the ſouth-wind, properly ſo called, which brought the locuſts into Egypt, from Ethiopia, where they abound more than in any country. The winds were worſhipped by the Egyptians; and the making uſe of them as inſtruments of their puniſhment, ſhewed at once the vanity of their ſuperſtition, and the wiſdom of the God of the univerſe.

15 *The face of the whole earth, &c.*] Some Jewiſh commentators imagine, that the ſwarm of locuſts intercepted the light of the ſun; which agrees with the next ſentence, "ſo that the land was darkened."

16 *Called for Moſes, &c.*] In Hebrew, Pharaoh haſtened to call; which is preſerved in all the oriental tranſlations, and conveys the idea of his impatience and celerity.

17 *Take away from me this death, &c.*] This is a ſtrong expreſſion; it is preſerved in all the antient tranſlations; and as the locuſts ranged the fields, killed the vegetables, and deſtroyed the neceſſary ſupport of life, it will be found to have been no leſs true than it is ſtrong.

19 *A mighty ſtrong weſt wind.*] In the Hebrew, A wind of the ſea.

And caſt them into the Red ſea, &c.] This ſentence in the Hebrew conveys the idea of ſuch a removal of them, that it ſhould not be in their power to return.

22 *And there was a thick darkneſs, &c.*] The ſun, moon, and ſtars, were the ſupreme objects of their adorations; the firſt religious adoration paid by the creature was the worſhip of the heavenly bodies. They were the only deities that were worſhipped by the firſt inhabitants of the earth, and this ſpecies of idolatry was the firſt every where alſo, as well as in Egypt. But that it was ſo there, we have good internal evidence, from a circumſtance in their hieroglyphics, the moſt antient method of recording knowledge, where a ſtar denoted or expreſſed the idea of the deity. Jehovah, to demonſtrate his ſuperiority over theſe exalted parts of nature, ſuſpended their lights and emanations, and covered all the land of Egypt with thick darkneſs for three days.

23 *Neither roſe any from his place, &c.*] The Septuagint render, Neither aroſe any from his bed.

25 *Thou muſt give us alſo ſacrifices, &c.*] In Hebrew, and thou ſhalt give in our hands ſacrifices, &c. They were not only to ſacrifice, but likewiſe to hold a feaſt, at which both ſacrifices and burnt-offerings were requiſite.

29 *I will ſee thy face again no more.*] Though the next chapter repreſents Moſes as making the denunciation of the death of the firſt-born

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CHAP. XI.

1 *God's message to the Israelites to borrow jewels of their neighbours.* 4 *Moses threateneth Pharaoh with the death of the firstborn.* 9 *Pharaoh is still hardened.*

Before CHRIST 1491. AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

9 ¶ And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. Before CHRIST 1491.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

GENERAL REFLECTIONS on Chap. XI.

Here are two remarks to be made for our instruction: 1st, That God having commanded the Israelites to carry away with them the gold and silver of the Egyptians, they did it justly, because they did it by the order of God, who is the absolute master of all things in the world, and bestows them upon whom he pleases. 2dly, It is of importance to observe, that the hardness of Pharaoh ought to be attributed to nothing but his own desperate wickedness; and though it be often said in this history, that God hardened Pharaoh's heart, it must not be understood as if God was the author of his obstinacy. God permits, indeed, sinners to harden themselves, and to have opportunities of establishing themselves in their wickedness; yet their destruction proceeds only from themselves, and not from God; who, far from being the cause of it, does all that is necessary to keep them from falling into it.

CHAP. XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 15 *The days of unleavened bread.* 21 *Moses giveth directions to keep the passover.* 29 *The first born are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.* 40 *The time of the Israelites' sojourning in Egypt.* 43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak

born after this promise; yet it may be reconciled with truth, if we allow that the legislator intended to take his leave in the manner he expressed: but God immediately inspiring him with the speech related in the next chapter, he delivered it to Pharaoh before he quitted his palace.

COMMENTARY AND NOTES ON CHAP. XI.

1 *And the Lord said unto Moses*] Or, had said unto Moses. The attentive reader will observe, that the fourth verse of this chapter immediately connects with the end of the preceding, and is a continuation of Moses's conference with Pharaoh; for he himself tells us, chap. x. 29. that he would see Pharaoh's face no more; and true it is said, ver. 8. "he went out from Pharaoh in a great anger," therefore the connection will be plain, if we include the three first verses of this chapter in a parenthesis, and make the words "the Lord said" refer to some time past, "the Lord had said," chap. iii. 20, 21, 22, and iv. 22.

He shall surely thrust, &c.] In Hebrew, Thrusting out, i. e. he shall urge you earnestly and hastily to be gone, chap xii. 31, 33.

2 *Let every man borrow of his neighbour*] The Hebrew word *saal*, as we have observed before, signifies not to borrow, but to ask, to beg, or to pray for, as appears from *Psalm* xxi. 4. cxxii. 6. and *Prov.* xx. 4.

Jewels of silver, &c.] In Hebrew, Vessels of silver. The original word *cheli* signifies "vessels;" and the rendering it so is far better than jewels, since a silver jewel, or a golden jewel, is not so intelligible as a silver and golden vessel or thing in general. It is probable that the chargers, bowls, or spoons of silver and gold, mentioned *Numb.* vii. were the very vessels given by the Egyptians.

3 *And the Lord gave the people*, &c.] This verse in the Hebrew text containing no part of any speech, and being purely the narration of the historian, we totally lose sight of Pharaoh. The interview is intirely at an end, and we wonder to read in the verse following, "And Moses said, Thus saith," &c. when it is not obvious to whom he can be addressing himself. Besides this, a great impropriety and anachronism is introduced; for the time when God actually gave the people this favour, was not before Moses had declared to Pharaoh the destruction of the firstborn, but after that this judgment had been executed; and therefore we find the history of this matter regularly given in chap. xii. 36. The Samaritan, which reads this verse, And I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask; represents the verse as a continuation of God's speech to Moses, gives consistency to the chapter, and preserves the unity of the interview.

4 The Samaritan continues the speech till ver. 7. in the person of God, thus: "About midnight I will go forth into the midst of the land of Egypt, &c." And after premising the character of Moses, and insinuating that he was held in great esteem and veneration both by Pharaoh and his great officers, as well as by the inferior class of Egyptians; the Samaritan opens Moses's speech in the fourth, in the following manner, And Moses said unto Pharaoh, Thus saith the Lord, Israel is my son, my firstborn; and I said unto thee, Let my son go, that he may serve me: but thou hast refused to let him go: behold, therefore, Jehovah slayeth thy son, thy firstborn. After which, it proceeds in repeating the general message contained in the following verses: Thus, saith the Lord, &c. If we look back to chap. iv. 21, 22, 23. we shall find, that as Moses was in the way to Egypt, to demand the dismission of his brethren, God commanded him, that when he had done all the wonders before Pharaoh, and to no purpose, then he should say unto Pharaoh, "Israel is my son," &c. This then being expressly in the original commission of Moses, we find it not in the speech of Moses in this chapter.

I will go out, &c.] In the Chaldee, I will appear; in the Arabic, I will make my angel walk through the land of Egypt.

5 *All the firstborn*, &c.] The death of every firstborn of the Egyptians carried so lively a resemblance, and bore so natural a relation to their sin in destroying every male of the Israelites, that they must needs perceive it was inflicted as a punishment for that very cruelty; and consequently must conclude, that the God of Israel took particular cognizance of human transactions, and sooner or later, rewarded every man according to his works.

8 *All the people that follow thee*] In Hebrew, All the people that is at thy feet; in the Vulgate, All the people that is subject unto thee; in the Septuagint, All the people, whom thou leadest away; in the Chaldee, All the people that is with thee; in the Samaritan, All the people that is behind thy feet. The Syriac and Arabic confirm the Chaldee.

He went out from Pharaoh in a great anger.] In Hebrew, In anger of fury; in the Samaritan text, With ardour, or burning of anger; but in the Samaritan version, With vehemence of anger; which is confirmed by the Arabic. Some contend, that it should be rendered, He went out from Pharaoh, who was in great anger.

COMMENTARY AND NOTES ON CHAP. XII.

1 *And the Lord spake unto Moses*, &c.] This passage may be in the preter tense, And the Lord spoke; for it appears from ver. 3. and 6. that Moses had this revelation before the tenth day, on which most interpreters think the three days darkness began; and the subject of this chapter was postponed, to prevent the breaking the series of wonders wrought by Moses.

2 *This month shall be unto you the beginning of months*, &c.] Their year commenced about the autumnal equinox; but to commemorate their happy deliverance from Egypt, was to commence from this month, which they called *Abib*, "an ear of corn," because the corn was then eared in that country, and it answers nearly to our March. It should likewise be observed, that this month is the first

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3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts, and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 ¶ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. Before CHRIST 1491.

18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and

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of the sacred, not of the civil year. It was at this time that our Lord suffered for our redemption: and there is a tradition among the Jews, that as they were redeemed from Egypt on the fifteenth day of Nisan, so they should on the same day be redeemed by the Messiah.

3 *In the tenth day of this month*] This interval was allowed them to procure themselves as many lambs as were necessary; but in future ages they did not begin their preparation till the thirteenth, or the day before the passover. Though this circumstance be peculiar to the passover in Egypt, yet it justly represents our Saviour's triumphant entry into Jerusalem, on the 10th day of this month, *John* xii. 1, 12.

They shall take to every man a lamb] The Hebrew signifies likewise a kid.

A lamb for an house] The Hebrew word *beth*, rendered "a house," signifies a whole people, as the house of Israel; and sometimes a tribe, as the house of Levi. But in this place it denotes those who lived under one master, or head of a family.

4 *If the household be too little*, &c.] The rabbinical authors inform us, that these were no less than ten, nor more than twenty persons to one lamb.

5 *Your lamb shall be without blemish, a male of the first year*, &c.] The lamb was to be without blemish, or perfect, as the Hebrew signifies, to represent that moral purity without which no act of worship can be acceptable to God.

7 *They shall take of the blood, and strike it*, &c.] They were not to stain the threshold with blood, because it was always considered as profane to tread on the blood.

8 *Unleavened bread*] Pure, unmixed, incorrupted, leaven being a kind of corruption. The use of unleavened bread might be enjoined to remind them of sincerity; though others think it was ordered to commemorate their hasty deliverance, which did not allow them time to leaven it.

With bitter herbs, &c.] To remind them of their Egyptian bondage, which made their lives bitter to them.

9 *Eat not of it raw*, &c.] Left any of the blood remain in it; but thoroughly roasted, that so it might be wholly eaten up.

11 *Shall ye eat it, with your loins girded, your shoes on your feet*] You shall eat in a travelling posture, that you may be ready to set out on your journey at a moment's warning.

It is the Lord's passover.] A sacrifice in remembrance of Jehovah's passing over, or sparing the Israelites, when he smote the Egyptians.

12 *Against all the gods of Egypt I will execute judgment*, &c.] The idol gods, which the Egyptians worshipped; which seem to be alluded to, *Isaiah* xix. 1. and *Jer.* xliii. 13.

16 *An holy convocation*, &c.] A solemn festival, when the people were assembled by the sound of trumpets, to offer sacrifices, and perform other duties of religion.

18 *At even*, &c.] The Jewish feasts begin at even.

19 *Whether he be a stranger*, &c.] That is, a person of another nation who had embraced the Jewish religion; for no other strangers were admitted to this feast.

21 *Kill the passover*] That is, kill the paschal lamb.

23 *When he seeth the blood*, &c.] The whole sacrifice was a type of the Messiah, who took the human nature upon him, and shed his precious blood to wash away the sins of the world.

29 *All the firstborn of cattle.*] That is, the best, the prime of their cattle. The Egyptians lived promiscuously with their cattle, so that the angel smote at the same time both them and those animals they considered as sacred.

32 *Bless*

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Before CHRIST 1491. and said, Rise up, *and* get you forth from among my people, both thee and the children of Israel; and go, serve the Lord, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies. Before CHRIST 1491.

GENERAL REFLECTIONS on Chap. XII.

We may learn from this history, how God subdued the fierceness of Pharaoh, and constrained him to let the children of Israel go; and how that people went out of Egypt in full liberty, and with great riches. This memorable event proves clearly the love of God to his people, and the faithful performance of his promises; we see likewise his pleasure, that the memory of so wonderful a deliverance should be preserved by means of the passover; and thereby we ought to learn to remember God's favours towards us, and all his wonderful works; but especially what Jesus Christ has done to save us; and to return him for ever those thanks which are due to him.

CHAP. XIII.

1 *The firstborn are sanctified to God.* 3 *The memorial of the deliverance from Egyptian bondage commanded to be observed yearly.* 11 *The firstlings of man and beast are set apart to God.* 17 *The Israelites carry Joseph's bones with them out of Egypt.* 20 *They come to Etham, God guided them by a pillar of a cloud, and of fire.*

AND the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD all that opened the matrix, and every firstling that cometh of a beast which thou hast; the male *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 And

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32 *Bless me also.*] That is, to pray to Jehovah, that I and my people may be delivered from this terrible pestilence.

37 *Succoth.*] Booths, from the tents they erected for their cattle. There was another place of the same name in the land of Canaan, *Gen.* xxxiii. 17, &c.

Six hundred thousand on foot, &c.] i. e. Persons fit to bear arms; twenty years old and upwards. But this was not above one-third of the whole number of people that went up out of Egypt. A surprising increase in little more than two hundred years, from seventy persons only!

38 *A mixed multitude went up also with them,* &c.] Egyptians who had embraced the religion of the Hebrews.

41 *The hosts of the Lord,* &c.] They are termed "the hosts of the Lord," because he led them by a pillar of a cloud by day, and a pillar of fire by night, during their whole route through the wilderness. From the word "hosts" we learn, that they went out of Egypt in good order, like troops marching to meet the enemy.

46 *Neither shall ye break a bone thereof.*] This type was particularly fulfilled in Christ the great Redeemer of mankind.

48 *No uncircumcised person shall eat thereof.*] Many Israelites who had neglected this rite in Egypt, were now circumcised, that they might keep the passover.

COMMENTARY AND NOTES on CHAP. XIII.

2 *Sanctify unto me all the firstborn.*] Let them be accounted sacred, to put them in mind of the tender mercy of the Almighty in sparing their firstborn, when those of the Egyptians were destroyed.

Both of man and of beast: it is mine.] This was afterwards revoked, the Levites being chosen to officiate in their stead.

8 *Thou shalt shew thy son in that day,* &c.] Moses commands the Israelites to inform their children, when they were settled in Canaan, of the true intent of the passover, that they might offer thanksgivings to God, who had so miraculously delivered the people from the slavish bondage of the Egyptians.

13 *Thou shalt break his neck,* &c.] Or cut off his neck; it was to die one way or other, and not to be employed in common use.

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Before CHRIST 1491.

14 And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

GENERAL REFLECTIONS on Chap. XIII.

God's command to the people of Israel, to celebrate the passover every year, and to consecrate to him the firstborn, should teach us to remember the favour that he bestows upon us; and to testify our acknowledgments, by devoting to him our persons, and all that we have most valuable. This history teaches us in particular, that the remembrance of the deliverance wrought for us by Jesus Christ our Lord, ought never to slip out of our minds; but should be perpetually celebrated in the church by the means of the holy supper, which was instituted with that design by Jesus Christ himself. The wonderful manner in which God led the Israelites into the desert, after their departure from Egypt, in pillars of cloud and fire, makes us see his power, wisdom, and goodness; and affords likewise an instance of the care he has of his children, and the protection wherewith he shields them.

CHAP. XIV.

1 God instructeth the Israelites in their journey. 5 Pharaoh pursuing after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red sea. 23 The Egyptians go in after them, 26 and are drowned.

Before CHRIST 1491.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

6 But

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17 *God led them not through the way of the land of the Philistines, although that was near*, &c.] The distance from Egypt to Canaan, through the land of the Philistines, was a journey only of a few days. But the Israelites were no strangers to the fierce temper of the Philistines; and as the slavery they had endured in Egypt must have broken their spirits, and rendered them unfit for war, therefore God was pleased to lead them a very different way through the desert.

18 *God let the people about*, &c.] The pillar of fire went before them, and conducted them in the way through the wilderness, which was not the direct way to Canaan.

20 *Encamped in Etham, in the edge of the wilderness.*] Etham lay on the border of the wilderness of Shur, next to Egypt.

21 *The Lord went before*] i. e. The Shechinah, or divine presence, &c.

In a pillar] The original word signifies more generally strength and stability, or a fixed posture; so that in this sense the word pillar will not so much denote the form and dimensions of the cloud, as the stationary attendance of it to lead them in the way. It is called a pillar, because it extended from the earth to the clouds, and assumed the appearance of a stately column. Its principal use was, to direct the Israelites in the way; but it also defended them from the piercing rays of the sun, which in these hot countries are very troublesome.

By night in a pillar of fire, &c.] That they might travel by night as well as by day. These appearances continued till the death of Moses, when the Israelites passed over Jordan, and were directed in their march by the ark of the covenant.

COMMENTARY AND NOTES ON CHAP. XIV.

2 *Speak unto the children of Israel, that they turn*] Their intention at first was, to have entered the wilderness from Etham, but they are now directed to turn to the right, and keep along the west side of the Red sea.

Before Pi-hahiroth] This seems to have been the name of a narrow passage, between the mountains on the west side of the Red sea; the word *pi*, in the Hebrew, signifying A month: it lay about sixteen miles from Etham.

Between Migdol and the sea, &c.] The word *Migdol* signifies A castle, and was probably a fortress raised on one of the mountains of Pi-hahiroth. This place was situated on the western shore of the Red sea.

3 *Pharaoh will say of the children of Israel, they are entangled in the land*] He will be persuaded that you are hemmed in by rocks on one side, and by the sea on the other.

The wilderness hath shut them in.] By the word "wilderness" must be understood wild rugged mountains; for the children of Israel were now near the shore of the Red sea, among mountains almost impassable, especially to a numerous army.

4 *And I will harden Pharaoh's heart*, &c.] The situation of the Israelites, now inclosed between impassable rocks and mountains on one side, and the sea on the other, will render Pharaoh so hardy and desperate as to attempt to follow, and, by force, bring them back to his Egyptian bondage.

9 *All the horses and chariots of Pharaoh, and his horsemen*, &c.] The army of the Egyptians consisted solely of chariots and horsemen; for they were in haste to overtake them.

15 *Wherefore criest thou unto me?* &c.] This passage contains an excellent moral lesson, namely, that it is not by inactive invocations of God that we are to expect relief from heaven in our exigencies; but by joining with prayer to God our most active and prudent endeavours: to neglect to use the natural means that are in our power,

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16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry *ground* through the midſt of the ſea.

17 And I, behold, I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 And the Egyptians ſhall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 ¶ And the angel of God, which went before the camp of Iſrael, removed and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them:

20 And it came between the camp of the Egyptians and the camp of Iſrael; and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night.

21 ¶ And Moſes ſtretched out his hand over the ſea; and the LORD cauſed the ſea to go *back* by a ſtrong eaſt wind all that night, and made the ſea dry *land*, and the waters were divided.

22 And the children of Iſrael went into the midſt of the ſea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them to the midſt of the ſea, *even* all Pharaoh's horſes, his chariots, and his horſemen.

24 And it came to paſs, that in the morning watch the LORD looked unto the hoſt of the Egyptians through the pillar of fire and of the cloud, and troubled the hoſt of the Egyptians.

25 And took off their chariot wheels, that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the LORD fighteth for them againſt the Egyptians.

26 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared; and the Egyptians fled againſt it; and the LORD overthrew the Egyptians in the midſt of the ſea.

28 And the waters returned, and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them; there remained not ſo much as one of them.

29 But the children of Iſrael walked upon dry *land* in the midſt of the ſea; and the waters *were* a wall unto them on their right hand, and on their left. Before CHRIST 1491.

30 Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians; and Iſrael ſaw the Egyptians dead upon the ſea ſhore.

31 And Iſrael ſaw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his ſervant Moſes.

GENERAL REFLECTIONS on Chap. XIV.

This chapter repreſents to us the blindneſs and ſtubbornneſs of the king of Egypt, who, after all the plagues wherewith God had ſmitten him, obſtinately purſued the people of Iſrael; the wonderful deliverance that God wrought for that people, in making them paſs on foot through the Red ſea; and the total deſtruction of Pharaoh, who periſhed in the waters of the ſaid ſea. In this hiſtory we are to obſerve very attentively on one ſide what obſtinate ſinners are capable of; and with what blindneſs and fury they haſten to their ruin; on the other hand, the mighty power that God diſplays for the deliverance of his children, and the deſtruction of his enemies.

CHAP. XV.

1 *Moſes' ſong.* 20 *Miriam and the women join in it.* 22 *The people want water.* 23 *The waters at Marah are bitter; a tree ſweeteneth them.* 27 *They remove to Elim.*

THEN ſang Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying, I will ſing unto the LORD, for he hath triumphed gloriouſly: the horſe and his rider hath he thrown into the ſea.

2 The LORD *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath daſhed to pieces the enemy.

7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered

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and truſt intirely to vows and prayers, is only to tempt providence, and increaſe the evil.

17 *I will harden the hearts of the Egyptians, and they ſhall follow them*] Of all the infatuation that ever poſſeſſed the Egyptians, this was the ſtrongeſt, that they ſhould venture to purſue the Iſraelites, when they ſaw, or might have ſeen, the ſea opening her boſom to give them a paſſage; an evident proof that they were under the protection of the God of nature, whoſe voice that unruly element was thus miraculouſly made to obey.

I will get me honour, &c.] My power and my juſtice ſhall be magnified and rendered more conſpicuous in the eyes of the world, by means of their miraculous deſtruction.

21 *And the Lord cauſed the ſea to go back*, &c.] The Pſalmiſt gives us a moſt beautiful deſcription of this miracle, by repreſenting the waters ſtruck with amazement at the ſight of God, and ſtarting back in awe of his majeſty: "The waters ſaw thee, O God, the waters ſaw thee, they were afraid: the depths alſo were troubled," *Pſalm* lxxvii. 16.

24 *The Lord looked upon the hoſt of the Egyptians*] He looked upon them in anger, he viewed them with the marks of his diſpleaſure, by confounding and baffling their meaſures.

Through the pillar of fire, and of the cloud] The cloudy part of the pillar had been towards the Egyptians; but it ſeems probable to imagine, that the other ſide was now turned towards them, and confounded them with its amazing brightneſs.

And troubled the hoſt of the Egyptians.] This was done either by the glorious ſplendor iſſuing from the pillar of the cloud flaſhing in their faces; or, by a dreadful tempeſt, with thunder and hail-ſtones ſhot from the cloud, which put them into the greateſt diſorder: compare *Pſalm* lxxvii. 17. "The clouds poured out water; the ſkies ſent out a ſound; the voice of thy thunder was in the heaven; the lightnings lightened the world: the earth trembled and ſhook."

25 *And took off their chariot wheels*, &c.] Some of their wheels were broken by lightning and tempeſt.

27 *The ſea returned to his ſtrength*, &c.] This enormous maſs of waters, which had been ſuſpended by the power of God, had now full ſcope given to its impetuous rage.

31 *And the people feared the Lord*, &c.] This great miracle for ſome time filled their minds with awful ideas of God; but theſe were immediately defaced by the firſt preſſure of a difficulty; and this temporary fit of religion turned into infidelity towards God, and impatient murmurings againſt their leader.

COMMENTARY AND NOTES ON CHAP. XV.

1 *Then ſang Moſes*, &c.] This ſong is the moſt antient piece of poetry in the world: but in what kind of meaſure it is compoſed, is not eaſy to determine; nor is this of any great conſequence, ſince every competent judge muſt own, that it contains ſomething much more eſſential to poetry, elevation of ſentiment, and loftineſs of expreſſion; and is an inſtance of the true uſe to which poetry ought to be applied, namely, to ſing the praiſe of God, and his glorious works.

2 *The Lord is my ſtrength and ſong, and he is become my ſalvation*] The Lord is my powerful protector, the object of my praiſe, the author of my ſafety, and glorious deliverance.

He is my God, and I will prepare him an habitation, &c.] This might be better rendered, He is my God, and I will honour him; my father's God, and I will exalt him. For the original word has two ſenſes; to build one a comely dwelling, and, to honour; the latter of which is preferable here, as it anſwers to the other member of the ſentence, "My father's God, and I will exalt him."

3 *The Lord is a man of war*, &c.] The Arabic has it, The Lord is mighty in war; which is much more elegant than our tranſlation.

6 *Thy right hand, O Lord, is become glorious*, &c.] This, O God, was the work of thy divine power, which is magnified for the overthrow of ſuch adverſaries.

8 *With the blaſt of thy noſtrils*] A poetical expreſſion for the wind, which blew vehemently by order of the Almighty. It ſtrongly

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Picart delin. EXODUS. Chap. XIV. Ver. 27. 28. Thornton sculp.

The Lord overthrew the Egyptians in the midst of the sea, and the waters covered the Chariots, the Horsemen, & all the host of Pharaoh.

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EXODUS, Chap. XXV. Ver. 20.

The Cherubims shall stretch forth their wings, covering the Mercy Seat, &c.

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Before CHRIST 1491. gathered together, the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil; my luſt ſhall be ſatisfied upon them: I will draw my ſword, my hand ſhall deſtroy them.

10 Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders?

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation.

14 Thy people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed; the mighty men of Moab, trembling ſhall take hold upon them; all the inhabitants of Canaan ſhall melt away.

16 Fear and dread ſhall fall upon them; by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone; till thy people paſs over, O LORD, till the people paſs over, *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in, *in* the ſanctuary, O LORD, *which* thy hands have eſtabliſhed.

18 The LORD ſhall reign for ever and ever.

19 For the horſe of Pharaoh went in with his chariots and with his horſemen into the ſea, and the LORD brought again the waters of the ſea upon them; but the children of Iſrael went on dry *land* in the midſt of the ſea.

20 ¶ And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam anſwered them, Sing ye to the LORD, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

22 ¶ So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of Shur; and they went three days in the wilderneſs, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the LORD; and the LORD ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet; there he made for them a ſtatute and an ordinance, and there he proved them, Before CHRIST 1491.

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes, I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm trees: and they encamped there by the waters.

GENERAL REFLECTIONS on Chap. XV.

The ſong of the children of Iſrael ſhould ſerve to ſtir us up to praiſe the Lord for his favours; but chiefly to be always celebrating the mercy and power which he has made appear in our redemption. We ſhould next reflect upon the murmurings to which the children of Iſrael abandoned themſelves after their deliverance, upon their wanting of water: in that we ſee the diſtruſt and ingratitude of men, who can ſo ſoon forget the bleſſings of God, and ſo eaſily fall into impatience. We may alſo obſerve therein, the aſſiſtance of the Lord, who, notwithſtanding thoſe murmurings, ſpared them, and ceaſed not to make them ſenſible of the effects of his love.

CHAP. XVI.

1 *The Iſraelites come to Sin, and murmur for want of bread.* 4 *God promiſeth them bread and fleſh from heaven.* 13 *Quails and manna are ſent.* 16 *The ordering of the manna.* 22 *A double proviſion of it is made on the ſixth day.* 27 *None to be found on the ſabbath.* 32 *An omer of it is preſerved.*

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs:

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we ſat by the fleſh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger.

4 ¶ Then ſaid the LORD unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And

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marks the power of God, intimating, that merely by breathing on the ſea, he had made that unruly element to fly back. The royal Pſalmiſt uſes nearly the ſame expreſſion, when he tells us, "That all the hoſts of heaven were made by the breath of his mouth," *Pſalm* xxxiii. 6.

9 *The enemy ſaid, I will purſue,* &c.] How did the enemy ſwell with revenge, and feaſt upon the hope of ſatiating their malice and fury upon us, when God, by one blaſt of his diſpleaſure, put a period at once to their lives and expectations!

11 *Who is like unto thee,* &c.] O powerful Jehovah! what are all the imaginary deities of the heathen world, when compared to thy tranſcendent and infinite perfections!

12 *The earth ſwallowed them.*] It received them into its capacious boſom, wherein the ocean is contained.

13 *Thou haſt guided them in thy ſtrength unto thy holy habitation.*] The Almighty is here conſidered as a ſhepherd, leading his people in peaceful ſociety, like a flock, to their promiſed reſt in the land of Canaan.

14 *Thy people ſhall hear,* &c.] The fame of theſe wonders ſhall go before us, ſtriking terror into all the people whoſe countries we are to poſſeſs, and into ſuch as ſhall attempt to obſtruct our paſſage thither.

17 *The mountain of thine inheritance,* &c.] This ſeems to refer to the mountains which ſtood within the walls of Jeruſalem, on one of which the temple was built: "He brought them to the border of his ſanctuary; even to the mountain which his right hand had purchaſed," *Pſalm* lxxviii. 54.

20 *Took a timbrel in her hand,* &c.] It was a cuſtom from the earlieſt ages, to uſe muſical inſtruments in the ſervice of their Maker, eſpecially in celebrating the divine praiſes, which is the moſt ſpirited part of worſhip, and indeed the moſt raviſhing and exalted employment of a rational being.

21 *And Miriam anſwered them,* &c.] The meaning ſeems to be, that after every verſe ſung by Moſes and the men, Miriam and the women interpoſed, and repeated this verſe, "Sing to the Lord, for he hath triumphed gloriouſly, &c." This way of ſinging alternately was uſed in after times, as appears from *Ezra* iii. 11. and *Pſalm* cxxxvi. and is repreſented as practiſed by the angels themſelves, in their worſhip of the divine majeſty, *Iſaiah* vi. 3. "And one cried unto another, and ſaid, Holy, holy, holy! is the Lord of hoſts! The whole earth is full of his glory." And ſurely nothing can be ſo truly becoming a dependant ſtate, as to pay our homage of thankſgiving to the fountain of perfection, and magnify the ſupreme governor of the univerſe.

26 *If thou wilt diligently hearken to the voice of the Lord thy God,* &c.] All now required of them was, to do juſtice, love mercy, and walk humbly with their God. They were not yet loaded with that yoke of ceremonies which God, becauſe of the hardneſs of their hearts, thought proper afterwards to lay upon them.

COMMENTARY AND NOTES ON CHAP. XVI.

2 *And the whole congregation of the children of Iſrael murmured,* &c.] This murmuring ſeems to have been much more general than that mentioned in the preceding chapter: for there it is only ſaid "the people murmured;" but here, "the whole congregation."

3 *Would to God we had died,* &c.] Happy would it have been for us had we periſhed with the firſt born of Egypt. Is this thy gratitude, O Iſrael, to thy God for all his benefits! "O Judah, thy goodneſs is like the morning cloud, and as the early dew it goeth away!" *Hoſea* vi. 4. Surely they might, without any high degree of faith, have truſted in God, by whoſe command they had undertaken that dangerous expedition, that he would not ſuffer them to die in it by hunger or thirſt.

4 *The people ſhall—gather a certain rate every day,* &c.] It came down in daily ſhowers, that they might be kept in a perpetual and thankful dependence upon providence.

10 *And*

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5 And it ſhall come to paſs, that on the ſixth day they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye ſhall ſee the glory of the LORD; for that he heareth your murmurings againſt the LORD: and what *are* we, that ye murmur againſt us?

8 And Moſes ſaid, *This ſhall be*, when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur againſt him: and what *are* we? your murmurings *are* not againſt us, but againſt the LORD.

9 And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the LORD: for he hath heard your murmurings.

10 And it came to paſs, as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and, behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 I have heard the murmurings of the children of Iſrael: ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread; and ye ſhall know that I *am* the LORD your God.

13 ¶ And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

14 And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar froſt on the ground.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, It *is* manna: for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your perſons; take ye every man for *them* which *are* in his tents.

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moſes ſaid, Let no man leave of it till the morning.

20 Notwithſtanding they hearkened not unto Moſes; but ſome of them left of it until the morning, and it bred worms, and ſtank: and Moſes was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted.

22 ¶ And it came to paſs, *that* on the ſixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moſes.

23 And he ſaid unto them, This *is that* which the LORD hath ſaid, To morrow *is* the reſt of the holy ſabbath unto the LORD: bake *that* which ye will bake *to day*, and ſeethe that ye will ſeethe; and that which remaineth over lay up for you to be kept until the morning.

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24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein.

25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the LORD: to day ye ſhall not find it in the field.

26 Six days ye ſhall gather it; but on the ſeventh day, *which is* the ſabbath, in it there ſhall be none.

27 ¶ And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none.

28 And the LORD ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name thereof manna: and it *was* like coriander ſeed, white: and the taſte of it *was* like wafers *made* with honey.

32 ¶ And Moſes ſaid, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moſes, ſo Aaron laid it up before the teſtimony, to be kept.

35 And the children of Iſrael did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

GENERAL REFLECTIONS on Chap. XVI.

This chapter ſhews us the ingratitude of the children of Iſrael, who, after ſo many miracles that God had wrought for them, were always murmuring againſt Moſes, and longing after Egypt, from whence they came. One may alſo obſerve the goodneſs of God for putting a ſtop to thoſe murmurings, and providing food for them, by ſending them manna; but what is moſt worthy of our conſideration here, is, that which Jeſus Chriſt tells us in the goſpel, *John* vi. that the children of Iſrael did not eat the true bread from heaven; that the manna whereof they did eat in the wilderneſs, could not preſerve them from death; whereas in Jeſus Chriſt we have that true bread which came down from heaven, and gives us life everlaſting. Let us beſeech him to give us always that heavenly food, while we are in the wilderneſs of this world; and let us make a better uſe of it than the Jews did formerly of the manna that God gave them.

CHAP. XVII.

1 *The people murmur for water at Rephidim, and are ſent for it by God to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moſes' hands.* 14 *God's vengeance againſt Amalek, in token of which Moſes buildeth the altar* JEHOVAH-niſſi.

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And

10 *And, behold, the glory of the Lord*, &c.] They were ſuddenly ſtruck with an unwonted brightneſs from the pillar of the cloud.

13 *Quails*, &c.] Some think it ſhould have been tranſlated locuſts, which they apprehend anſwers beſt to the circumſtances of the narration both here and in *Numb.* xi. 31.

15 *It is manna*, &c.] They took it for common manna from its reſembling it; though it was, in reality, a very different thing: the common manna is hardened by the heat of the ſun, whereas this melted and flowed away in ſtreams.

23 *To morrow is the reſt*, &c.] It ſeems reaſonable to conclude, from hence, that reſt on the ſabbath was now firſt appointed: that however religiouſly they might have obſerved a day in ſeven before, in memory of the ſix days creation, yet they did not ceaſe from all labour till now; for in that caſe the rulers of the people would have no need to be informed of it.

COMMENTARY AND NOTES ON CHAP. XVII.

1 *And pitched in Rephidim*, &c.] A dry and ſandy part of the deſert, within a march or two of Sinai.

2 *Wherefore do ye tempt the Lord?*] Can you be ſo baſe as to diſtruſt the power, the goodneſs, the faithfulneſs of God, who has ſo often and ſo miraculouſly provided for you?

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3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us and our children and our cattle with thirſt?

4 And Moſes cried unto the LORD, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me.

5 And the LORD ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael; and thy rod, wherewith thou ſmoteſt the river, take in thine hand, and go.

6 Behold, I will ſtand before thee there upon the rock in Horeb; and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

7 And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the LORD, ſaying, Is the LORD among us, or not?

8 ¶ Then came Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: to morrow I will ſtand on the top of the hill with the rod of God in mine hand.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur went up to the top of the hill.

11 And it came to paſs, when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moſes' hands *were* heavy; and they took a ſtone, and put *it* under him, and he ſat thereon; and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 ¶ And the LORD ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moſes built an altar, and called the name of it JEHOVAH-niſſi:

16 For he ſaid, Becauſe the LORD hath ſworn *that* the LORD *will have* war with Amalek from generation to generation.

GENERAL REFLECTIONS on Chap. XVII.

The miracle wrought by Moſes, in bringing water out of the rock, to allay the thirſt, and ſtop the murmurings of the Iſraelites, obliges us to reflect upon the incredulity of that people, who were always diſtruſting the power of God, and rebelling againſt Moſes. We may alſo obſerve the great patience of the Lord, in working this new miracle for their ſakes. As for their victory over the Amalekites, that is an inſtance of the juſt puniſhment of God inflicted on the enemies of his people; but we muſt particularly take notice, that God granted this victory to the prayers of Moſes. It is an example whereby we may learn, that calling upon the name of God, and perſeverance in prayer, is the moſt effectual way to obtain his aſſiſtance, and to triumph over all our enemies, both ſpiritual and temporal. Before CHRIST 1491.

CHAP. XVIII.

1 *Jethro bringeth to Moſes his wife and two ſons.* 7 *Moſes entertaineth him.* 9 *Jethro bleſſeth God for his goodneſs to Iſrael.* 13 *He counſelleth Moſes to provide fit perſons, who may aſſiſt him in judging the people; his counſel is accepted.* 27 *Jethro departeth.*

WHEN Jethro, the prieſt of Midian, Moſes' father in law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the LORD had brought Iſrael out of Egypt;

2 Then Jethro, Moſes' father in law, took Zipporah, Moſes' wife, after he had ſent her back,

3 And her two ſons; of which the name of the one *was* Gerſhom; for he ſaid, I have been an alien in a ſtrange land:

4 And the name of the other *was* Eliezer; for the God of my father, *ſaid he, was* mine help, and delivered me from the ſword of Pharaoh:

5 And Jethro, Moſes' father in law, came with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God:

6 And he ſaid unto Moſes, I thy father in law Jethro am come unto thee, and thy wife, and her two ſons with her.

7 ¶ And Moſes went out to meet his father in law, and did obeiſance, and kiſſed him; and they aſked each other of *their* welfare; and they came into the tent.

8 And Moſes told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Iſrael's ſake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro rejoiced for all the goodneſs which the LORD had done to Iſrael, whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, Bleſſed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods:

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3 *And the people thirſted there for water*, &c.] The water they had brought from Elim was now ſpent, and they chid Moſes for bringing them into ſuch an inconvenient ſtation.

5 *Take with thee of the elders of Iſrael*, &c.] That they may be witneſſes that thou doſt really bring water out of the rock.

6 *I will ſtand before thee there upon the rock*] That is, the glory of the Lord in the cloud ſhall appear in this place, to ſtrengthen thy faith, and convince the people of Iſrael that the water is divinely given them.

And Moſes did ſo, &c.] That is, he ſmote the rock, and brought water out in ſuch plenty, that it ran down like rivers, *Pſalm* lxxviii. 15, 16. It became a continual fountain or ſtream of water, which rendered this part of Arabia habitable in future ages. Travellers into theſe parts tell us, that at the foot of mount Horeb is a monaſtery well ſupplied with a cool limpid ſtream, that flows down from the mountain.

7 *And he called the name—Maſſah, and Meribah*] The former of theſe names ſignifies "temptation," and the latter "chiding."

Is the Lord among us, or not?] Are we under his ſpecial providence and protection, or not?

8 *Then came Amalek*, &c.] Though this battle with Amalek is recorded after the miracle at Horeb, yet it certainly happened before it; for it is here ſaid that they came and fought with Iſrael in Rephidim: which circumſtance is cleared up, by comparing this paſſage with *Deut.* xxv. 18. where we read, that "Amalek met, or fell upon them by the way, and ſmote the hindmoſt of them, even all that were feeble, when they were faint and weary;" that is, when they were fainting with thirſt, in their march to Horeb.

14 *I will utterly put out the remembrance of Amalek from under heaven.*] God denounces this heavy doom upon them, to terrify others from the like malice. Accordingly they were partly deſtroyed by Saul, David, and the children of Simeon.

15 *Called the name of it JEHOVAH-niſſi.*] That is, Jehovah my banner.

COMMENTARY AND NOTES ON CHAP. XVIII.

1 *Jethro, the prieſt of Midian*, &c.] The word ſignifies both prince and prieſt. That he was the latter, appears from his offering ſacrifice; and there is alſo great reaſon to think that he was the former. It was no uncommon thing for theſe two offices to be united in the ſame perſon. It is very probable, that Jethro arrived in the camp of Iſrael immediately after the battle with Amalek, though he did not give Moſes the advice for the better adminiſtration of juſtice till ſome conſiderable time after, when God delivered the law from mount Sinai.

2 *Took Zipporah, Moſes' wife, after he had ſent her back.*] Moſes ſent his wife back from the inn, chap. iv. 26. where her child was circumciſed; becauſe, probably, he thought ſhe and her children would live more comfortably at home with her father, than among ſuch frightful ſpectacles of public diſaſter and terror in Egypt.

4 *Eliezer*, &c.] "My God is mine help;" to remind him of his obligations to God, for protecting him from Pharaoh.

6 *And he ſaid unto Moſes*, &c.] By meſſengers, as appears from ver. 7.

8 *And Moſes told his father in law all that the Lord had done unto Pharaoh*, &c.] From this paſſage it is highly probable, that Jethro's viſit happened in order of time as here related; for had it happened after the giving of the law, it can hardly be imagined that Moſes would have omitted to mention God's glorious appearance on mount Sinai, and the law he had delivered to them.

11 *Now I know that the Lord is greater than all gods*] I am fully perſuaded that Jehovah, the God whom the Iſraelites adore, is greater than all the gods of Egypt, or of any other nation in the world.

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Before CHRIST 1491. gods: for in the thing wherein they dealt proudly *he* *was* above them.

12 And Jethro, Moſes' father in law, took a burnt offering and ſacrifices for God: and Aaron came, and all the elders of Iſrael, to eat bread with Moſes' father in law before God.

13 ¶ And it came to paſs on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes from the morning unto the evening.

14 And when Moſes' father in law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? why ſitteſt thou thyſelf alone, and all the people ſtand by thee from morning unto even?

15 And Moſes ſaid unto his father in law, Becauſe the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the ſtatutes of God and his laws.

17 And Moſes' father in law ſaid unto him, The thing that thou doeſt *is* not good.

18 Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyſelf alone.

19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee: be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God:

20 And thou ſhalt teach them ordinances and laws, and ſhall ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover thou ſhalt provide out of all the people able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: ſo ſhall it be eaſier for thyſelf, and they ſhall bear *the burden* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace.

24 So Moſes hearkened to the voice of his father in law, and did all that he had ſaid.

25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 ¶ And Moſes let his father in law depart; and Before CHRIST 1491. he went his way into his own land.

GENERAL REFLECTIONS on Chap. XVIII.

We hear, in the firſt place, that Jethro, the father in law of Moſes, came to ſee him, not only to bring him his wife and children, but chiefly to rejoice with him, and with all the people, upon God's delivering them from the bondage of Egypt. This example of piety and charity ſhould excite us to ſhare in the good that happens to our brethren, and eſpecially to rejoice when the glory of God is promoted, and when he cauſes his power and juſtice to appear in the eyes of all the world. Secondly, That which is ſaid in this chapter concerning the eſtabliſhment of judges and magiſtrates, and the qualities they ought to have, is a leſſon, firſt, to thoſe who are in civil employments, to teach them to diſcharge them with diligence and integrity; to be perſons fearing God, virtuous, juſt, and, above all, diſintereſted, and far from filthy lucre. In the next place, we ought all to acknowledge of how great conſequence it is that theſe ſhould be magiſtrates, for the producing of order in ſocieties; that their eſtabliſhment comes from God; and that every body ought to ſubmit to them and their authority.

CHAP. XIX.

1 *The people come to Sinai.* 3 *God's meſſage unto the people out of the mount.* 7 *Moſes delivereth it, and returneth the people's anſwer.* 10 *The people are ordered to be prepared againſt the third day; the mountain is not to be touched.* 14 *The people are ſanctified.* 16 *The fearful preſence of God upon the mount.*

IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai.

2 For they were departed from Rephidim, and were come *to* the deſert of Sinai, and had pitched in the wilderneſs; and there Iſrael camped before the mount.

3 ¶ And Moſes went up unto God, and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael;

4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myſelf.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine:

6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

7 ¶ And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the LORD commanded him.

8 And all the people anſwered together, and ſaid, All that the LORD hath ſpoken we will do. And Moſes returned the words of the people unto the LORD.

9 And the LORD ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak

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For in the thing wherein they dealt proudly he was above them.] Jehovah ſhewed himſelf ſuperior to all gods, by confounding the Egyptians; even when, preſuming on the aſſiſtance of their gods, they proudly threatened the ruin of his people.

To eat bread] To partake of the ſacrifice that had been offered, for this comprehends the whole meal.

Before God.] That is, before the divine preſence appearing in the cloud. Or it may be underſtood in general, that they behaved in a religious manner under the impreſſion of the divine preſence, as it is ſaid of Daniel, chap. vi. 10. that "he gave thanks in his houſe before God."

15 *Come—to enquire of God.*] In particular caſes, Moſes conſulted the oracle of God, and received an anſwer by an audible voice from heaven.

19 *Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God.*] Do thou interpret the mind of God to the people, and bring the cauſes of the people to God. Jethro here deſires Moſes to confine himſelf to his proper offices, as a prophet: for the prophets had a double promiſe, to reveal the will of God to the people, and to repreſent their cauſes to God, and ſometimes to aſk counſel at his oracle.

21 *Rulers of thouſands,* &c.] Theſe ſeveral courts of judicature ſeem to have been duly ſubordinate to each other; ſo that cauſes which could not be decided by the "decurio," or judge of ten, were brought before the judge of fifty, and ſo on, till they frequently came before Moſes, whoſe buſineſs it was to lay them before God.

COMMENTARY AND NOTES ON CHAP. XIX.

3 *And Moſes went up unto God,* &c.] He aſcended the mountain, the ſymbol of the divine preſence having reſted on it.

4 *How I bare you on eagles' wings,* &c.] The eagle is remarkable for ſoaring high, even above the clouds, where neither rains nor ſnows face, nor thunders break, but the air is always calm and ſerene. The meaning therefore is, that they had paſſed the ſea, and eſcaped the greateſt dangers from their enemies, as if they had been borne aloft on eagles' wings.

5 *If ye will obey my voice*] Hence we ſay, that national virtue, and a pious obedience to the will of God, was the unalterable condition on which the divine protection, and all the other national bleſſings, were promiſed to the Iſraelites.

A peculiar treaſure unto me, &c.] You ſhall be the objects of my peculiar care, as jewels and valuable treaſure are of kings. I will eſtabliſh my kingdom among you, with ſuch laws as ſhall not only diſtinguiſh you from all other nations, but make you to excel them.

6 *And ye ſhall be to me a kingdom of prieſts*] As ſacred, and therefore as dear to God, as if they were all prieſts, not in name only, but ſuch as live ſuitably to their profeſſion.

An holy nation, &c.] A nation that ſhall exhibit ſhining examples of piety and goodneſs to a degenerate world.

8 *All that the Lord hath ſpoken we will do,* &c.] They conſent to have God for their king, and promiſe to be obedient to his laws. And then they became the ſubjects of the divine government in a peculiar ſenſe; the theocracy, therefore, ſo famous in the Jewiſh hiſtory, had now its beginning.

9 *In a thick cloud,* &c.] The divine voice was delivered out of the midſt of the fire, which burnt the mountain: in alluſion to which, God is often, in ſcripture, called "a conſuming fire." But with reſpect to the people, clouds and darkneſs were round about him.

10 *Go*

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Before CHRIST 1491. ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto the LORD.

10 ¶ And the LORD ſaid unto Moſes, Go unto the people, and ſanctify them to day and to morrow, and let them waſh their clothes,

11 And be ready againſt the third day: for the third day the LORD will come down in the ſight of all the people upon mount Sinai.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to yourſelves, *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount ſhall be ſurely put to death:

13 There ſhall not an hand touch it, but he ſhall ſurely be ſtoned, or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come up to the mount.

14 ¶ And Moſes went down from the mount unto the people, and ſanctified the people; and they waſhed their clothes.

15 And he ſaid unto the people, Be ready againſt the third day: come not at *your* wives.

16 ¶ And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp trembled.

17 And Moſes brought forth the people out of the camp to meet with God; and they ſtood at the nether part of the mount.

18 And mount Sinai was altogether on a ſmoke, becauſe the LORD deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moſes up to the top of the mount; and Moſes went up.

21 And the LORD ſaid unto Moſes, Go down, charge the people, leſt they break through unto the LORD to gaze, and many of them periſh.

22 And let the prieſts alſo, which come near to the LORD, ſanctify themſelves, leſt the LORD break forth upon them. Before CHRIST 1491

23 And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctify it.

24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through to come up unto the LORD, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

GENERAL REFLECTIONS on Chap. XIX.

What is chiefly to be obſerved in this chapter, is, that the firſt thing God did, after delivering his people out of Egypt, was, to engage them to fear him, and to make laws for them; to which purpoſe, he directed them to ſanctify themſelves, that they might hear the publication of the ten commandments, when he came down upon mount Sinai, in a dreadful appearance. The inſtruction that we ought to draw from thence, is, that God has not redeemed and choſen us for his people, but to the end that we ſhould ſerve him, and reverence his holy laws; and that thoſe that break them, ſhall not eſcape his vengeance.

CHAP. XX.

1 *The ten commandments.* 3 *The firſt table.* 12 *The ſecond table.* 18 *The people are afraid; Moſes comforteth them.* 22 *Idolatry is forbidden.* 24 *Directions concerning building an altar of earth, and altars of ſtone.*

AND God ſpake all theſe words, ſaying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, and out of the houſe of bondage.

3 ¶ Thou ſhalt have no other gods before me.

4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

7 Thou

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10 *Go unto the people, and ſanctify them to day and to morrow,* &c.] They were to purify themſelves from all uncleanneſs; to abſtract their minds from the world, by a ceſſation from their ordinary employments, by prayer and faſting, and by abſtinence from even lawful pleaſures.

13 *There ſhall not an hand touch it,* &c.] This ſevere order was given to impreſs the minds of a ſtiff-necked people with a profound veneration for the author of their laws. The words ſhould have been rendered, Let not a hand touch him; referring to the perſon who ſhould dare to venture within the conſecrated bounds; a crime which they ſhould look upon with ſuch deteſtation, that they ſhould ſtone or ſhoot the offender on the ſpot.

18 *Becauſe the Lord deſcended upon it in fire*] The divine majeſty deſcended in a cloud with a glorious retinue of angels, who appeared like flames of fire, as Moſes himſelf ſeems to expound it, "He came with ten thouſands of his ſaints; from his right hand went a fiery law for them," *Deut.* xxxiii. 2.

And the whole mount quaked greatly.] To this the Pſalmiſt alludes, "The earth ſhook, the heavens alſo dropped at the preſence of God, even Sinai itſelf was moved at the preſence of God, the God of Iſrael," *Pſalm* lxviii. 8. "He looketh upon the earth, and it trembleth; he toucheth the hills, and they ſmoke," *Pſalm* civ. 32.

20 *And the Lord called Moſes up,* &c.] He was called up to the very place where the Shechinah or divine glory was, and entered into the midſt of the cloud, where God is ſaid to have ſpoken to him face to face, as a man ſpeaketh to his friend, chap. xxxiii. 11. ſo biſhop Patrick underſtands it: but it appears, from chap. xx. 21. compared with *Deut.* v. 4, 5. that even Moſes himſelf was not permitted to enter within the cloud of glory, but only drew near to the thick darkneſs with which it was encompaſſed, and ſo ſtood between Jehovah or the divine preſence, and the people.

COMMENTARY AND NOTES ON CHAP. XX.

1 *And God ſpake all theſe words,* &c.] That is, the ten commandments. Theſe laws were proclaimed from Mount Sinai, with ſuch circumſtances of pomp and terror, as natural means to extort a political obedience, more than to raiſe and improve a religious and moral temper.

2 *I am the Lord thy God which have brought thee out of the land of Egypt,* &c.] The firſt words of this ſentence, *I am the Lord,* "I am Jehovah," contain the reaſons for man's obedience to the divine laws, and extend to all rational beings throughout the univerſe.

3 *Thou ſhalt have no other gods before me.*] That is in my ſight or preſence; and as God is preſent in all places, it becomes an abſolute prohibition of having any other god. But as the precept forbids the worſhip of any other god, ſo it alſo commands the worſhip of that being to whom we owe our creation, whom we muſt believe and acknowledge the parent of the univerſe, and ſhould therefore hearken to his voice, and obey the dictates of his will.

4 *Thou ſhalt not make unto thee any graven image*] The ſin of idolatry is of two kinds; the worſhip of a falſe god forbidden in the firſt commandment, and the worſhip of the true God under a falſe repreſentation, forbidden more particularly in this ſecond commandment.

Or any likeneſs of any thing that is in heaven above] Thou ſhalt not worſhip the hoſt of heaven, the ſun, moon, and ſtars, or any imaginary inviſible powers in them; neither repreſent God under the ſimilitude of theſe things; for the whole heavens are the work of his hands.

Or that is in the earth beneath] Thou ſhalt not repreſent the almighty under the ſimilitude of man or beaſt, or pay divine honours to any creature.

Or that is in the water, &c.] The Egyptians worſhipped the crocodile; and therefore this prohibition was added here, to prevent the Iſraelites from committing that kind of idolatry. The particular deſign of the law was, to bring them back to the pure, primitive, and ſpiritual worſhip of God.

5 *For I the Lord thy God am a jealous God*] The Iſraelites were bound by ſpecial ties to worſhip God with ſuch unalienable affections, as a chaſte ſpouſe bears to her huſband. And, in purſuance of the ſame metaphor, God is called a jealous God; that is, his unalienable right to our ſervices will not ſuffer him to bear a rival or competitor in his worſhip.

Viſiting the iniquities of the fathers upon the children, &c.] By the word "viſiting" is to be underſtood puniſhing with ſignal judgments. And the true ſenſe of it is, that God will puniſh the tranſgreſſors of his laws, eſpecially the tranſgreſſors of this commandment, with ſignal judgments, in ſuch a manner, that the woful effects thereof ſhall reach even to their poſterity, and that for ſeveral generations.

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7 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltleſs that taketh his name in vain.

8 Remember the ſabbath-day, to keep it holy.

9 Six days ſhalt thou labour, and do all thy work:

10 But the ſeventh day is the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy manſervant, nor thy maidſervant, nor thy cattle, nor thy ſtranger that *is* within thy gates:

11 For *in* ſix days the LORD made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the LORD bleſſed the ſabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou ſhalt not kill.

14 Thou ſhalt not commit adultery.

15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his manſervant, nor his maidſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbour's.

18 ¶ And all the people ſaw the thunderings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking: and when the people ſaw *it*, they removed, and ſtood afar off.

19 And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt offerings, and thy peace offerings, thy ſheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bleſs thee.

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25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

GENERAL REFLECTIONS on Chap. XXI.

We have heard the ten commandments which God formerly publiſhed from his own mouth. We are to conſider, firſt, That theſe commandments concern us as well as the Jews, for our Saviour, as he ſays himſelf, *Matt.* v. "came not to aboliſh but to fulfil the law." Secondly, That this law does not only forbid actual ſins, nor regulate our actions alone, but even our thoughts and deſires, and that God will judge us all by this law, as it is explained in the goſpel. Thirdly, The dread that came upon the Iſraelites when God publiſhed his law, ſhould put us in mind of the warning of St. Paul, *Heb.* xii. 18—28 which ſee.

CHAP. XXI.

1 *Laws concerning the releaſe of menſervants, and concerning the ſervant whoſe ear is bored*; 7 *concerning womenſervants*; 12 *murder and manſlaughter*; 15 *ſmiters of parents*; 16 *ſtealers of men*; 17 *curſers of parents*; 18 *ſmiting without loſs of life*; 20 *ſmiting of ſervants to death*; 22 *a hurt by chance to a woman with child*; 26 *the loſs of a ſervant's eye or tooth*; 28 *an ox that goreth a man or woman*; 33 *harm occaſioned by leaving a pit uncovered*; 35 *or by one man's ox hurting the ox of another man.*

NOW theſe *are* the judgments which thou ſhalt ſet before them.

2 If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

3 If he came in by himſelf, he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have born him ſons or daughters; the wife and her children ſhall be her maſter's, and he ſhall go out by himſelf.

5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children; I will not go out free:

6 Then his maſter ſhall bring him unto the judges; he ſhall

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7 *Thou ſhalt not take the name of the Lord thy God in vain*, &c.] This is a general prohibition againſt falſe or vain ſwearing, eſpecially againſt the horrid crime of perjury; and in the latter ſenſe our bleſſed Saviour himſelf cites this law, *Matt.* v. 33. "Ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf; ſo that the principal thing here forbidden is perjury, or making uſe of the name of God, by way of appeal to him as omniſcient, and to whom belongs the final deciſion of all caſes of equity, in atteſtation and ſupport of falſhood; a crime repugnant to all our ideas of God, and utterly ſubverſive of public order.

8 *Remember the ſabbath-day*, &c.] Remember the day of reſt, which God hath appointed thee to obſerve; for the word "ſabbath" properly ſignifies reſt. That we ſhould with grateful ſenſe reflect upon the glorious works of God, eſpecially that grand and fundamental one, wherein his goodneſs, wiſdom, and power, are ſo illuſtriouſly diſplayed, the creation of the world; that we ſhould not be unmindful of the ſpecial favours of God, nor ſpend all our time in taking care of our bodies and the buſineſs of this life, but ſhould aſſign a competent portion of time for the relaxation of our mind, and for attending to the concerns of our immortal ſouls.

10 *The ſeventh day is the ſabbath of the Lord thy God*, &c.] That is, the ſeventh day is ſacred to Jehovah thy God, being that on which he reſted from his works of creation; we are to perform no works on that ſacred day but thoſe of neceſſity and mercy.

11 *Reſted the ſeventh day*, &c.] The word "reſted" is not to be underſtood literally, as if creating the world was any labour to God, but the expreſſion is accommodated to our ideas, and means ceaſed.

12 *Honour thy father and thy mother*, &c.] Our duty to our earthly parents is next to that we owe to God. When we reflect that they are, under God, the authors of our being; that they have preſerved and ſupported us, when it was impoſſible for us to ſupport ourſelves; we ſhall be convinced, that we juſtly owe them the filial duty required by this commandment.

13 *Thou ſhalt not kill.*] The words are better rendered, in an old tranſlation uſed in the communion ſervice of the eſtabliſhed church, "Thou ſhalt do no murder;" for the life of a man may be taken away without committing murder, or being guilty of breaking this commandment, "Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed." *Gen.* ix. 6.

14 *Thou ſhalt not commit adultery.*] This is a crime of the deepeſt dye; it is a violation of the moſt ſacred bond of all ſociety, upon which the happineſs of mankind more immediately and expreſly depends: it ſows the ſeeds of implacable diſſenſion between families, and diſſolves the friendſhip of the moſt intimate acquaintance.

15 *Thou ſhalt not ſteal.*] Juſtice is the great bond of human ſociety; take away this, and mankind will no longer be diſtinguiſhed from the wild beaſts of the foreſts, where the ſtrongeſt devour the weakeſt.

16 *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*] Next to the life and property of our neighbour, there is nothing, generally, dearer to men than their reputation or good name: nay, in ſome caſes, it has been accounted more valuable than life itſelf.

17 *Thou ſhalt not covet*, &c.] The precept is intended to prohibit all unjuſt deſires or appetites, and conſequently ſtrikes at the root of all evil diſpoſitions.

24 *An altar of earth ſhalt thou make unto me*] An altar of plain turfs, which could eaſily be had in the wilderneſs, and therefore moſt proper for the Iſraelites in their wandering ſtate.

25 *If thou wilt make me an altar*, &c.] If thou wilt erect an altar of ſtone, the whole ſtructure muſt be as plain and ſimple as poſſible; to convince a groſs people it was not the coſtlineſs of the materials, nor the external modes and forms of worſhip that God regarded, but the devotion of the mind with which it was accompanied.

COMMENTARY AND NOTES ON CHAP. XXI.

1 *Now theſe are the judgments*, &c.] The chief heads of moral law being thus ſolemnly given, Moſes was commanded to preſcribe ſeveral other particular laws concerning the judicial and civil government, of the civil ſtate, the rights between man and man, and thoſe relating to the ceremonial parts of worſhip under the Jewiſh diſpenſation.

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Before CHRIST 1491. shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he hath betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar that he may die.

15 And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall be surely put to death.

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his servant or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life.

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, he shall let him go free for his tooth's sake. Before CHRIST 1491.

28 ¶ And if an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then shall they sell the live ox, and divide the money of it; and the dead *ox* also shall they divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

General Reflections on Chap. XXI.

We may gather from this chapter that those who strike or wound their neighbours ought not to go unpunished. Secondly, That those who occasion any evil or mischief to another, whether willingly or accidentally, should bear the penalty, and make reparation for it. Thirdly, That although slavery obtained among the Jews, God did not intend thereby that they should treat their slaves cruelly, as most other people did; from whence it appears, that Christians should use yet more more gentleness towards their servants.

CHAP. XXII.

1 *Laws concerning theft*; 5 *damage*; 7 *trusts, and trespasses in case of trust*; 14 *borrowing*; 16 *fornication*; 18 *witchcraft*; 19 *beastiality*; 20 *idolatry*; 21 *oppressing of strangers, the widow, or fatherless*; 25 *usury and pledges*; 28 *reverence to magistrates*; 29 *firstfruits*; 31 *eating torn flesh*.

IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

If the sun be risen upon him, *there shall be* blood *shed*

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8 *Bore his ear*] Denoting his obligation to hearken, and obey his master's orders.

Shall serve him for ever.] i. e. Till the year of Jubilee sets him free of course, or till his master's death.

7 *She shall not go out as the menservants do.*] The true meaning of this passage seems to be this: that if a father, through extreme poverty, is obliged to sell his daughter for a maidservant, she shall be treated in a different manner from those who have been sold by the judges, and obtain her freedom on much easier terms.

9 *After the manner of daughters.*] i. e. He shall portion her as one of his daughters.

10 *If he take him another wife, her food, her raiment, and her duty of marriage*, &c.] If after the son had married her, he took another wife besides, he was still to perform to this all the duties of marriage, viz. give her food and raiment, and, at certain times (which were determined by law) to cohabit with her as her husband.

14 *Thou shalt take him from mine altar that he may die.*] To make the altar a place of refuge for voluntary crimes, would be to make piety a screen for wickedness, and God a patron for iniquity; hence we see how directly contrary to the divine law the papists act, who make their churches asylums for murderers and other pests of society.

20 *If a man smite his servant*, &c.] That is, whoever beats a servant, or slave (though a Gentile) so that he die under his hand, he shall be treated as a murderer.

23 *If any mischief follow*, &c.] If the child was formed and alive, then life shall be given for life.

27 *If he smite out his manservant's tooth*, &c.] To check the cruelty of tyrannical masters, the legislature mercifully ordains, that a master shall loose the service of his slave, not only for depriving him of an eye but even of a tooth.

33 *If a man shall open a pit*, &c.] It was a common practice in those hot countries to dig for springs, and make large pits or cisterns as receptacles for rain water, which if left uncovered, cattle might easily fall into them.

COMMENTARY and NOTES on CHAP. XXII.

2 *If a thief be found*, &c.] Notwithstanding this permission of killing the person who attempts our houses in the night-time, when the world is buried in sleep and darkness, yet we ought to be careful in making use of it; for our consciences will never acquit us for taking away the life of a fellow-creature, unless we have very good reason to believe that he had a design upon our own.

3 *If the sun be risen*, &c.] Because it was then easy to pursue him, and call the neighbours to our assistance. Besides, his coming at that time indicated that he had no design upon our lives.

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ſhed for him; *for* he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or aſs, or ſheep; he ſhall reſtore double.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another man's field; of the beſt of his own field, and of the beſt of his own vineyard, ſhall he make reſtitution.

6 If a fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field, be conſumed *therewith;* he that kindled the fire ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the man's houſe; if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbour's goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his, the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt, to keep; and it die, be hurt, or driven away, no man ſeeing *it:*

11 *Then* ſhall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it ſhall accept *thereof*; and he ſhall not make *it* good.

12 And if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt ſhall ſurely be put to death.

20 ¶ He that ſacrificeth unto *any* god, ſave unto the LORD only, he ſhall be utterly deſtroyed.

21 ¶ Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their cry;

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

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25 ¶ If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury.

26 ¶ If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down:

27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? and it ſhall come to paſs, when he crieth unto me, that I will hear, for I *am* gracious.

28 ¶ Thou ſhalt not revile the gods, nor curſe the ruler of thy people.

29 ¶ Thou ſhalt not delay *to offer* the firſt of thy ripe fruits, and of thy liquors: the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me.

31 ¶ And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the dogs.

GENERAL REFLECTIONS on Chap. XXII.

In this chapter we have ſeveral inſtructions. The firſt (which is repeated ſeveral times) is, that he who has wronged another, either by theft, cheating, even unwittingly, is obliged to make reſtitution; that things that have been pledged or depoſited with any one, ſhould be faithfully returned. That oaths ſhould be reverenced: uncleanneſs and idolatry abominated. God alſo declares herein, how great a crime it is to oppreſs widows and ſtrangers, and rigorouſly to exact our due from the poor; that theſe are ſins that cry to God, and provoke him to wrath. Here likewiſe we learn to ſpeak of magiſtrates with reſpect; and the command laid upon the Jews to offer their firſt-fruits to God, ſhews that religion and holineſs lay us under an obligation of devoting ſome part of thoſe goods that God hath given us, to divine ſervice, and to works of charity.

CHAP. XXIII.

1 *Laws concerning ſlander, falſe witneſs, and partial favouring of the poor;* 4 *charitableneſs;* 6 *juſtice in judgment;* 8 *taking bribes;* 9 *oppreſſing a ſtranger;* 10 *the year of reſt;* 12 *the ſabbath.* 13 *A caution againſt idolatry.* 14 *Laws concerning the three ſet feaſts;* 18 *the blood and fat of the ſacrifice; and the firſt fruits.* 20 *An angel is promiſed for a guide, with a bleſſing, in caſe they obey him.*

THOU ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

2 Thou ſhalt not follow a multitude to *do* evil; neither ſhalt thou ſpeak in a cauſe to decline after many to wreſt *judgment:*

3 Neither ſhalt thou countenance a poor man in his cauſe.

4 ¶ If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

5 If

If a fire break out, &c.] The ſole intention of this law was, to make men careful how they lighted fires, even at a diſtance from corn or buildings; becauſe often the moſt terrible conſequences have followed from ſuch practices.

16 *If a man entice,* &c.] It is devoutly to be wiſhed that this law was revived in this chriſtian country.

18 *Thou ſhalt not ſuffer a witch to live.*] This precept is given, becauſe all witches, whether real or pretended, were open profeſſors, and practiſers of idolatry, and conſequently enemies to the Jewiſh ſtate and polity.

21 *Thou ſhalt neither vex a ſtranger, nor oppreſs him,* &c.] Hoſpitality was enjoined to the Jews, as a duty they were ſtrictly to obſerve; for this reaſon, becauſe Abraham, and the other patriarchs, their forefathers, had been ſtrangers and pilgrims, wandering and unſettled, and depending, under Providence, on the hoſpitality of other nations.

25 *Thou ſhalt not be to him as an uſurer,* &c.] An exacting creditor, rigid and urgent.

26 *By that the ſun goeth down.*] The Hebrew canons ſay, that when one takes a pledge of his neighbour, if he be a poor man, and his pledge be a thing that he hath need of, it is commanded that he reſtore the pledge, when he needeth; he is to reſtore him his bedding at night, that he may ſleep on it; and his working-tools by day, that he may not neglect his buſineſs; if he does not reſtore the inſtrument of the day, by day, and the inſtrument of the night, at night, he tranſgreſſeth the law.

28 *Thou ſhalt not revile the gods,* &c.] By this, the people were taught due reverence to magiſtrates, as God's vicegerents; for the Hebrew word *elohim*, ſignifies here, princes, judges or magiſtrates.

29 *Ripe fruits*] Wheat, barley, grapes, figs, dates, pomegranates, and olives.

Liquors, &c.] That is, wine and oil.

COMMENTARY AND NOTES ON CHAP. XXIII.

1 *Put thine hand not with the wicked,* &c.] That is, join not with a wicked man to promote a bad cauſe, by being a falſe witneſs.

2, 3 *Thou ſhalt not follow a multitude,* &c.] Though the antient tranſlations ſupport ours, yet the word *rabbini*, tranſlated "a multitude," is by ſome ſuppoſed to ſignify, rich and powerful perſons; and then the contraſt of theſe two verſes will appear with great elegance; for as in the former, the judge is forbid to be biaſſed in favour of the great, ſo in the latter, he is prohibited to be moved by diſtreſs, ſo as to pervert judgment.

4 *If thou meet thine enemy's ox,* &c.] Though private injuries are ſufficient reaſons to juſtify our not treating a man as a friend, or familiar companion, yet they can never juſtify our denying him the common

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5 If thou ſee the aſs of him that hateth thee lying under his burden, and wouldeſt forbear to help him, thou ſhalt ſurely help with him.

6 ¶ Thou ſhalt not wreſt the judgment of thy poor in his cauſe.

7 Keep thee far from a falſe matter; and the innocent and righteous ſlay thou not: for I will not juſtify the wicked.

8 ¶ And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous.

9 ¶ Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 ¶ And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt and lie ſtill; that the poor of thy people may eat: and what they leave the beaſt of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy oliveyard

12 ¶ Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger, may be refreſhed.

13 ¶ And in all *things* that I have ſaid unto you be circumſpect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou ſhalt keep a feaſt unto me in the year.

15 Thou ſhalt keep the feaſt of unleavened bread: (thou ſhalt eat unleavened bread ſeven days, as I commanded thee, in the time appointed of the month Abib; for in it thou cameſt out from Egypt: and none ſhall appear before me empty:)

16 And the feaſt of harveſt, the firſtfruits of thy labours, which thou haſt ſown in thy field: and the feaſt of ingathering, *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the LORD God.

18 ¶ Thou ſhalt not offer the blood of my ſacrifice with leavened bread; neither ſhall the fat of my ſacrifice remain until the morning.

19 The firſt of the firſtfruits of thy land thou ſhalt bring into the houſe of the LORD thy God. Thou ſhalt not ſeeth a kid in his mother's milk.

20 ¶ Behold, I ſend an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your tranſgreſſions: for my name *is* in him.

22 ¶ But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries.

23 For mine Angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebuſites: and I will cut them off. Before CHRIST 1491.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſs thy bread, and thy water; and I will take ſickneſs away from the midſt of thee.

26 There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; leſt the land become deſolate, and the beaſts of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red ſea even unto the ſea of the Philiſtines, and from the deſert unto the river: for I will deliver the inhabitants of the land into your hands: and thou ſhalt drive them out before thee.

32 Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leſt they make thee ſin again me: for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

GENERAL REFLECTIONS on Chap. XXIII.

In this chapter we find the five following principal inſtructions; 1ſt, to avoid ſlander and evil reports. 2dly, That judges ought to do juſtice uprightly, without having reſpect to perſons, and eſpecially without taking any bribes. 3dly, That the Jews ſhould obſerve the ſabbath day, and moreover let the land reſt the ſeventh year; which taught them to truſt in God's providence, and to be charitable to the poor, which is our duty, as well as it was that of the Jews. 4thly, That the three ſolemn feaſts of the Iſraelites were appointed for preſerving among them the remembrance of thoſe favours which God had done their nations, which duty of gratitude is alſo to be practiſed by us. Laſtly, The promiſe which God made of ſending his Angels to bring the Jews into the land of Canaan, and the command he gave them to hearken to the voice of that Angel, and not to provoke him, ſhould be a warning to us, not to provoke the Lord by our diſobedience, who is preſent, and in the midſt of us, after a more particular manner than he was amongſt the Jews.

CHAP. XXIV.

1 *Moſes is called up into the mountain.* 3 *The people promiſe obedience.* 4 *Moſes buildeth an altar and twelve pillars; and ſprinkleth the blood of the covenant.* 9 *The glory of God appeareth to Moſes, Aaron, and the elders of Iſrael.* 12 *Moſes being called up into the mount leaveth Aaron and Hur in charge of the people.* 15 *Moſes goeth into the mount, and continueth there forty days and forty nights.*

AND

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common offices of humanity, for this would be a breach of the law of nations. Though we remember a man is not our friend, yet we ought not to forget that he is a man.

11 *Let it reſt and lie ſtill,* &c.] This was an order to beget in them a pious truſt to God, and an humble dependance on his providence. It was likewiſe a curb to avarice, and taught them to exerciſe humanity towards their ſlaves and beaſts, and to ſhew mercy and liberality to the poor.

14 *Three times thou ſhalt keep a feaſt,* &c.] The feaſt of the paſſover, pentecoſt, and tabernacles, at which three ſolemn ſeaſons the whole body of the nation aſſembled.

16 *The feaſt of harveſt*] That is alſo called the feaſt of weeks becauſe it was ſeven weeks after the paſſover; and pentecoſt, which in Greek ſignifies the fiftieth, becauſe it fell on the fiftieth day after the paſſover.

The feaſt of ingathering, &c.] Called the feaſt of tabernacles, *Lev.* xxiii. 34.

19 *Thou ſhalt not ſeeth a kid in his mother's milk.*] It was a cuſtom among the antient idolators, at the time when they had gathered in all the fruits of the earth, to ſeeth a kid in his mother's milk, and to ſprinkle the trees, fields and gardens with the broth, after a magical manner, to render them the more fruitful the next year. The reaſon of the prohibition therefore is evident, viz. that they ſhould not practiſe ſuperſtition.

20 *I ſend an Angel,* &c.] Whether this was one of the heavenly orders, who, though ſuperior to mankind, are created, or whether it was Chriſt, commentators have not ventured to determine; ſome indeed take the word to be an appellative, and to ſignify only a meſſenger, and in that ſenſe apply it particularly to Joſhua.

21 *My name is in him.*] The word "name" often ſignifies authority.

25 *Thy bread and thy water,* &c.] This denotes proviſion in general.

26 *The number of thy days I will fulfil.*] The number of days here ſpoken of, is the common period of human life, to that time, which was ſeventy or eighty years, See *Pſalm* xc. 10.

27 *I will ſend my fear,* &c.] Will ſtrike a terror and panic into the inhabitants of Canaan.

28 *And I will ſend hornets before thee,* &c.] Theſe words are generally underſtood as metaphorical, though Joſhua tells us they were literally performed. *Joſhua* xxiv. 12.

31 *From the Red ſea even unto the ſea of the Philiſtines*] From the Red ſea on the ſouth-eaſt, to the Mediterranean ſea on the north-weſt.

From the deſert unto the river, &c.] From the deſert of Arabia to the river Euphrates.

32 *With them, nor with their gods.*] Have no correſpondence with them in matters either politic or religious.

33 *It will ſurely be a ſnare unto thee.*] That is, it will be a means of ſeducing you into idolatry, and will involve you in the puniſhment due to it.

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Before CHRIST 1491. AND he ſaid unto Moſes, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and ſeventy of the elders of Iſrael; and worſhip ye afar off.

2 And Moſes alone ſhall come near the LORD: but they ſhall not come nigh; neither ſhall the people go up with him.

3 And Moſes came and told the people all the words of the LORD, and all the judgements: and all the people anſwered with one voice, and ſaid, All the words which the LORD hath ſaid will we do.

4 ¶ And Moſes wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Iſrael.

5 And he ſent young men of the children of Iſrael, which offered burnt offerings, and ſacrificed peace offerings of oxen unto the LORD.

6 And Moſes took half of the blood, and put *it* in baſons; and half of the blood he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, All that the LORD hath ſaid will we do, and be obedient.

8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold the blood of the covenant, which the LORD hath made with you concerning all theſe words.

9 ¶ Then went up Moſes, and Aaron, Nadab, and Abihu, and ſeventy of the elders of Iſrael:

10 And they ſaw the God of Iſrael: and *there was* under his feet as it were a paved work of ſapphire ſtone, and as it were the body of heaven in *his* clearneſs.

11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink.

12 ¶ And the LORD ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayeſt teach them.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 ¶ And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Iſrael.

Before CHRIST 1491. 18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days and forty nights.

GENERAL REFLECTIONS on Chap. XXIV.

The promiſes that Moſes obliged the people to make, that they would keep the law of God, and the great ſolemnity whereby thoſe promiſes, and the covenant between God and the people were confirmed, ſhould induce us to conſider, that God having choſen us to be his people, and having made known his will to us, we are indiſpenſibly obliged to keep his laws; that we alſo ſolemnly promiſed him to do it; and that this covenant has been confirmed, as St. Paul ſays, not with the blood of calves or goats, but by the blood of Jeſus Chriſt, who offered himſelf up to God a ſacrifice without ſpot or blemiſh, that he might purify our conſciences from dead works to ſerve the living God. From whence we may conclude, that they who ſhall break this commandment, muſt expect terrible puniſhments.

CHAP. XXV.

1 *Directions what the Iſraelites are to offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy ſeat with the cherubims.* 23 *The table with its furniture and ſhewbread.* 31 *The candleſtick with the inſtruments thereof.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart ye ſhall take my offering.

3 And this *is* the offering which ye ſhall take of them; gold, and ſilver, and braſs,

4 And blue, and purple, and ſcarlet, and fine linen, and goats' *hair*,

5 And rams' ſkins dyed red, and badgers' ſkins, and ſhittim wood,

6 Oil for the light, ſpices for anointing oil, and for ſweet incenſe,

7 Onyx ſtones, and ſtones to be ſet in the ephod, and in the breaſt-plate.

8 And let them make me a ſanctuary; that I may dwell among them.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

10 ¶ And they ſhall make an ark *of* ſhittim wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it, and ſhalt make upon it a crown of gold round about.

12 And

COMMENTARY AND NOTES ON CHAP. XXIV.

1 *Nadab, and Abihu,* &c.] Aaron's eldeſt ſons.

4 *All the words*] That is, the ten commandments, which are called "the ten words," chap. xxxviii. 28.

An altar—and twelve pillars, &c.] The altar was, to repreſent God, the one and chief party in the covenant; and the twelve pillars, the twelve tribes, the other party in the ſaid covenant.

5 *Young men.*] Theſe were the eldeſt ſons of the principal families, appointed to the prieſthood.

Burnt offerings, and—peace offerings, &c.] Burnt offerings ſometimes ſignify ſacrifices in general, but properly only ſuch as were wholly conſumed by fire. Peace offerings were made in gratitude for favours received.

8 *On the people*] Or this may be underſtood of the twelve pillars which repreſented the people. It is to be obſerved, that one way of making covenants antiently was, by ſprinkling the blood of the ſacrifices on both parties.

The blood of the covenant, &c.] The relation between God and the Iſraelites as their king, their civil magiſtrate, and their tutelar God, aroſe from their free conſent, and is therefore, with great propriety, termed both here, and in other places, a covenant.

10 *They ſaw the God of Iſrael*] Both the Jewiſh and Chriſtian religion teach, that God is of a ſpiritual nature, and inviſible; we are not therefore to imagine that they ſaw any viſible ſhape, but only the ſymbol of the divine majeſty, or ſigns of his glory. Accordingly, the Chaldee expounds it, They ſaw the glory of the God of Iſrael.

Under his feet] At the lower part of the divine appearance, or glory.

A paved work of a ſapphire ſtone, and as—the body of heaven in his clearneſs.] That is, the pure azure ſky.

11 *He laid not his hand,* &c.] This may allude to their being exempted from the danger threatened, chap. xix. for too near an approach to the mountain.

COMMENTARY AND NOTES ON CHAP. XXV.

2 *An offering,* &c.] The Hebrew word *terumah* ſignifies, An heave-offering: it is likewiſe uſed for ſomething ſeparated and given to God.

4 *Scarlet*] In Hebrew, The worm of ſcarlet; becauſe inſects were made uſe of in dying that colour.

Goats' hair.] This hair was in vaſt eſteem in the oriental countries, and preferred very much before either the wool of ſheep or lambs.

5 *Badgers' ſkins*] Some imagine, that as a badger is pronounced by the law to be an unclean beaſt, this cannot be the meaning of the word *tichaſhem*; ſome therefore render it, Rams' ſkins, of a red, and of a purple colour; and this is ſupported by the Vulgate, Septuagint, and the Samaritan. The Arabic reads, Black ſkins.

Shittim wood.] It is generally thought to be the wood of the cedar-tree; though ſome think it rather the wood of a certain tree which grows common in ſome parts of the wilderneſs, and reſembles the acacia of Egypt.

10 *An ark*] It was a cheſt or coffer, overlaid with gold. It was called, "the ark of the covenant," being a ſymbol of the covenant which God made with his people, and contained the two tables, the pot of manna, and Aaron's miraculous rod.

Two cubits and a half, &c.] That is, about four feet five inches long, and two feet ſix inches high or broad.

11 *A crown of gold round about.*] A cornice, or rich moulding of maſſy gold, was to go round the top of it.

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12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou ſhalt make ſtaves *of* ſhittim wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings by the ſides of the ark, that the ark may be borne with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

16 And thou ſhalt put into the ark the teſtimony which I ſhall give thee.

17 ¶ And thou ſhalt make a mercy ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou ſhalt make two cherubims *of* gold, *of* beaten work ſhalt thou make them, in the two ends of the mercy ſeat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy ſeat with their wings, and their faces *ſhall look* one to another; toward the mercy ſeat ſhall the faces of the cherubims be.

21 And thou ſhalt put the mercy ſeat above upon the ark; and in the ark thou ſhalt put the teſtimony that I ſhall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy ſeat, from between the two cherubims which *are* upon the ark of the teſtimony, of all *things* which I ſhall give thee in commandment unto the children of Iſrael.

23 ¶ Thou ſhalt alſo make a table of ſhittim wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou ſhalt make unto it a border of an hand breadth round about, and thou ſhalt make a golden crown to the border thereof round about.

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over againſt the border ſhall the rings be for places of the ſtaves to bear the table.

28 And thou ſhalt make the ſtaves *of* ſhittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold ſhalt thou make them.

30 And thou ſhalt ſet upon the table ſhewbread before me alway.

31 ¶ And thou ſhalt make a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made: his ſhaft, and his branches, his bowls, his knops, and his flowers, ſhall be of the ſame. Before CHRIST 1491.

32 And ſix branches ſhall come out of the ſides of it; three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide;

33 Three bowls made like unto almonds, *with* a knop and a flower on one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick.

34 And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick.

36 Their knops and their branches ſhall be of the ſame: all of it *ſhall be* one beaten work *of* pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and they ſhall light the lamps thereof, that they may give light over againſt it.

38 And the tongs thereof, and the ſnuffdiſhes thereof, *ſhall be of* pure gold.

39 *Of* a talent of pure gold ſhall he make it, with all theſe veſſels.

40 And look that thou make *them* after their pattern which was ſhewed thee in the mount.

General Reflections on Chap. XXV.

From God's being ſo particular in preſcribing a form of worſhip for the Iſraelites, we are to underſtand, that at all times we muſt be decent and orderly in our approaches to him. As the ceremonial law had a ſplendid appearance, we muſt learn, that our works of obedience muſt, on all occaſions, ſhine with the moſt conſpicious luſtre. As God commanded that a tabernacle or tent ſhould be built for the regular performance of divine ſervice, we muſt obſerve that it is our duty to build places for his worſhip, according to the rules preſcribed in the goſpel. And as thoſe things were calculated only for the uſe of the people while they ſojourned in the wilderneſs; let us learn that we have no fixed abode here, being ſeeking after that everlaſting haven of reſt which God has promiſed to all who love him.

CHAP. XXVI.

1 *The ten curtains of the tabernacle.* 7 *The eleven curtains of goat's hair.* 14 *The covering of ram's ſkins.* 15 *The boards of the tabernacle with their ſockets and bars.* 31 *The vail for the ark.* 36 *The hanging for the door.*

MOREOVER thou ſhalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims of cunning work ſhalt thou make them.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains ſhall have one meaſure.

3 The

16 *Teſtimony*, &c.] The tables of the law.

17 *A mercy ſeat*, &c.] Here it was the ſhekinah generally became viſible; it was of beaten gold, and fixed, with the cherubims that overſhadowed it, in a frame, or as Moſes deſcribes it, a crown of an oblong ſquare form, which incloſed the upper part of the ark in the nature of a rim.

18 *Two cherubims of gold*, &c.] From this general deſcription of Moſes, it appears, theſe cherubims were human figures, with wings ſtretched out, covering the mercy-ſeat, and, as it may be reaſonably concluded, in a bowing poſture. Theſe repreſented the angels which ſtand before the celeſtial glory; as the ſanctuary did heaven, and the mercy-ſeat the throne of God.

22 *There I will meet with*, &c.] From this part of the ſanctuary the oracles were ſometimes delivered to Moſes in an audible voice, *Numb.* vi. 39. Hitherto the deſcription is limited to the holy of holies; what follows relates to the principal furniture of the holy place, or outward part.

23 *Thou ſhalt alſo make a table*, &c.] The Iſraelites being ſunk into the groſſeſt idolatry in Egypt, it was neceſſary the idea of God and his attributes ſhould be impreſſed upon them in the moſt ſenſible manner: but this could not be commodiouſly done under his character of God of the univerſe; under his character of king and tutelary God, it well might. Hence he is repreſented with affections analogous to human paſſions; his civil relation qualified ſuch a repreſentation; the greatneſs of their conceptions rendered ſuch a repreſentation neceſſary, and the guarded manner in which it was always done, prevented it from being miſchievous. Agreeable to this notion, he is repreſented as chooſing a particular nation for his reſidence, and having a dwelling wherein he manifeſted his real preſence.

30 *Shewbread*, &c.] Or, the bread of preſence, being ſet before God's preſence continually.

31 *A candleſtick of pure gold*, &c.] The branches of this candleſtick were placed at equal diſtances, adorned with ſix flowers like lilies, as many knops reſembling apples, and alſo little bowls, like half almond ſhells; theſe were placed alternate and equidiſtant; upon each of the branches there was a golden lamp, which was lighted every evening, and extinguiſhed every morning.

37 *They ſhall light the lamps*, &c.] The lighting of lamps in religious worſhip was alſo an Egyptian cuſtom.

39 *A talent of pure gold*, &c.] A talent contained three thouſand ſhekels, or five thouſand four hundred and ſixty-four pounds ſterling.

COMMENTARY and NOTES on CHAP. XXVI.

1 *Moreover thou ſhalt make the tabernacle*] The Hebrew word *ohal*, ſignifies A tent; this ſacred place was therefore to be conſtructed in ſuch a manner, as to be eaſily ſet up, and taken down; which was neceſſary, on account of their frequent marches.

2 *The length of one curtain*, &c.] That is, about ſixteen yards twelve inches long, and two yards twelve inches broad. With theſe the roof of the tabernacle was covered, and the ſides alſo, almoſt to the ground.

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3 The five curtains ſhall be coupled together one to another; and *other* five curtains *ſhall be* coupled one to another.

4 And thou ſhalt make loops of blue upon the edge of the one curtain from the ſelvedge in the coupling; and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain, in the coupling of the ſecond.

5 Fifty loops ſhalt thou make in the one curtain, and fifty loops ſhalt thou make in the edge of the curtain that *is* in the coupling of the ſecond; that the loops may take hold one of another.

6 And thou ſhalt make fifty taches of gold, and couple the curtains together with the taches: and it ſhall be one tabernacle.

7 ¶ And thou ſhalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains ſhalt thou make.

8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *ſhall be all* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain in the forefront of the tabernacle.

10 And thou ſhalt make fifty loops on the edge of the one curtain *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond.

11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, ſhall hang over the backſide of the tabernacle.

13 And a cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle on this ſide and on that ſide, to cover it.

14 ¶ And thou ſhalt make a covering for the tent *of* rams' ſkins died red, and a covering above *of* badgers' ſkins.

15 ¶ And thou ſhalt make boards for the tabernacle *of* ſhittim wood ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth ſide ſouthward.

19 And thou ſhalt make forty ſockets of ſilver under the twenty boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

20 And for the ſecond ſide of the tabernacle on the north ſide *there ſhall be* twenty boards:

21 And their forty ſockets *of* ſilver; two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.

24 And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both: they ſhall be for the two corners. Before CHRIST 1491.

25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets; two ſockets under one board, and two ſockets under another board.

26 And thou ſhalt make bars *of* ſhittim wood; five for the boards of the one ſide of the tabernacle,

27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle, for the two ſides weſtward.

28 And the middle bar in the midſt of the boards ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold.

30 And thou ſhalt rear up the tabernacle according to the faſhion thereof which was ſhewed thee in the mount.

31 And thou ſhalt make a vail *of* blue, and purple, and ſcarlet, and fine twined linen of cunning work: with cherubims ſhall it be made:

32 And thou ſhalt hang it upon four pillars of ſhittim *wood* overlaid with gold: their hooks *ſhall be of* gold, upon the four ſockets of ſilver.

33 And thou ſhalt hang up the vail under the taches, that thou mayeſt bring in thither within the vail the ark of the teſtimony: and the vail ſhall divide unto you between the holy *place* and the moſt holy.

34 And thou ſhalt put the mercy ſeat upon the ark of the teſtimony in the moſt holy *place*.

35 And thou ſhalt ſet the table without the vail, and the candleſtick over againſt the table on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north ſide.

36 ¶ And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needlework.

37 And thou ſhalt make for the hanging five pillars *of* ſhittim *wood*, and overlay them with gold, *and* their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of braſs for them.

General Reflections on Chap. XXVI.

Let us obſerve, that as the tabernacle was often removed from one place to another, ſo will the church of Chriſt; for God will remove the goſpel from thoſe people who make an improper uſe of it. Let us learn, that as the ſervice of the tabernacle was to laſt no longer than the death of Chriſt; ſo when the end and deſign of his coming is anſwered, he will appear a ſecond time unto ſalvation. Hence let us reflect, that we ſhould worſhip God in ſpirit and in truth.

CHAP. XXVII.

1 *The altar of burnt offering with the veſſels thereof.* 9 *The court of the tabernacle incloſed with hangings and pillars.* 18 *The meaſure of the court, and the furniture of braſs.* 20 *The oil for the lamp.*

AND thou ſhalt make an altar *of* ſhittim wood, five cubits long, and five cubits broad; the altar ſhall be fourſquare: and the height thereof *ſhall be* three cubits.

2 And

---

14 *A covering*, &c.] The tabernacle had three different ſorts of coverings; one on the outſide, made of fine linen, curiouſly embroidered in various colours of crimſon, ſcarlet, purple, and hyacinth; another of goat's hair, neatly woven; and a third of badger's ſkins, ſome dyed red, and ſome an azure blue; theſe were to preſerve the rich curtains from wet, and the tabernacle itſelf from the injuries of the weather.

18 *Twenty boards*, &c.] Each board being about thirty-two inches broad, the whole length of the tabernacle muſt have been about ſeven yards and a half. The Septuagint render the word we have tranſlated "boards," Pillars, which ſeems to be the true reading, by St. Paul's alluſion, 1 *Tim.* iii. 5.

31 *Thou ſhalt make a vail*, &c.] This vail divided the tabernacle into two parts, and ſeparated the holy from the moſt holy place; it was adorned with cherubims, feſtoons, and other ornaments, curiouſly embroidered upon it.

33 *The moſt holy.*] This place is, in the New Teſtament, made a figure of heaven, into which Chriſt our high-prieſt is entered, as our fore-runner.

34 *Thou ſhalt put the mercy ſeat upon the ark of the teſtimony in the moſt holy place.*] The tabernacle was a type of our Redeemer dwelling in our nature: the mercy-ſeat, placed upon the ark of the teſtimony, was an emblem of him from whoſe mouth we received a law founded upon better promiſes, by whoſe interceſſion we have acceſs, with boldneſs, to the throne of grace; and whoſe ſatisfaction is our true propitiatory, or mercy-ſeat.

36 *The door of the tent*, &c.] The ark and mercy-ſeat were placed at the weſt end of the tabernacle, ſo that the door fronted the eaſt; and the Iſraelites, in worſhipping the great Jehovah, turned their faces towards the weſt, and from the ſun, the idol of the neighbouring nations.

COMMENTARY and NOTES on CHAP. XXVII.

1 *And thou ſhalt make an altar of ſhittim wood.*] Should it be aſked, how it was poſſible to prevent the burning of the altar, by reaſon of the continual fire; it may be anſwered, that the top, with its crown or frame, was fixed ſo as to be at ſome ſmall diſtance above the wood of the altar.

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2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame; and thou ſhalt overlay it with braſs.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his firepans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of network *of* braſs; and upon the net ſhalt thou make four braſen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim wood, and overlay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar, to bear it.

8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it*.

9 ¶ And thou ſhalt make the court of the tabernacle: for the ſouth ſide ſouthward *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long for one ſide:

10 And the twenty pillars thereof and their twenty ſockets *ſhall be of* braſs; the hooks of the pillars and their fillets *ſhall be of* ſilver.

11 And likewiſe for the north ſide in length *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty ſockets *of* braſs; the hooks of the pillars and their fillets *of* ſilver.

12 And *for* the breadth of the court on the weſt ſide *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt ſide eaſtward *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings fifteen *cubits:* their pillars three, and their ſockets three.

16 And for the gate of the court *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needlework: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver; their hooks *ſhall be of* ſilver, and their ſockets *of* braſs.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their ſockets *of* braſs.

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19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oil olive beaten for the light, to cauſe the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the LORD: *it ſhall be* a ſtatute for ever unto their generations on the behalf of the children of Iſrael.

GENERAL REFLECTIONS on Chap. XXVII.

Firſt, By the fire being continually burning on the altar, we may learn, that the fear and love of God ſhould be continually kept alive in our hearts. Secondly, By the lamp being kept burning in the night, is meant, that even in the darkeſt and moſt barbarous ages God will always have ſome perſons who will perpetuate the memory of his name. And further, that God would have us in all afflictions, and in the whole of our conduct, to be as lamps burning in a dark day. Let miniſters of the goſpel, in a more immediate manner, attend to this; becauſe whatever darkneſs may be in the world, they are, by their precept and example, to give light.

CHAP. XXVIII.

1 *Aaron and his ſons are ſet apart for the prieſt's office.* 2 *Holy garments are appointed.* 6 *The ephod.* 15 *The breaſtplate with twelve precious ſtones.* 30 *The Urim and Thummim.* 31 *The robe of the ephod, with pomegranates and bells.* 36 *The plate of the mitre.* 39 *The embroidered coat.* 40 *The garments for Aaron's ſons.*

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſt's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's ſons.

2 ¶ And thou ſhalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou ſhalt ſpeak unto all *that are* wiſe hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aaron's garments to conſecrate him, that he may miniſter unto me in the prieſt's office.

4 And theſe *are* the garments which they ſhall make; a breaſtplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſt's office.

5 And

Five cubits long, &c.] That is, near three yards ſquare at the top, and above five feet in height. As the height was at leaſt five feet, it might either have been let into the earth, or muſt have been ſurrounded with a bank of earth, to enable the prieſt to reach the grate in ſacrificing.

2 *And thou ſhalt make the horns of it*, &c.] By "horns," we are to underſtand little pyramids, or ſpires, made out of the ſame wood with the altar, and placed one at each corner; their uſe was, both to tie the ſacrifice to, and alſo to keep the wood from falling off. It was cuſtomary for thoſe who fled to the altar for refuge, to lay hold on theſe horns.

3 *Baſons*] Theſe were to receive the blood of the ſacrifice.

Fleſh hooks] Or forks, for taking up the pieces of ſacrifice, in order to lay them right on the fire.

9 *Court of the tabernacle*] This was an area or court-yard without any covering, incloſed with hangings, and ſupported by pillars overlaid with ſilver; towards the upper end ſtood the tabernacle, between which and the entrance, was placed the altar of burnt-offerings, in the open air, that ſo the ſmoke might not ſoil the inſide of the tabernacle. Thus the habitation of God was divided into three parts; the outward court, which was in the open light and view of all; the holy place, which received light from the ſeven lamps of the golden candleſtick; and the holy of holies, which had no external light, but the preſence of God reſted on the mercy-ſeat between the cherubims.

An hundred cubits long, &c.] About fifty-eight yards.

18 *And the height five cubits*, &c.] That is, near five yards; ſo that the tabernacle, which was almoſt as high again as the incloſure, might eaſily be ſeen by the people.

20 *Pure oil olive*] That is, ſuch as runs freely from the olives on being bruiſed.

To burn always] Three of the lamps were kept burning by day, and the remainder were lighted in the evening. This was not only neceſſary on account of the darkneſs of the holy place, but was likewiſe typical of the conſtant vigilance and preparation neceſſary in this life of probation and uncertainty. This is beautifully alluded to in the parable of the wiſe and fooliſh virgins.

COMMENTARY AND NOTES ON CHAP. XXVIII.

2 *Holy garments*, &c.] Permitted to be worn by none but the prieſts; and by them only at ſuch times as they miniſtered before God.

3 *Wiſe-hearted, whom I have filled with the ſpirit of wiſdom*, &c.] This was the uſual term to expreſs ſkilful artiſts, not only in the Hebrew, but in other dead languages. God diſpenſes divers gifts and endowments to different people; and mechanical ingenuity is to be aſcribed to God as the author, who forms the mind with all its powers; for from him cometh every good and perfect gift.

4 *A breaſt-plate*] Where the ephod croſſed the high-prieſt's breaſt, there was a ſquare ornament called the breaſt-plate or pectoral; it was ſet with twelve precious ſtones in gold, in four rows, three in each row, with the names of the twelve tribes engraven, on each ſtone one. The whole was faſtened to the ephod at four corners; the top, by a golden hook or ring, at the end of a wreathed chain to each ſhoulder-piece; the bottom, to the girdle of the ephod, by two blue ſtrings or ribbons, having likewiſe two rings or hooks.

An ephod] This was a kind of ſquare cloak, about two feet in length, hanging down from the ſhoulders, curiouſly wrought with gold, and other variegated embroidery; on the top, on each ſide, were two ſhoulder-pieces, to which were faſtened two precious ſtones, ſet in gold, upon which were engraven the names of the twelve tribes, ſix on each ſtone.

A robe] This was a long garment made of blue cloth, hanging down to the heels; it was faſhioned like a ſurplice, the ſkirts wrought with blue, purple, and ſcarlet yarn, in the ſhape of pomegranates, between each of which hung a bell of gold.

A brai-

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5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 ¶ And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet, and fine twined linen, with cunning work.

7 It ſhall have the two ſhoulder pieces thereof joined at the two edges thereof; and *ſo* it ſhall be joined together.

8 And the curious girdle of the ephod, which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

9 And thou ſhalt take two onyx ſtones, and grave on them the names of the children of Iſrael:

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone, according to their birth.

11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod *for* ſtones of memorial unto the children of Iſrael: and Aaron ſhall bear the names before the LORD upon his two ſhoulders for a memorial.

13 And thou ſhalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

15 ¶ And thou ſhalt make the breaſtplate of judgment with cunning work; after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

16 Fourſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

17 And thou ſhalt ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their incloſings.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names *like* the engravings of a ſignet; every one with his name ſhall they be according to the twelve tribes.

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22 And thou ſhalt make upon the breaſtplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou ſhalt make upon the breaſtplate two rings of gold, and ſhalt put the two rings on the two ends of the breaſtplate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſtplate.

25 And *the other* two ends of the two wreathen *chains* thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder pieces of the ephod before it.

26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſtplate in the border thereof, which *is* in the ſide of the ephod inward.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod underneath, toward the forepart thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſtplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breaſtplate be not looſed from the ephod.

29 And Aaron ſhall bear the names of the children of Iſrael in the breaſtplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And thou ſhalt put in the breaſtplate of judgment the Urim and the Thummim; and they ſhall be upon Aaron's heart, when he goeth in before the LORD; and Aaron ſhall bear the judgment of the children of Iſrael upon his heart before the LORD continually.

31 ¶ And thou ſhalt make the robe of the ephod all *of* blue.

32 And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and

A broidered coat] In Hebrew, A coat with eyes; whence ſome imagine that it had eyes or ſpangles, varied with little holes. This was the undermoſt garment, not much unlike a ſhirt; it was made of fine linen, embroidered, ſtuck pretty cloſe to the body, and likewiſe reached to the heels.

A mitre] The mitre was made of fine linen, it covered the head, and upon the forehead there was a plate of gold, whereon were engraven theſe words, "Holineſs to the Lord;" and this was tied behind the head with two ribbons, faſtened to its two ends.

A girdle, &c.] This was made of gold thread, and others of different colours; it was brought from behind the neck, and over the two ſhoulders, then put croſs upon the ſtomach, carried round the waiſt, and brought back again about the body, where it girded the tunic like a ſaſh, and ſo fell down before, hanging as low as the feet.

11 *Like the engraving of a ſignet*] That is, "en creux," or hollow like the impreſſion of a ſeal. As the engraving in ſtone is an affair of ſome difficulty, and was one of the later inventions of luxury, we may from hence gueſs at the high antiquity of the polite arts in Egypt, from whom the Jews, or the artificers at this time employed by them, had certainly borrowed them.

Set in ouches, &c.] The word "ouch" was originally uſed to expreſs a ſpangle, or glittering ornament, made of ſmall plates of gold and ſilver, and of ſparks, when applied to jewels.

17 *A ſardius*] A precious ſtone of a red flaming colour, ſemi-pellucid, or half-tranſparent, and ſometimes with a yellow caſt in it. Our modern jewellers call it a cornelian.

A topaz] A tranſparent ſtone, and of a beautiful yellow or gold colour.

A carbuncle, &c.] Is a ſpecies of ruby, of a glowing red colour, and is ſurnamed from "carbo," an hot coal.

18 *An emerald*] This gem is of a moſt lively green, tranſparent, and free from the leaſt mixture of any other colour.

A ſapphire] Is of a fine blue colour.

A diamond] This gem is eſteemed above all others, on account of its ſuperior hardneſs and luſtre.

19 *A ligure*] This is generally thought to be a kind of jacinth, nearly of the colour of amber.

An agate] Is partly tranſparent, and partly opake, for the moſt part variegated with veins, and diſpoſed in a very elegant manner.

An Amethyſt] Is a precious ſtone of a violet colour, bordering on purple, or nearly the colour of red wine.

20 *A beryl*] A gem of a pale green, generally known by the name of aqua marina; from its reſemblance to ſea water in colour.

An onyx] The ground of this gem reſembles a human nail in colour, from whence it derives its name; it is variegated in a very regular manner with zones of brown colour.

A jaſper, &c.] Is generally of a green colour, ſpeckled with yellow, brown, white, and blue.

21 *The ſtones ſhall be with the names of the children of Iſrael*, &c.] Upon the ſardius was engraven the name of Reuben; the topaz, Simeon; the carbuncle, Levi; the emerald, Judah; the ſapphire, Iſſachar; the diamond, Zebulon; the ligure, Dan; the agate, Naphtali; the amethyſt, Gad; the beryl, Aſher; the onyx, Joſeph; and the jaſper, Benjamin.

30 *The Urim and the Thummim*] There have been various opinions concerning the true meaning of theſe words; but the moſt probable appears to be this, That when Moſes was commanded to put into the breaſt-plate the Urim and Thummim, i. e. lights and perfections, it implied, that he ſhould chooſe the moſt precious ſet of ſtones, and cauſe them to be poliſhed in the moſt elegant manner, in order to increaſe their natural luſtre. What we read, ver. 30, confirms this conjecture, where, after God had given particular directions for making the breaſt-plate, he adds, "And thou ſhalt put in the breaſt-plate of judgment the Urim and Thummim," which, when literally tranſlated, runs thus: And thou ſhalt give to the breaſt-plate of judgment thoſe lights and perfections, viz. of the twelve ſtones.

They ſhall be upon Aaron's heart, when he goeth in before the Lord] In what manner God was conſulted by Urim and Thummim, hath been variouſly conjectured: it ſeems to have been in the following manner: the high-prieſt preſented himſelf with his breaſt-plate on, over all his other robes, and ſtood oppoſite the mercy-ſeat, where the ſhekinah, or viſible glory reſted, and then God gave him anſwers from thence with an audible voice, as he did to Moſes.

The judgment, &c.] The breaſt-plate of judgment.

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Before CHRIST 1491. and a pomegranate, upon the hem of the robe round about.

35 And it ſhall be upon Aaron to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD.

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it ſhall be.

38 And it ſhall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts; and it ſhall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needlework.

40 ¶ And for Aaron's ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty.

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him; and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſt's office.

42 And thou ſhalt make them linen breeches to cover their nakedneſs; from the loins even unto the thighs they ſhall reach.

43 And they ſhall be upon Aaron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to miniſter into the holy *place*; that they bear not iniquity, and die: *it ſhall be* a ſtatute for ever unto him and his ſeed after him.

GENERAL REFLECTIONS on Chap. XXVIII.

From the particular care that was taken of the ſacrifices, we may learn firſt, That God would have us, in all places of worſhip, to have the ordinances ſo conducted, as to make a laſting impreſſion on our mind. Secondly, From the grand appearance that the robes of the high-prieſt made, let us learn, that in our whole conduct in life our light ſhould ſo ſhine before men, that others ſeeing our good works, may glorify our Father who is in heaven. Laſtly, by holineſs to the Lord being inſcribed on the breaſt-plate, let us learn that we ſhould carry along with us, not only holineſs of heart through life, but we ſhould keep a holy jealouſy over all our actions, and on every occaſion take care not to offend, leſt we bring upon ourſelves the diſpleaſure of God.

CHAP. XXIX.

1 *The ſacrifice and ceremonies of conſecrating the prieſts.* 38 *The continual burnt offering.* 43 *God's promiſe to ſanctify and dwell among the children of Iſrael.*

AND this *is* the thing that thou ſhalt do unto them to hallow them, to miniſter unto me in the prieſt's office: take one young bullock, and two rams without blemiſh, Before CHRIST 1491.

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour ſhalt thou make them.

3 And thou ſhalt put them into one baſket, and bring them in the baſket, with the bullock and the two rams.

4 And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhalt waſh them with water.

5 And thou ſhalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breaſtplate, and gird him with the curious girdle of the ephod:

6 And thou ſhalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then ſhalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou ſhalt bring his ſons, and put coats upon them.

9 And thou ſhalt gird them with girdles, Aaron and his ſons, and put the bonnets on them: and the prieſt's office ſhall be their's for a perpetual ſtatute: and thou ſhalt conſecrate Aaron and his ſons.

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and Aaron and his ſons ſhall put their hands upon the head of the bullock.

11 And thou ſhalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou ſhalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beſide the bottom of the altar.

13 And thou ſhalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the fleſh of the bullock, and his ſkin, and his dung, ſhalt thou burn with fire without the camp: it *is* a ſin offering.

15 Thou ſhalt alſo take one ram; and Aaron and his ſons ſhall put their hands upon the head of the ram.

16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar.

17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou ſhalt burn the whole ram upon the altar:

35 *His ſound ſhall be heard when he goeth in*, &c.] What the number of bells are, we are not told, only their uſe. When the high-prieſt was going into the ſanctuary, he wore theſe little bells on the hem of his robe, as well to give notice to the people to prepare and fix their attention, as out of reſpect to the divine preſence, reſiding in the ſanctum ſanctorum, or holy of holies; firſt deſiring, as it were, permiſſion to enter, and that he might not be puniſhed with death for an unmannerly intruſion.

36 *HOLINESS TO THE LORD.*] This motto could not fail to remind the prieſt, that he was conſecrated to Jehovah, the great God of all things.

38 *That Aaron might bear the iniquity of the holy things*, &c.] That he may obtain pardon for the omiſſions and deficiencies of the people, in their performance of religious duties.

40 *Bonnets*, &c.] In this particular we have an inſtance wherein the Jewiſh habit was ordained in oppoſition to that of the Egyptians; for the Egyptian prieſts miniſtered always bareheaded, but the Jewiſh had their heads covered.

42 *Linen breeches*, &c.] This was in oppoſition to the unchaſte ritual of the neighbouring nations, who, in their adoration of Baalpeor, were guilty of the groſſeſt obſcenities.

43 *A ſtatute for ever*, &c.] That is, as long as the Jewiſh ſtate ſhall continue, or there ſhall be any prieſthood of the order of Aaron, they ſhall appear before God in theſe garments.

COMMENTARY AND NOTES ON CHAP. XXIX.

1 *And this is the thing*, &c.] This chapter contains a ſuccinct account of the manner of conſecrating the Jewiſh prieſts, the ceremonies of which were doubtleſs in order to give them and the people a deep ſenſe of the ſacredneſs of their office. The high prieſt was a manifeſt type of Chriſt Jeſus, our great high-prieſt, who is gone into the heavens, there to appear before God, and make interceſſion for us, as is fully and ſublimely explained in the epiſtle to the Hebrews.

4 *And ſhalt waſh them with water.*] Ablution was an antient ceremony, and obſerved in acts of worſhip as an emblem of inward purity.

5 *Thou ſhalt take the garments*, &c.] This typically repreſented, that after the prieſts had by ſpiritual waſhing purified themſelves from ſin, they were to be clothed with the garments of righteouſneſs, of which the holy veſtments were types or ſymbols. *Pſalm* cxxxii. 9, 16.

6 *The holy crown*] The golden plate, upon which was engraved, Holineſs to the Lord.

10 *Shall put their hands upon the head of the bullock*] By this denoting, that they diſburdened themſelves of their ſins, and laid them upon the head of the ſacrifice to be killed. This prefigured Chriſt the great ſacrifice, upon whom was laid the iniquity of us all.

Tabernacle of the congregation, &c.] In Hebrew, Tabernacle of the meeting; ſo called, becauſe the people met or aſſembled there to perform their religious duties.

13 *All the fat*, &c.] This was the omentum, or caul; it might typically repreſent the neceſſity of mortifying all thoſe vices which ſtupify and deaden the ſoul, or teach the neceſſity of giving God the beſt of our ſubſtance.

14 *Without the camp*, &c.] Intimating that the guilt of ſin was carried out far from the people. So Chriſt ſuffered without the gate.

15 *Thou ſhalt take one ram*, &c.] Rams, heifers, and goats, were eſteemed ſacred animals, becauſe in ſymbolic hieroglyphics they were

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altar: it *is* a burnt offering unto the LORD: it *is* a ſweet ſavour, an offering made by fire unto the LORD.

19 And thou ſhalt take the other ram; and Aaron and his ſons ſhall put their hands upon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about.

21 And thou ſhalt take of the blood that *is* upon the altar, and of the anointing oil, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons' garments with him.

22 Alſo thou ſhalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ram of conſecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the baſket of the unleavened bread that *is* before the LORD:

24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons; and ſhalt wave them *for* a wave offering before the LORD.

25 And thou ſhalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a ſweet ſavour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou ſhalt take the breaſt of the ram of Aaron's conſecration, and wave it *for* a wave offering before the LORD: and it ſhall be thy part.

27 And thou ſhalt ſanctify the breaſt of the wave offering, and the ſhoulder of the heave offering, which is waved, and which is heaved up, of the ram of the conſecration, *even* of *that* which *is* for Aaron, and of *that* which is for his ſons:

28 And it ſhall be Aaron's and his ſons' by a ſtatute for ever from the children of Iſrael: for it *is* an heave offering: and it ſhall be an heave offering from the children of Iſrael of the ſacrifice of their peace offerings, *even* their heave offering unto the LORD.

29 And the holy garments of Aaron ſhall be his ſon's after him, to be anointed therein, and to be conſecrated in them.

30 *And* that ſon that is prieſt in his ſtead ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*.

31 And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, *by* the door of the tabernacle of the congregation.

33 And they ſhall eat thoſe things wherewith the atonement was made, to conſecrate *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread, remain unto the morning, then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

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35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock *for a* ſin offering for atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it, to ſanctify it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it; and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year day by day continually.

39 The one lamb thou ſhalt offer in the morning; and the other lamb thou ſhalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a ſweet ſavour, an offering made by fire unto the LORD.

42 *This ſhall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to ſpeak there unto thee.

43 ¶ And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory.

44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſt's office.

45 And I will dwell among the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

GENERAL REFLECTIONS on Chap. XXIX.

Firſt, The ſolemn rites made uſe of at the conſecration of Aaron and his ſons, ſhould teach us, that ſome ſort of ſolemity ſhould be offered at the ordination of miniſters. Secondly, The law concerning morning and evening ſacrifices ſhould alſo teach us, that nothing can excuſe us from beginning the day, and ending it, in begging the divine bleſſing upon our labour and ſleep, and giving thanks to God for his mercies. Laſtly, As God promiſed that he would dwell among the children of Iſrael, as long as the memory of his name was kept up; ſo Chriſtians may be aſſured of his favour, in attending to their duty, and on all occaſions ſhewing mercy and kindneſs to each other.

CHAP. XXX.

1 *The altar of incenſe.* 11 *The ranſom of ſouls.* 17 *The braſen laver.* 22 *The holy anointing oil.* 34 *The compoſition of the perfume.*

AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof; fourſquare ſhall it be: and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame.

3 And

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uſed to repreſent ſome deity; the picture of the ram at firſt, and the living animal in proceſs of time, were peculiarly worſhipped at Thebes; and in oppoſition to this ſpecies of idolatry, this command was probably given.

20 *Put it upon the tip of the right ear*, &c.] The ear is uſed, in ſcripture, as the ſymbol of obedience, the hand of action, and the foot as the ſymbol of the path or conduct of life; the prieſts were therefore taught by this ceremony to apply their ears diligently to the ſtudy of the law, to employ their hands with the like diligence in the work of the ſacred miniſtry, and to direct their feet to walk in the way of God's commandments.

27 *The wave offering, and—the heave offering*, &c.] The words "wave" and "heave" are uſed to denote any offering whatever; however, the rabbins made a diſtinction, and tell us, that the firſt was waved up and down, eaſt, weſt, north, and ſouth; to ſignify that God was the Lord of the earth as well as the heavens; the laſt was only lifted up towards heaven, in token of its being devoted to God.

30 *Shall put them on ſeven days*, &c.] That is, the ſeven days of conſecration, before he entered upon his office, during which time the prieſts were not to ſtir from the door of the tabernacle by night or by day. It is worthy of remark, that the number "ſeven" is much regarded in ſacred matters. The blood of the atonement was ſprinkled before the mercy-ſeat ſeven times; the conſecrating oil was ſprinkled on the altar ſeven times; the leper was ſprinkled ſeven times; the days appointed for his cleanſing were ſeven; the time for the conſecration of prieſts was ſeven days, as alſo for purifying the unclean: Naaman was commanded to waſh in Jordan ſeven times; Jericho was ſeven days beſieged; every ſeventh day was a ſabbath; every ſeventh year a year of reſt; and every ſeven times ſeven the year of jubilee.

37 *Whatſoever toucheth the altar*, &c.] Our bleſſed Saviour alludes to this, *Matt.* xxiii. 19.

40 *A tenth deal*] A tenth part of the ephah, ſometimes called an omer, equivalent to about half a peck Engliſh meaſure.

An hin, &c.] That is, about our gallon.

COMMENTARY

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Before CHRIST 1491. 3 And thou ſhalt overlay it with pure gold, the top thereof, and the ſides thereof round about, and the horns thereof; and thou ſhalt make unto it a crown of gold round about.

4 And two golden rings ſhalt thou make to it under the crown of it, by the two corners thereof, upon the two ſides of it ſhalt thou make *it*; and they ſhall be for places for the ſtaves to bear it withal.

5 And thou ſhalt make the ſtaves *of* ſhittim wood, and overlay them with gold.

6 And thou ſhalt put it before the vail that *is* by the ark of the teſtimony, before the mercy ſeat that *is* over the teſtimony, where I will meet with thee.

7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he dreſſeth the lamps, he ſhall burn incenſe upon it.

8 And when Aaron lighteth the lamps at even, he ſhall burn incenſe upon it, a perpetual incenſe before the LORD throughout your generations.

9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt ſacrifice, nor meat offering; neither ſhall ye pour drink offering thereon.

10 And Aaron ſhall make an atonement upon the horns of it once in a year with the blood of the ſin offering of atonements: once in the year ſhall he make atonement upon it throughout your generations: it *is* moſt holy unto the LORD.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 When thou takeſt the ſum of the children of Iſrael after their number, then ſhall they give every man a ranſom for his ſoul unto the LORD, when thou numbereſt them; that there be no plague among them, when *thou* numbereſt them.

13 This they ſhall give, every one that paſſeth among them that are numbered, half a ſhekel after the ſhekel of the ſanctuary: (a ſhekel *is* twenty gerahs:) an half ſhekel *ſhall be* the offering of the LORD.

14 Every one that paſſeth among them that are numbered, from twenty years old and above, ſhall give an offering unto the LORD.

15 The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when *they* give an offering unto the LORD, to make an atonement for your ſouls.

16 And thou ſhalt take the atonement money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withal*: and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein. Before CHRIST 1491.

19 For Aaron and his ſons ſhall waſh their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not; or when they come near to the altar to miniſter, to burn offering made by fire unto the LORD:

21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principal ſpices, of pure myrrh five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus two hundred and fifty *ſhekels*,

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil olive one hin:

25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it ſhall be an holy anointing oil.

26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony.

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctify them that they may be moſt holy: whatſoever toucheth them ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſt's office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me throughout your generations.

32 Upon man's fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight*:

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy:

36 And

COMMENTARY AND NOTES ON CHAP. XXX.

6 *I will meet*, &c.] See chap. xxv. 22.

7 *Sweet incenſe*, &c.] This incenſe was compounded of many fragrant and odoriferous ſpices. See ver. 34.

9 *Strange incenſe*, &c.] That is, either ſuch as is uſed by idolatrous nations, or ſuch as is not expreſsly preſcribed by God himſelf.

12 *Then ſhall they give every man a ranſom for his ſoul*, &c.] This tax was as a pious acknowledgment to God, for having redeemed them from the bondage of Egypt, and delivered them from ſo many dangers and difficulties with his own right hand.

13 *Half a ſhekel*] About fourteen pence of our money.

After the ſhekel of the ſanctuary] Some have ſuppoſed that there was an ordinary and an holy ſhekel, and that the latter was twice as much as the former; but it is moſt probable there was but one kind of ſhekel, which is here called, "of the ſanctuary," becauſe there was one kept there as a proof, or ſtandard, by which all theſe coins were maintained in their juſt value, goodneſs, and weight.

Twenty gerahs, &c.] This gerah was ſomething more than a penny.

15 *The rich ſhall not give more, and the poor ſhall not give leſs*, &c.] All ſouls are equal, alike in the eſteem of God, who made them all.

18 *A laver of braſs*, &c.] This, on account of its extraordinary ſize, was called the brazen ſea. It was placed in the court of the tabernacle, not far from the altar of burnt offerings.

23 *Of pure myrrh*] The word *mor*, in the original, is generally ſuppoſed to mean "myrrh," though ſome are of opinion that it ſignifies ambergris, and others frankincenſe.

Five hundred ſhekels] Something more than twenty pounds weight.

Sweet cinnamon] The cinnamon of the antients has been thought to differ from ours, for this reaſon, becauſe it is not known at preſent to be produced in any other part of the eaſt, except in Ceylon, an iſland of the Indian ſea; but is not impoſſible that the ſame ſpice might be found in ſome of the foreſts of Arabia; and that it does grow in other parts of the world beſides Ceylon, is evident, as it is found in one of the foreſts of America.

Sweet calamus, &c.] This is a ſpicy root belonging to a particular flag or iris, called "calamus aromaticus," or ſweet cane.

24 *Caſſia*, &c.] As the drug now known by the name of caſſia is not aromatic, it is imagined that the antient coſtus is here meant, which was ſometimes burnt on the heathen altars, the beſt ſort of which grew in Arabia. There are ſaid to be various kinds of it; but that in uſe with us is brought from the Eaſt Indies, and has a fragrant ſmell, not unlike that of violets.

34 *Stacte*] The beſt ſort of myrrh, or that which flows ſpontaneouſly from the tree. Some think it was liquid ſtorax, which is the produce of a particular tree growing near Suez, in Arabia, and in great eſteem among the eaſtern people.

Onycha] There are various opinions concerning this onycha. Some take it for the ſhell of a fiſh which fed upon ſpikenard, found in certain pools and lakes, the beſt of which Dibſcrides affirms, was brought from the Red ſea. The Arabic tranſlation has it, Laudanum, an aromatic gum, made uſe of by the Arabians in the compoſition of their perfumes. Others think it was bdellium.

Galbanum] This was the gum of liquor of a plant reſembling fennel, which was common in Syria. Some tranſlations diſtinguiſh the galbanum here rendered, by calling it galbanum of ſweet odour, to diſtinguiſh it from the common ſort, which is of a diſagreeable ſcent. There was a particular ſpecies, the product of mount Amaria, in Syria, of a very pleaſing odour.

Frankincenſe, &c.] This is a dry reſinous ſubſtance, of an agreeable ſmell, common in ſome parts of Arabia, particularly in that called Sabæa.

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36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, ye ſhall not make to yourſelves according to the compoſition thereof: it ſhall be unto thee holy for the LORD.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

GENERAL REFLECTIONS on Chap. XXX.

By the altar of incenſe being placed before the vail, we are to learn, firſt, That till Chriſt came, there would be a ſtate of darkneſs that would reſemble the ſhade made by a vail. Secondly, As the money paid by way of ranſom for the people was to ſupport the tabernacle; ſo it is our duty to contribute towards ſupporting ſuch places as are ſet apart for the ſervice of the divine being. Thirdly, The prieſts were commanded to waſh themſelves, before they performed any ſervices; and this ſhould teach us, that in all our approaches to God we ſhould be diveſted of every impurity. Laſtly, The ſtrict charge given to them not to employ the oil to any purpoſe but that which had been preſcribed, implies, that great reſpect ſhould be ſhewn to every thing ſet apart for a religious uſe.

CHAP. XXXI.

1 *Bezaleel and Aholiab are called, and qualified for the work of the tabernacle.* 12 *The obſervance of the ſabbath is again commanded.* 18 *Moſes receiveth the two tables.*

AND the LORD ſpake unto Moſes, ſaying,

2 See, I have called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

3 And I have filled him with the ſpirit of God, in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip,

4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones, to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him Aholiab, the ſon of Ahiſamach, of the tribe of Dan: and in the hearts of all that are wiſe hearted I have put wiſdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy ſeat that *is* thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candleſtick with all his furniture, and the altar of incenſe,

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſt's office,

11 And the anointing oil, and ſweet incenſe for the holy *place*: according to all that I have commanded thee ſhall they do.

12 ¶ And the LORD ſpake unto Moſes, ſaying,

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13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth ſanctify you.

14 Ye ſhall keep the ſabbath therefore; for it *is* holy unto you: every one that defileth it ſhall ſurely be put to death: for whoſoever doeth *any* work therein, that ſoul ſhall be cut off from among his people.

15 Six days may work be done; but in the ſeventh *is* the ſabbath of reſt, holy to the LORD: whoſoever doeth *any* work in the ſabbath day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a ſign between me and the children of Iſrael for ever: for *in* ſix days the LORD made heaven and earth, and on the ſeventh day he reſted, and was refreſhed.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

GENERAL REFLECTIONS on Chap. XXXI.

We here find, that God did not leave it to the people to make choice of proper perſons for the ſervice; and from hence we may learn, firſt, That we have no right to nominate any other officers for his ſervice than are mentioned in his word. Secondly, That although the Iſraelites had been long oppreſſed in Egypt, yet they had many ingenious perſons among them; which points out to us, that God can give many things to the oppreſſed which have been denied by their cruel taſkmaſters. Thirdly, From the frequent mention here made of the ſabbath, we may obſerve, that as God knows of how much value divine worſhip is to us, ſo he would have it carefully attended to. Laſtly, Let the care that God took to enjoin the whole law, remind us to make that part which is moral the unalterable rule of our conduct.

CHAP. XXXII.

1 *The people in the abſence of Moſes cauſe Aaron to make a calf.* 7 *God is angered thereby.* 11 *At the intreaty of Moſes he is appeaſed.* 15 *Moſes cometh down with the tables:* 19 *He breaketh them:* 20 *He deſtroyeth the calf.* 21 *Aaron's excuſe for himſelf.* 25 *Moſes cauſeth the idolaters to be ſlain.* 30 *He prayeth for the people.* 33 *God's anſwer.*

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us gods, which ſhall go before us; for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And

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36 *Put of it before the teſtimony*, &c.] Upon the altar of incenſe, placed before the ark, but without the vail.

COMMENTARY AND NOTES ON CHAP. XXXI.

2 *See, I have called by name*] That is, I have choſen him, or appointed.

Bezaleel, the ſon of Uri, &c.] This genealogy is deſcribed 1 *Chron.* ii. 18—20.

8 *The pure candleſtick*, &c.] This was ſo denominated, either from its being conſecrated, or becauſe it was made of pure gold; though moſt probably on the latter account.

10 *The cloths of ſervice*, &c.] That is, the vail, curtains, and coverings of the tabernacle, the hangings of the court, and all the coverings which ſerved to wrap up the holy things in, in their removals.

13 *Verily my ſabbaths ye ſhall keep*] As the Hebrew particle *ach* is uſed as an exceptive particle, the words may be rendered, Nevertheleſs my ſabbath ye ſhall keep. Notwithſtanding I have been thus particular in my directions concerning the number, form, and materials of all theſe things, yet do not imagine that all I require conſiſts merely in ſuch externals, which will not acquit you of your neglect of other duties, and, in particular, the obſervation of my ſabbath.

It is a ſign between me and you, &c.] By which you ſignify, that you are the worſhippers of the one ſupreme being, who in the ſpace of ſix days created all things, and on the ſeventh reſted or ceaſed from his works.

14 *Every one that defileth it*, &c.] The ſabbath being peculiarly given to the Jews, as a ſign of the covenant between them and God, the violation of this day, omitting the moral events it produced, was in effect an infringement of the covenant, conſequently an act of rebellion, and juſtly puniſhed with immature death, as the words "cut off" implies.

15 *The ſabbath of reſt*, &c.] In the Hebrew it is, The reſt of reſts; and ſignifies, that of all others, this day ought moſt religiouſly to be obſerved, and kept with great punctuality.

18 *Tables of ſtone, written with the finger of God.*] Many conſider this as a metaphorical expreſſion, implying, that the words of the decalogue were written by the hand of Moſes, by the particular direction of God; though the phraſe ſeems rather to ſignify, that God employed neither Moſes, nor any other inſtrument in writing them, but that he did it by his own powerful operation.

COMMENTARY AND NOTES ON CHAP. XXXII.

1 *Up, make us gods*] It ſhould have been rendered in the ſingular, Up, make us a god. From hence it is evident, that the Iſraelites had imbibed the idolatrous notions of the Egyptians, who worſhipped the golden calf. They had waited above a month for Moſes's return from the mount, but now deſpairing of it, they thought it neceſſary to have a god of ſome kind, to direct them in their way through the wilderneſs. Some are of opinion that the Iſraelites evidently intended the worſhip of the true God under this ſimilitude; accordingly we find, ver. 5. their feaſt was proclaimed to the Lord, or Jehovah. However, not only to worſhip a falſe deity, but alſo

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2 And Aaron ſaid unto them, Break off the golden earrings, which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

5 And when Aaron ſaw *it*, he built an altar before it; and Aaron made proclamation, and ſaid, To morrow *is* a feaſt to the LORD.

6 And they roſe up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people ſat down to eat and to drink, and roſe up to play.

7 ¶ And the LORD ſaid unto Moſes, Go, get thee down; for thy people, which thou broughteſt out of the land of Egypt, have corrupted *themſelves*:

8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

9 And the LORD ſaid unto Moſes, I have ſeen this people, and, behold, it *is* a ſtiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

11 ¶ And Moſes beſought the LORD his God, and ſaid, LORD, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore ſhould the Egyptians ſpeak, and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

13 Remember Abraham, Iſaac, and Iſrael, thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of will I give unto your ſeed, and they ſhall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides; on the one ſide and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables. Before CHRIST 1491.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for being overcome: *but* the noiſe of *them that* ſing do I hear.

19 ¶ And it came to paſs, as ſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes' anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 ¶ And he took the calf which they had made, and burnt *it* in the fire, and ground it to powder, and ſtrawed *it* upon the water, and made the children of Iſrael drink *of it*.

21 ¶ And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 And Aaron ſaid, Let not the anger of my lord wax hot; thou knoweſt the people, that they *are ſet* on miſchief.

23 For they ſaid unto me, Make us gods, which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off. So they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And when Moſes ſaw that the people *were* naked; (for Aaron had made them naked unto *their* ſhame among their enemies:)

26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the LORD's ſide? *let him come* unto me. And all the ſons of Levi gathered themſelves together unto him.

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moſes: and there fell of the people that day about three thouſand men.

29 For Moſes had ſaid, Conſecrate yourſelves to day to the LORD, even every man upon his ſon, and upon his brother; that he may beſtow upon you a bleſſing this day.

30 ¶ And

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the true by an external image, was equally forbidden by the ſecond commandment.

Which ſhall go before us, &c.] Their intention was, to return into Egypt; and they flattered themſelves, that by carrying before them the god ſo highly adored in that country, the Egyptians would forgive their defection, and receive them again into their land.

4 *And faſhioned it with a graving tool*] The verb *tzur*, ſignifies "to bind, or tie up," and *cherret* denotes "a bag," as well as a graving tool; this paſſage therefore may be rendered, And he received them, (viz. the golden ear-rings) at their hand, and tied them in a bag, and cauſed them to be caſt into a molten calf.

A molten calf, &c.] In imitation of the Egyptian god Apis or Serapis, which was a living ox, as well as an image made in the likeneſs of that creature.

5 *Aaron made proclamation*, &c.] Some have endeavoured to excuſe the conduct of Aaron upon this occaſion, but certainly it will admit of no palliation: ſuch examples of human frailty and weakneſs ought to teach us to be conſtantly on our guard, and carefully to avoid every ſinful temptation.

6 *To play.*] The Hebrew ſignifies, To laugh. It was the cuſtom of the Egyptians when they had found out their god Apis, to bring him with great pomp and ſolemnity to Memphis, the royal city, the children going before in proceſſion, and the company ſinging a ſong of praiſe to the deity. This rejoicing of the Iſraelites might therefore be in imitation of the Egyptian practice.

7 *Thy people*, &c.] A term of diſdain, by which God diſavowed them from being his people, who had ſo grievouſly corrupted themſelves.

9 *A ſtiffnecked people.*] Or, refractory. It is a metaphorical expreſſion, taken from oxen, that will not yield their necks to the yoke.

14 *The Lord repented*, &c.] A figurative expreſſion, adapted to the ſentiments and affections of human nature.

19 *Brake them beneath the mount.*] Purpoſely, by which he gave them to underſtand, they had broken their ſolemn covenant with God, through their idolatry.

20 *He took the calf which they had made, and burnt it in the fire*] That is, he calcined it, and reduced it to duſt.

Made the children of Iſrael drink of it.] That is, he caſt the powder into the brook that deſcended out of the mount of Horeb (*Deut.* ix. 21.) which being the only water in the thirſty deſert, the Iſraelites were obliged to drink of it. This was to render them the more ſenſible of their folly, in worſhipping that for a god which was to paſs through their bodies.

22 *They are ſet on miſchief.*] That is, they are prone to the ſin of idolatry.

24 *I caſt it into the fire, and there came out this calf.*] Here Aaron diſſembles, and endeavours to extenuate his crime, by pretending that the calf was made rather by chance than deſign.

25 *Were naked*, &c.] Some underſtand by this, that they were diveſted of their virtue and piety; but (though this was true) the moſt natural ſignification ſeems to be, that they wanted arms, and for that reaſon were not able to reſiſt the Levites, a few of whom ſlew 3000 of the people.

26 *All the ſons of Levi gathered themſelves together*, &c.] Hence we learn, that not only all the other tribes had joined in the idolatrous feaſt, but even ſome of the Levites, becauſe Moſes commands them to ſlay every man his brother, and every man his companion, in caſe he ſhould come in his way.

28 *The children of Levi did according to the word of Moſes*, &c.] This zeal of the tribe of Levi was amply rewarded; for it not only helped to wipe off that ſtain their anceſtors had entailed upon them, by the cruel and ſhocking murder of the Shechemites; but, in a ſhort time, procured them the Levitical prieſthood; which, though inferior to the Aaronical, entitled them to the tythe, or tenth part; to the lower miniſtry of the tabernacle, and afterwards of the temple; to a place in the tribunal of each city and town; to the property of thirty-five cities of refuge, and other privileges.

29 *Conſecrate yourſelves to day*, &c.] This paſſage may be rendered, Conſecrate yourſelves to-day to the Lord, becauſe every man hath been againſt his ſon, and againſt his brother, &c.

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30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſin.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their ſin—; and if not, blot me, I pray thee, out of thy book which thou haſt written.

33 ¶ And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: behold, mine Angel ſhall go before thee: nevertheleſs in the day when I viſit I will viſit their ſin upon them.

35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

GENERAL REFLECTIONS on Chap. XXXII.

Here we are to conſider, firſt, The great ſin of the Iſraelites, who, notwithſtanding ſo many warnings that God had given them to ſhun idolatry, and the ſolemn promiſes lately made by them, fell into that ſin. Secondly, That although they pretended to worſhip the true God, under the figure of a golden calf, yet they were guilty of real idolatry; which ſhews, that it is abſolutely forbidden to worſhip any image; and that thoſe things which God had forbid, cannot be rendered lawful by the intention. Thirdly, We may likewiſe obſerve the weakneſs of Aaron, who, inſtead of oppoſing the idolatry, conſented to it; and learn pretences to reſiſt all evil with courage. Fourthly, The great charity of Moſes, who interceded with ſo much zeal for the children of Iſrael, ſhould ſerve us for an example, and a motive too, to intercede and pray for ſinners. The puniſhment which the Levites executed upon the idolatrous people muſt be acknowledged to be very juſt, though it was very ſevere, God having expreſsly ordered to put to death thoſe that were guilty of idolatry. Laſtly, This chapter ſhould bring to our mind what St. Paul ſays, 1 *Cor.* x. that theſe things are our examples, to the intent that we ſhould not luſt after evil things, as did the Iſraelites; and that we ſhould not imitate them in their idolatry, their wanderings, and diſobedience.

CHAP. XXXIII.

1 *The Lord refuſeth to go with the people.* 4 *The people mourn thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moſes out of the cloudy pillar.* 12 *Moſes prayeth for the continuance of God's preſence,* 18 *and deſireth to ſee the glory of God.*

AND the LORD ſaid unto Moſes, Depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it:

2 And I will ſend an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite:

3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee; for thou art a ſtiffnecked people: leſt I conſume thee in the way.

4 ¶ And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments. Before CHRIST 1491.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiffnecked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Iſrael ſtripped themſelves of their ornaments by the mount Horeb.

7 ¶ And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to paſs, *that* every one which ſought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man *at* his tent door, and looked after Moſes, until he was gone into the tabernacle.

9 ¶ And it came to paſs, as Moſes entered into the tabernacle, the cloudy pillar deſcended, and ſtood *at* the door of the tabernacle, and *the LORD* talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand *at* the tabernacle door: and all the people roſe up and worſhipped, every man *in* his tent door.

11 And the LORD ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp: but his ſervant Joſhua, the ſon of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way, that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My preſence ſhall go *with thee,* and I will give thee reſt.

15 And he ſaid unto him, If thy preſence go not *with me,* carry us not up hence.

16 For wherein ſhall it be known here that I and thy people have found grace in thy ſight? *is it* not in that thou goeſt with us? ſo ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 ¶ And he ſaid, I beſeech thee, ſhew me thy glory.

19 And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.

20 And

32 *If not, blot me, I pray thee*] An expreſſion of great affection towards his countrymen; ſince he preferred even death to being the beholder of ſo horrid and terrible a ſpectacle.

Out of thy book which thou haſt written.] This expreſſion alludes to the cuſtom of numbering the people, by inſerting their names in a ſcroll, or regiſter.

COMMENTARY AND NOTES ON CHAP. XXXIII.

2 *I will ſend an angel before thee,* &c.] This was a being of an order inferior to that which went before them in the cloud, as appears from ver. 3. See *Exod.* xxiii. 20. *Deut.* vii. 22. *Joſh.* xxiv. 11.

5 *I will come up into the midſt of thee,* &c.] This may with greater propriety be rendered, Should I come up into the midſt of thee, I would conſume thee in a moment.

6 *By the mount,* &c.] In Hebrew, *mehar,* "from the mount," i. e. at ſome diſtance from it.

7 *The tabernacle,* &c.] This muſt have been either the tent of Moſes, or ſome other; for the ſacred tabernacle was not yet erected.

9 *Cloudy pillar,* &c.] This appearance ſhewed that Moſes had not moved the tabernacle without the expreſs orders or approbation of God.

11 *The Lord ſpake unto Moſes face to face*] That is, God revealed his will to him in an audible voice, and in a familiar condeſcending manner; not in dreams and viſions, nor in awful and tremendous circumſtances.

Young man, &c.] Joſhua muſt have been upwards of fifty. The Hebrew word *naar,* ſignifies "a miniſter or ſervant," as appears from *Gen.* xiv. 24. and if we tranſlate it ſo here, the inconſiſtency of the text will be removed, as it will run thus: His ſervant Joſhua who miniſtered unto him, departed, &c.

12 *I know thee by name,* &c.] To "know," is in ſcripture, often uſed for to approve of, or favour; and the words "by name" ſignify, In an eſpecial manner.

13 *Shew me now thy way,* &c.] This requeſt may either ſignify, that Moſes was deſirous of knowing the manner in which God deſigned to behave towards the Iſraelites, after their defection; or that he beſought him to diſcover his mercy towards them for the future.

19 *I will make all my goodneſs paſs before thee*] This means, that God would diſplay his glory before him in ſuch a manner, as ſhould not harm, but rather gratify and delight him; or it may ſignify his gracious intentions concerning the Iſraelites.

I will proclaim] The meaning is, either that God would give him notice by a voice of his glorious preſence; or elſe that he would give him aſſurance of the truth of his promiſes.

Will be gracious to whom I will be gracious, &c.] As I know the hearts of all men, I am the only true judge who are the proper objects of my grace and mercy.

20 *There*

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20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live.

21 And the LORD ſaid, Behold *there is* a place by me, and thou ſhalt ſtand upon a rock:

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I paſs by:

23 And I will take away mine hand, and thou ſhalt ſee my back parts: but my face ſhall not be ſeen.

GENERAL REFLECTIONS on Chap. XXXIII.

The example of the Iſraelites, who ſtript themſelves of their ornaments, after they had been puniſhed for their idolatry, teaches us to humble ourſelves, and to ſhew marks of our contrition when God is angry with us. Secondly, The manner in which God ſpake, and communicated himſelf to Moſes, ſhews that he was a very weak prophet, and that his laws and his doctrine came from God, and conſequently that they ought to be conſidered by us with great reſpect. Thirdly, It is alſo to be obſerved, in the prayers that Moſes continued to pour forth for the Iſraelites, the extreme tenderneſs he had for them, and his great zeal for the glory of God. Fourthly, God's anſwer to Moſes, when that prophet beſought him to let him ſee his glory, ſhews us, that God dwells in inacceſſible light, as St. Paul ſays, 1 *Tim.* vi. and that no man can ſee him in this life. This ought to convince us that Jeſus Chriſt our Lord is infinitely above Moſes; ſince he has ſeen God, and was with him from the beginning, *John* i. Laſtly, We ought to believe, that though we cannot ſee God in this life, we ſhall ſee him as he is in the life to come; and this hope ſhould engage us to purify ourſelves as he is pure, 1 *John* iii.

CHAP. XXXIV.

1 *Moſes is commanded to prepare new tables, and to go up again to the top of the mount.* 4 *The name of the Lord is there proclaimed before him.* 8 *Moſes intreateth God to go with the people.* 10 *God maketh a covenant with them, in which he reſtraineth idolatry; and* 18, 21, 22, 23, 25 *repeateth certain duties before preſcribed.* 27 *Moſes continueth in the mount forty days, and by God's command writeth upon the tables the ten commandments.* 29 *On his return his face ſhineth, and he covereth it with a vail.*

AND the LORD ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables, which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thyſelf there to me in the top of the mount.

3 And no man ſhall come up with thee, neither let any man be ſeen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of ſtone like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone.

5 And the LORD deſcended in the cloud, and ſtood with him there, and proclaimed the name of the LORD.

6 And the LORD paſſed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longſuffering, and abundant in goodneſs and truth,

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. Before CHRIST 1491.

8 ¶ And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, if now I have found grace in thy ſight, O LORD, let my Lord, I pray thee, go among us; for it *is* a ſtiffnecked people; and pardon our iniquity and our ſin, and take us for thine inheritance.

10 ¶ And he ſaid, Behold, I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people among which thou *art* ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 Take heed to thyſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee:

13 But ye ſhall deſtroy their altars, break their images, and cut down their groves:

14 For thou ſhalt worſhip no other god: for the LORD, whoſe name *is* jealous, *is* a jealous God:

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice;

16 And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods.

18 ¶ The feaſt of unleavened bread ſhalt thou keep. Seven days thou ſhalt eat unleavened bread, as I commanded thee, in the time of the month Abid: for in the month Abid thou cameſt out from Egypt.

19 All that openeth the matrix *is* mine; and every firſtling among thy cattle *whether* ox or ſheep, *that is male*.

20 But the firſtling of an aſs thou ſhalt redeem with a lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſtborn of thy ſons thou ſhalt redeem. And none ſhall appear before me empty.

21 ¶ Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing time and in harveſt thou ſhalt reſt.

22 ¶ And thou ſhalt obſerve the feaſt of weeks, of the firſtfruits of wheat harveſt, and the feaſt of ingathering at the year's end.

23 ¶ Thrice in the year ſhall all your menchildren appear before the LORD God, the God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the LORD thy God thrice in the year.

25 ¶ Thou ſhalt not offer the blood of my ſacrifice with leaven; neither ſhall the ſacrifice of the feaſt of the paſſover be left unto the morning.

26 The firſt of the firſtfruits of thy land thou ſhalt bring

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20 *Thou ſhall no man ſee me, and live.*] Becauſe of the weakneſs and infirmities of human nature, on the one hand, which cannot bear the refulgence of the divine preſence; and of ſin in the other, becauſe God is of purer eyes than to behold iniquity.

23 *Thou ſhalt ſee my back parts: but my face ſhall not be ſeen.*] Moſes here ſpeaks of God in terms borrowed from groſs ſenſe: for though God is a pure Spirit, without either body or parts, yet as we can underſtand nothing but by the mediation of our ſenſes, it was abſolutely neceſſary for him to uſe ſuch terms. By his back-parts, we may underſtand the brightneſs of his majeſty, though not in its full ſplendor; by his face, his full glory, and his brightneſs unveiled; and by his hand, with which he covered Moſes, may be denoted a cloud which he caſt about him, that he might not receive hurt by the refulgence of the divine rays.

COMMENTARY AND NOTES ON CHAP. XXXIII.

1 *Hew the two tables of ſtone*, &c.] This command indicates how greatly God had been offended; for the firſt tables were the work of God, and written with his finger; but theſe were the work of men.

6 *Merciful and gracious, long ſuffering, and abundant in goodneſs and truth.*] Daily experience muſt neceſſarily convince us all how truly theſe epithets belong to God.

7 *And that will by no means clear the guilty*, &c.] Though the word "guilty" is not in the original, the ſenſe requires it to be added.

9 *For it is a ſtiffnecked people*, &c.] The particle "for," may be better rendered "though," and then the ſenſe will be, Pardon our iniquity and our ſin, though we are a ſtiff necked people.

10 *It is a terrible thing that I will do with thee.*] That is, I will work ſuch awful miracles as ſhall make the inhabitants of Canaan tremble.

15 *Go a whoring*] Adultery and whoredoms are the terms generally uſed to imply their idolatries.

And thou eat of his ſacrifice.] Sacrifices were religious feaſts, conſequently, to partake of idolatrous ſacrifices, was, to countenance and make a profeſſion of idolatry.

29 *The*

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Before CHRIST 1491. bring unto the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

27 ¶ And the LORD ſaid unto Moſes, Write thou theſe words: for after the tenor of theſe words I have made a covenant with thee and with Iſrael.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to paſs, when Moſes came down from mount Sinai with the two tables of teſtimony in Moſes' hand, when he came down from the mount, that Moſes wiſt not that the ſkin of his face ſhone while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the ſkin of his face ſhone; and they were afraid to come nigh him.

31 And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them.

32 And afterwards all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put a vail on his face.

34 But when Moſes went in before the LORD to ſpeak with him, he took the vail off, until he came out. And he came out, and ſpake unto the children of Iſrael *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes' face ſhone: and Moſes put the vail upon his face again, until he went in to ſpeak with him.

GENERAL REFLECTIONS on Chap. XXXIV.

Here we are to obſerve three things: Firſt, That the laws about the firſt-born, firſt-fruits, ſabbath, and feaſts, were eſtabliſhed by the great wiſdom of God, to the end that the Iſraelites might remember the frowns that God had ſhewed them; and to prevent them from imitating the cuſtoms and ſuperſtitions of the idolatrous nations. Secondly, That when the Iſraelites celebrated their ſolemn feſtivals, God hindered their enemies from coming into their country; which was a very particular mark of the divine protection over this people, and ſhould be a leſſon to us, that God bleſſes thoſe who ſerve him, and defends them from the dangers to which they might be expoſed by their obedience. Thirdly, The ſhining of Moſes's face, when he came down from the mount, was an aſſurance to the people of Iſrael, that he ſpake to them from God; and it gives us an idea of the glory that will encompaſs the bleſſed, when they ſhall ſee God, and enjoy his preſence in heaven.

CHAP. XXXV.

2 *The ſabbath.* 4 *The free gifts for the tabernacle.* 20 *The readineſs of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that *ye* ſhould do them.

2 ¶ Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a ſabbath of reſt to the LORD: whoſoever doeth work therein ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying, Before CHRIST 1491.

5 Take ye from among you an offering unto the LORD: whoſoever *is* of a willing heart, let him bring it, an offering of the LORD; gold and ſilver, and braſs,

6 And blue, and purple, and ſcarlet, and fine linen, and goats' *hair*,

7 And rams' ſkins dyed red, and badgers' ſkins, and ſhittim wood,

8 And oil for the light, and ſpices for anointing oil, and for the ſweet incenſe,

9 And onyx ſtones, and ſtones to be ſet for the ephod, and for the breaſtplate.

10 And every wiſe hearted among you ſhall come, and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets,

12 The ark, and the ſtaves thereof, *with* the mercy ſeat, and the vail of the covering,

13 The table and his ſtaves, and all his veſſels, and the ſhewbread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incenſe altar, and his ſtaves, and the anointing oil, and the ſweet incenſe, and the hanging for the door at the entering in of the tabernacle,

16 The altar of burnt offering, with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſt's office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering unto the LORD.

23 And every man, with whom was found blue, and purple, and ſcarlet, and fine linen, and goats' *hair*, and red ſkins of rams, and badgers' ſkins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs brought the LORD's offering: and every man, with whom was found ſhittim wood for any work of the ſervice, brought *it*.

25 And all the women that were wiſe hearted did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom ſpun goats' *hair*.

27 And

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29 *The ſkin of his face ſhone*, &c.] The word, in the Hebrew, ſignifies, Was horned, being permitted ſo near an approach to the divine glory, he carried off (though unknown to himſelf) ſuch a beamy luſtre, as played about his head and face for a conſiderable time. The heathens (perhaps from hence) uſed to repreſent their gods with a beamy glory around their heads. The Roman emperors, who were honoured as a ſort of deities, were likewiſe thus repreſented. Pliny in his panegyric, makes the ſhining head of Domitian the ſubject of ſome banter. Homer in like manner makes Minerva irradiate the head and armour of Diomede.

COMMENTARY AND NOTES ON CHAP. XXXV.

1 *And Moſes gathered*, &c.] The hiſtorian here reſumes his account of the prieſts, which had been interrupted by his relation of the molten calf, and proceeds to the execution of the divine commands.

2 *Six days ſhall work be done*, &c.] The frequent repetition ſhews the great importance of this precept. It is repeated here, to prevent the people from violating the ſabbath by too great an aſſiduity in erecting the tabernacle.

3 *Ye ſhall kindle no fire*, &c.] They might not kindle a fire even to dreſs their meat, nor for any ſervile work, only to warm themſelves in cold weather.

22 *Tablets*, &c.] Some think theſe were golden buckles worn at the girdle; but we imagine it was a kind of ribbon or girdle, worn by the women round their breaſts.

23 *With whom was found blue*, &c.] Yarn, or wool of this colour, was woven into garments and hangings for the uſe of the tabernacle.

25 *Brought that which they had ſpun*, &c.] Theſe were the offerings of the lower ſorts of people. See chap. xxv. 4.

27 *The*

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27 And the rulers brought onyx ſtones, and ſtones to be ſet, for the ephod, and for the breaſtplate;

28 And ſpice, and oil for the light, and for the anointing oil, and for the ſweet incenſe.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart, made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moſes.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah;

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip;

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones, to ſet *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab, the ſon of Ahiſamach, of the tribe of Dan.

35 Them hath he filled with wiſdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

GENERAL REFLECTIONS on Chap. XXXV.

The chearfulneſs and the liberality ſhewn by the people of Iſrael, in giving what was neceſſary to the tabernacle, ſhould ſtir us up to contribute as freely to the ſervice of God, and with pleaſure to devote our goods to pious and charitable uſes. We may alſo learn from this chapter, that every one, according to his condition, ſhould contribute to the edification of the church, and that there are none but ought to do it, as far as God gives them ſtrength and means.

CHAP. XXXVI.

1 *The offerings are delivered to the workmen.* 4 *The liberality of the people is reſtrained.* 8 *The curtains with cherubims.* 14 *The curtains of goats' hair.* 19 *The covering of ſkins.* 20 *The boards with their ſockets.* 31 *The bars.* 35 *The vail.* 37 *The hanging for the door.*

THEN wrought Bezaleel and Aholiab, and every wiſe hearted man, in whom the LORD put wiſdom and underſtanding to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the LORD had commanded.

2 And Moſes called Bezaleel and Aholiab, and every wiſe hearted man, in whoſe heart the LORD had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it:

3 And they received of Moſes all the offering, which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free offering every morning.

4 ¶ And all the wiſe men, that wrought all the work of the ſanctuary, came every man from his work which they made;

5 And they ſpake unto Moſes, ſaying, The people bring much more than enough for the ſervice of the work, which the LORD commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing. Before CHRIST 1491.

7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

8 ¶ And every wiſe hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: ſo it became one tabernacle.

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together, that it might be one.

19 ¶ And he made a covering for the tent *of* rams' ſkins dyed red, and a covering *of* badgers' ſkins above *that*.

20 ¶ And he made boards for the tabernacle *of* ſhittim wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the ſouth ſide ſouthward:

24 And forty ſockets of ſilver he made under the twenty boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty ſockets of ſilver; two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſtward he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards: and their ſockets *were* ſixteen ſockets of ſilver, under every board two ſockets.

31 ¶ And

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27 *The rulers brought onyx ſtones*, &c.] Such precious ſtones as the lower claſs of people could not furniſh, together with gold, ſilver, ſpices, and oil, were the valuable offerings of the wealthy.

COMMENTARY AND NOTES ON CHAP. XXXVI.

1 *Then wrought Bezaleel*, &c.] The particle "then" is not in the Hebrew: Junius therefore connects this paſſage with the laſt verſe of the preceding chapter, and reads the whole ſentence in the future tenſe: thus, Bezaleel therefore ſhall do the work, and Aholiab, and every wiſe hearted man, &c. As the diviſion of the ſcriptures into chapters was a modern invention, this variation in Junius's tranſlation may be conſidered as an expedient which frees the ſacred text from a great inconveniency, which it is in our tranſlation expoſed to; in as much as it repreſents Bezaleel and Aholiab ſetting about the work, before they were required by Moſes to do it.

3 *And they brought yet unto him free offerings every morning.*] Out of an earneſt deſire to ſhew their zeal for God's ſervice, as they had lately done for erecting the molten calf.

5 *The people bring much more than enough*, &c.] Imagining, perhaps, that theſe external performances would atone for the omiſſion of the weightier duties of religion and morality.

8, 9, 10, &c. Every thing mentioned in theſe verſes is deſcribed in the twenty-ſixth chapter.

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31 ¶ And he made bars of ſhittim wood; five for the boards of the one ſide of the tabernacle,

32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacles for the ſides weſtward.

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail *of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* ſhittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he caſt for them four ſockets of ſilver.

37 ¶ And he made an hanging for the tabernacle door *of* blue, and purple, and ſcarlet, and fine twined linen, of needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five ſockets *were of* braſs.

GENERAL REFLECTIONS on Chap. XXXVI.

In the firſt place, the particular directions here given concerning the building of the tabernacle are ſufficient to convince us of the great care God took of his external worſhip; hence we may learn, that decent external rites are at all times neceſſary in divine worſhip. Secondly, By the artiſts being inſpired to execute the different pieces of workmanſhip, we are taught, that whenever God has any thing to accompliſh, either for his own glory or the good of his church, he will be ſure to furniſh the means. Laſtly, From the whole, let us be careful to make a proper uſe of the goſpel, that does not come to us burdened with rites and ceremonies, but ſuited to our nature, and calculated to promote our trueſt intereſts.

CHAP. XXXVII.

1 *The ark.* 6 *The mercy ſeat with cherubims.* 10 *The table with his veſſels.* 17 *The candleſtick with his lamps and inſtruments.* 25 *The altar of incenſe.* 29 *The anointing oil, and ſweet incenſe.*

AND Bezaleel made the ark *of* ſhittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it; even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves *of* ſhittim wood, and overlaid them with gold.

5 And he put the ſtaves into the rings by the ſides of the ark, to bear the ark.

6 ¶ And he made the mercy ſeat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy ſeat;

8 One cherub on the end on this ſide, and another cherub on the *other* end on that ſide: out of the mercy ſeat made he the cherubims on the two ends thereof.

9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercy ſeat, with their faces one to another; *even* to the mercy ſeatward were the faces of the cherubims.

10 ¶ And he made the table *of* ſhittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about. Before CHRIST 1491.

12 Alſo he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves to bear the table.

15 And he made the ſtaves *of* ſhittim wood, and overlaid them with gold, to bear the table.

16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers to cover withal, *of* pure gold.

17 ¶ And he made the candleſtick *of* pure gold: *of* beaten work made he the candleſtick; his ſhaft, and his branch, his bowls, his knops, and his flowers, were of the ſame:

18 And ſix branches going out of the ſides thereof; three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof:

19 Three bowls made after the faſhion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuffdiſhes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 ¶ And he made the incenſe altar *of* ſhittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four ſquare; and two cubits *was* the height of it; the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves *of* ſhittim wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

GENERAL REFLECTIONS on Chap. XXXVII.

The care that God took to keep the children of Iſrael from falling into idolatry, ſhould ſhew us, that God, as a moſt tender and benevolent father, provides at all times for the happineſs of his creatures, that they may truſt in him for the future, and act conſiſtent with his will. Secondly, The alacrity with which the artiſts performed their work, ſhould prompt us to diligence in the diſcharge of every duty. Laſtly, Though it is not poſſible to aſſign a reaſon why ſo many articles were made for the uſe of the tabernacle, yet we ought to reſt ſatisfied that it was by the appointment of God, and conſequently for the beſt purpoſes.

CHAP. XXXVIII.

1 *The altar of burnt offering.* 8 *The laver of braſs.* 9 *The court.* 21 *The ſum of that which the people offered.*

AND

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37 *Of needle work.*] In the Hebrew, The work of a needle worker, or embroiderer.

COMMENTARY AND NOTES ON CHAP. XXXVII.

9 *With their faces one to another; even to the mercy-ſeatward,* &c.] Some commentators, eſpecially the learned Mede, from this paſſage have been of opinion, that the cherubims were in the form of flying oxen, imagining that otherwiſe they could not have their faces at the ſame time towards one another, and towards the mercy-ſeat. But if they were of a human figure, their faces might be turned towards each other, and at the ſame time their eyes directed downwards to the mercy-ſeat.

16 *To cover withal,* &c.] The Hebrew ſignifies, To pour out withal. See chap. xxv. 29.

COMMENTARY

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Before CHRIST 1491. AND he made the altar of burnt offering *of* ſhittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* fourſquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the ſame: and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſhhooks, and the firepans: all the veſſels thereof made he *of* braſs.

4 And he made for the altar a braſen grate of network under the compaſs thereof beneath unto the midſt of it.

5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves.

6 And he made the ſtaves *of* ſhittim wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* braſs, and the foot of it *of* braſs, of the looking glaſſes of *the women* aſſembling, which aſſembled *at* the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the ſouth ſide ſouthward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their braſen ſockets twenty; the hooks of the pillars and their fillets *were of* ſilver.

11 And for the north ſide of *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty; the hooks of the pillars and their fillets *of* ſilver.

12 And for the weſt ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten; the hooks of the pillars and their fillets *of* ſilver.

13 And for the eaſt ſide eaſtward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits; their pillars three, and their ſockets three.

15 And for the other ſide of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillows three, and their ſockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the ſockets for the pillars *were of* braſs; the hooks of the pillars and their fillets *of* ſilver; and the overlaying of their chapiters *of* ſilver; and all the pillars of the court *were* filleted with ſilver.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* four, and their ſockets *of* braſs four; their hooks *of* ſilver, and the overlaying of their chapiters and their fillets *of* ſilver.

20 And all the pins of the tabernacle, and of the court round about, *were of* braſs. Before CHRIST 1491.

21 ¶ This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites, by the hand of Ithamar, ſon to Aaron the prieſt.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the LORD commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

25 And the ſilver of them that were numbered of the congregation *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary:

26 A bekah for every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbered, from twenty years old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty *men*.

27 And of the hundred talents of ſilver were caſt the ſockets of the ſanctuary, and the ſockets of the vail; an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſs of the offering *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

GENERAL REFLECTIONS on Chap. XXXVIII.

Firſt, Obſerve, that the people ſpared no coſt in adorning the ſanctuary of God. Let this teach us who ought to be the living temples of our God, that we ſhould be fruitful in every good work. Secondly, Let us learn from their chearfulneſs, that good works alone, are the moſt certain marks of genuine repentance, without which, we can never enjoy the divine favour. Laſtly, No ſorts of riches can be better employed, than ſuch as are uſed to promote the intereſts of true religion and virtue.

CHAP. XXXIX.

1 *The cloths of ſervice, and holy garments.* 2 *The ephod.* 8 *The breaſtplate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moſes.*

AND

COMMENTARY AND NOTES ON CHAP. XXXVIII.

1 *And he made the altar*, &c.] The Septuagint begin this chapter with a deſcription of the making of the ark. But the variations from the Hebrew copy being too numerous, and too prolix to be inſerted here, the reader will excuſe the omiſſion of them.

8 *Looking-glaſſes*] Theſe were of poliſhed braſs; and it was a cuſtom for the Egyptian women to carry theſe mirrors with them to places of public worſhip.

Of the women aſſembling, &c.] The word tranſlated "aſſembling" is *tzaba*, which ſignifies, A troop, or army. The Vulgate renders it, Which watched; the Chaldee, Who came to pray, &c. and the Arabic, Who aſſembled in troops. The propriety of applying this military term to this aſſembly of women, will appear, if we conſider that not only the Levites, but likewiſe the reſt of the Iſraelites, aſſembled in companies, at the temple, or tabernacle, and alternately relieved each other; whence they are ſtyled in the Pſalms, the ſacred watch. 1 *Sam.* ii. 22. *Pſalm* xcii. 2. and cxix. 147.

18 *The height in the breadth*, &c.] The propriety of this Hebrew idiom will be proved, if we conſider that it refers to two different ſtates of the hanging, both as it lay down on the ground, and as it hung up; for what was its breadth when it lay along, was its height when hung up.

21 *This is the ſum*] From the context it appears, that by the word "ſum," is meant the full amount of the expences and value of the tabernacle. We imagine that it ſignifies only the whole ſum of the particulars belonging to the tabernacle; and it muſt be confeſſed, the Septuagint, Vulgate, Chaldee, and Arabic, ſupport this interpretation.

According to the commandment of Moſes, &c.] In the Hebrew, Becauſe the ſervice of the Levites was viſited, or preſcribed by the mouth of Moſes, in the hand of Ithamar, &c. In the Vulgate, Which are enumerated, according to the command of Moſes, in the ceremonies of the Levites, by the hand of Ithamar, &c. In the Chaldee, Theſe are which are enumerated according to the precept of Moſes; the miniſtry of the Levites, by the hand of Ithamar, &c. And the Arabic, The bearing or miniſtration of which, pertains to the Levites, by the hand of, &c. Some moderns render it, By the ſervice or miniſtry of the Levites, under the conduct of Ithamar.

24 *Twenty and nine talents, and ſeven hundred and thirty ſhekels*, &c.] This ſum amounts to upwards of an hundred and fifty pounds ſterling.

25 *And the ſilver of them that were numbered*, &c.] As ſix hundred and three thouſand five hundred and fifty men, offered half a ſhekel each, they amount to three hundred and one thouſand ſeven hundred and ſeventy-five ſhekels; which, at two ſhillings and fourpence each, amount to thirty-five thouſand two hundred and ſeven pounds ſterling.

COMMENTARY

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Before CHRIST 1491. AND of the blue, and purple, and ſcarlet, they made cloths of ſervice, to do ſervice in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moſes.

2 ¶ And he made the ephod *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work.

4 They made ſhoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the LORD commanded Moſes.

6 And they wrought onyx ſtones incloſed in ouches of gold, graven, as ſignets are graven, with the names of the children of Iſrael.

7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a memorial to the children of Iſrael; as the LORD commanded Moſes.

8 ¶ And he made the breaſtplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and ſcarlet and fine twined linen.

9 It was fourſquare; they made the breaſtplate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof, *being* doubled.

10 And they ſet it in four rows of ſtones: *the firſt* row *was* a ſardius, a topaz, and a carbuncle: this *was* the firſt row.

11 And the ſecond row, an emerald, a ſapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyſt.

13 And the fourth row, a beryl, an onyx, and a jaſper: *they were* incloſed in ouches of gold in their incloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve, according to their names, *like* the engravings of a ſignet, every one with his name, according to the twelve tribes.

15 And they made upon the breaſtplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breaſtplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſtplate.

18 And the two ends of the two wreathen chains they faſtened in the two ouches, and put them on the ſhoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſtplate, upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the forepart of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breaſtplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſtplate might not be looſed from the ephod; as the LORD commanded Moſes.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen*. Before CHRIST 1491.

25 And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to miniſter *in*; as the LORD commanded Moſes.

27 ¶ And they made coats *of* fine linen *of* woven work for Aaron, and for his ſons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, of needlework; as the LORD commanded Moſes.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the LORD commanded Moſes.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

33 And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams' ſkins dyed red, and the covering of badgers' ſkins, and the vail of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the ſweet incenſe, and the hanging for the tabernacle door.

39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the courtgate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation,

41 The cloths of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons' garments, to miniſter in the prieſt's office.

42 According to all that the LORD commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and, behold, they had done it as the LORD had commanded, even ſo had they done it: and Moſes bleſſed them.

GENERAL REFLECTIONS on Chap. XXXIX.

Firſt, We have here, a remarkable inſtance of the great ingenuity of theſe men, in making the moſt curious ſtructures that ever were ſeen; but as their knowledge was freely beſtowed upon them, we muſt conſider God as the giver of wiſdom, and every thing we enjoy. Secondly, As theſe artiſts finiſhed the tabernacle exactly according to the directions given, we may note, that the ſame God who paſſed by before Moſes on the mount, and gave him the original directions, inſpired the hearts of thoſe artiſts to complete the work in a proper manner. Laſtly, Let us here learn how neceſſary it is to ſeek the divine aſſiſtance in every thing we do; in which caſe, we need not doubt but we ſhall, in the end, obtain a bleſſing.

CHAP.

COMMENTARY AND NOTES ON CHAP. XXXIX.

1 *He made the breaſt-plate*, &c.] As Moſes here, in giving an account of the making the breaſt-plate, and the ſeveral parts of it, makes no mention of the Urim and Thummim, it is looked upon as an argument, that they were not diſtinct things, but only related to the precious ſtones of the breaſt-plate. See the note on chap. xxviii. 30.

42 *According to all that the Lord commanded Moſes, ſo*, &c.] This has reſpect to the charge before given, Moſes has been very exact in repeating all the ſeveral particulars of the tabernacle, to ſhew the care which he and the workmen had to make all things, both for matter and form, according to the pattern and commandment given of God.

43 *Moſes bleſſed them.*] Pronounced a bleſſing from the Lord upon the workmen.

COMMENTARY

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CHAP. XL.

Before CHRIST 1491.

1 *The tabernacle is commanded to be reared with all its furniture,* 9 *and anointed.* 12 *Aaron and his ſons to be ſanctified.* 16, 17, 20, 22, 24, 26, 28, 30, 33 *Moſes performeth all things accordingly.* 34 *A cloud covereth the tabernacle.*

AND the LORD ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation.

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it; and thou ſhalt bring in the candleſtick, and light the lamps thereof.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court gate.

9 ¶ And thou ſhalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar moſt holy.

11 And thou ſhalt anoint the laver and his foot, and ſanctify it.

12 ¶ And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him; that he may miniſter unto me in the prieſt's office.

14 And thou ſhalt bring his ſons, and clothe them with coats:

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſt's office: for their anointing ſhall ſurely be an everlaſting prieſthood throughout their generations.

16 ¶ Thus did Moſes: according to all that the LORD commanded him, ſo did he.

17 ¶ And it came to paſs in the firſt month in the ſecond year, on the firſt *day* of the month, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moſes.

20 ¶ And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy ſeat above upon the ark:

21 And he brought the ark into the tabernacle, and ſet up the vail of the covering, and covered the ark of the teſtimony; as the LORD commanded Moſes. Before CHRIST 1491.

22 ¶ And he put the table in the tent of the congregation, upon the ſide of the tabernacle northward, without the vail.

23 And he ſet the bread in order upon it before the LORD; as the LORD had commanded Moſes.

24 ¶ And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouthward.

25 And he lighted the lamps before the LORD, as the LORD commanded Moſes.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes.

28 ¶ And he ſet up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moſes.

30 ¶ And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withal.*

31 And Moſes and Aaron and his ſons waſhed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 ¶ And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court gate. So Moſes finiſhed the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

GENERAL REFLECTIONS on Chap. XL.

Firſt, As the Jewiſh tabernacle was made according to the order of God, let that teach us that no man has a right to ſet up a new religion, without a ſpecial call from God. Secondly, As God was pleaſed ſo to diſpoſe every thing, as to ſuit the conveniencies of the people, it is the duty of princes, and even inferior magiſtrates, when they eſtabliſh places for divine worſhip, to take care that the people may be as well accommodated as poſſible. Laſtly, As all theſe things, both in this and the preceding chapters, were typical of Chriſt, let us bleſs God that we live under the goſpel diſpenſation, where ſhadows and types are done away by the death of our Redeemer; who was the end of the law for ſalvation to all thoſe who believe his word, and obey his precepts.

The

COMMENTARY AND NOTES ON CHAP. XL.

2 *On the firſt day of the firſt month,* &c.] That is, on the firſt day of the ſecond year after their coming out of Egypt. On the fifteenth day of the firſt month the Iſraelites came out of Egypt; on the fiftieth day after, the law was given, with ſeveral intervening delays. Moſes ſpent at leaſt eighty days upon the mount: half of the year muſt therefore be expired, or perhaps more, before they began to work upon the tabernacle: and in half a year, or ſomewhat leſs, the whole was completed.

15 *An everlaſting prieſthood,* &c.] By this firſt unction, the inferior prieſts ſhall be conſecrated once for all, and inſtalled in their office; and the calling ſhall paſs to their generations, from father to ſon, unto the end of the ceremonial worſhip, the anointing being no more required to be reiterated in their poſterity; for they were the high-prieſts only, who were anointed in following times. Joſephus informs us, that this ceremony was laid aſide during the ſecond temple, becauſe of the failure of the holy oil, though the other rites of inauguration were retained.

34 *A cloud covered the tent,* &c.] The cloud, that teſtimony of the divine preſence which had led them hither, and for ſome time had reſted on the tent of Moſes, now took poſſeſſion of the tabernacle, where it continued in the form of a cloud by day, and a glorious light by night. The ſhekinah now made an aweful and pompous entry into the tabernacle, through the outer part of which, it paſſed into the moſt holy place, as the preſence chamber, and there ſeated itſelf between the cherubim. Thus the Lord teſtified his acceptance of their ſervice, his intire reconciliation to them as his people, and his gracious reſidence amongſt them. The cloud reſted above the tabernacle; a more reſplendent glory filled it, by reaſon of which Moſes himſelf could not enter for a time: but probably it afterwards was confined to the holy of holies, above the mercy-ſeat.

36 *When the cloud was taken up,* &c.] This cloud was the guide to the camp of Iſrael through the wilderneſs. While it continued on the tabernacle, they reſted; when it removed, they removed alſo, and followed it, being purely under a divine conduct.

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The Third BOOK of *MOSES*, CALLED

LEVITICUS.

THE ARGUMENT.

This book contains an account of the Jewiſh ſervice and worſhip, and deſcribes the office of the Levitical prieſthood; for which reaſon it is termed, both by the Latin and Greek tranſlations, Leviticus. It contains ſeveral intereſting particulars, which ſerve to eſtabliſh the divinity of Moſes's legation. The hiſtorical parts are but few, though very inſtructive; taking up no more than about the ſpace of one month.

CHAP. I.

Before CHRIST 1490.

1 *The burnt offerings,* 3 *of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the LORD, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* a burnt ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he ſhall put his hand upon the head of the burnt offering; and it ſhall be accepted for him to make atonement for him.

5 And he ſhall kill the bullock before the LORD: and the prieſts, Aaron's ſons, ſhall bring the blood, and ſprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he ſhall flay the burnt offering, and cut it into his pieces.

7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts, Aaron's ſons, ſhall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the ſheep, or of the goats, for a burnt ſacrifice; he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of the altar northward before the LORD: and the prieſts, Aaron's ſons, ſhall ſprinkle his blood round about upon the altar.

12 And he ſhall cut it into his pieces with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar. Before CHRIST 1490.

13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

14 ¶ And if the burnt ſacrifice for his offering to the LORD *be* of fowls, then he ſhall bring his offering of turtledoves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſide of the altar.

16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt part, by the place of the aſhes.

17 And he ſhall cleave it with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

GENERAL REFLECTIONS on Chap. I.

Beſides the great ſacrifices at ſtated times, there were others of a voluntary nature; hence we learn, that beſides our attendance on public worſhip, we ſhould ſet apart particular times for worſhipping God in private. Nothing is more pleaſing to him, than when with hearts free, open, and ſincere, we approach God in a way of duty. Let us alſo admire the great goodneſs of God, who demanded nothing in ſacrifice, but what ſuited the circumſtances of the perſon to give. God requires truth and ſincerity of heart, as more valuable than all the creation; and as he is ſo condeſcending as to conſider the poor, ſo it is our duty to ſympathize with them, and relieve their wants.

CHAP. II.

1 *The meat offering of flour with oil and incenſe,* 4 *either baken in the oven,* 5 *or on a plate,* 7 *or in a fryingpan.* 12 *The oblation of firſtfruits not to be burnt.* 13 *The ſalt of the meat offering.* 14 *The meat offering of the firſtfruits in the ear.*

AND

COMMENTARY AND NOTES ON CHAP. I.

2 *If any man of you bring an offering,* &c.] It is to be remarked, that the offering of ſacrifices is here not a poſitive but rather a permiſſive injunction of Moſes. The very light of nature directs man, ſome way or other, to do honour to his Maker, and to pay homage to his Lord: ſacrifices, attended with a great variety of ceremonies, had been common in the world long before the moſaical inſtitution; and the lawgiver takes it for granted, that the people would be inclined to bring their offerings to the Lord.

3 *Of his own voluntary will,* &c.] There was a ſtated number of burnt offerings for the whole congregation, continually offered up year by year; two were daily offered, called the morning and evening ſacrifice, beſides the additional ones on every ſabbath, new moon and feſtival; thoſe for private perſons, and to be offered on particular occaſions and emergencies, are ſpecified in the law; but beſides theſe, there were many offered voluntarily.

5 *He ſhall kill,* &c.] The Greek renders it, They ſhall kill; meaning the prieſts or Levites, whoſe charge it was.

7 *Shall put fire upon the altar,* &c.] Shall keep up, by adding freſh fuel, and preſerve the fire, which fell from heaven, *Lev.* ix. 24. upon the altar: for the law ſays afterwards, "the fire upon the altar ſhall be burning in it, it ſhall not be put out," chap. vi. 12.

8 *The fat,* &c.] Or, the inwards and entrails.

9 *The prieſt ſhall burn,* &c.] Not the high prieſt, but one of the inferior prieſts.

14 *If the burnt ſacrifice—be of fowls,* &c.] Thoſe who could not afford a ſheep or a goat, might offer a bird; a ſufficient argument that it was not the gift, but only the diſpoſition of the giver that was regarded by God; a turtledove being as acceptable to the ſupreme being, as the choiceſt offerings of the herd and the flock.

25 *And the prieſt ſhall bring it unto the altar,* &c.] The ſouth-eaſt horn of it; near which was the place of the aſhes, into which the crop and its feathers were caſt.

COMMENTARY

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AND when any will offer a meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof: and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And the remnant of the meat offering *shall be* Aaron's and his sons'; *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

7 ¶ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the first fruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

GENERAL REFLECTIONS on Chap. II.

With respect to the meat offerings, part of them were given to the priests; which should teach us, that faithful ministers are intitled to part of the fruits of our industry. The vast number of ceremonies shew the infinite goodness of God, in taking so much pains to preserve the people from falling into idolatry; and as all these rites and ceremonies were binding on the children of Israel, let us take heed that we neglect not to perform every duty of the gospel.

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CHAP. III.

1 *The peace offering of the herd: 6 of the flock; whether a lamb, 12 or a goat.*

AND if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock, male or female; he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation; and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offerings, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And

COMMENTARY AND NOTES ON CHAP. II.

1 *A meat offering*, &c.] This for the most part being made of the flour of wheat, might with greater propriety be called a wheat offering.

11 *A meat offering—shall be made with leaven*, &c.] Partly to remind them of their great deliverance out of Egypt, when they were forced to carry away their dough before it was leavened; and partly in opposition to the custom of the heathens in such cases, who made their sacrificed bread of the lightest and sweetest kind possible.

12 *They shall not be burnt*, &c.] The first-fruits were not offered to God by fire; but after consecration, were for the priest's use. See *Numb.* xviii. 13.

16 *Shall burn the memorial*, &c.] From the meat offerings that were offered on the altar, the priest took an handful, and burnt for a memorial, the remainder being for the use of the priests.

COMMENTARY AND NOTES ON CHAP. III.

1 *A sacrifice of peace offering*, &c.] A sacrifice of thanksgiving for any kind of blessing. The burnt offerings had regard to God, as he is, in himself, the best of Beings, most perfect, and most excellent; were purely expressive of adoration, and therefore were wholly burned; but the peace offering had regard to God, as he is the great benefactor to his creatures, and the giver of all good things; and therefore these were divided between the altar, the priest, and the owner. The priest, who was ordained for men in things pertaining to God, gave part of the peace offerings to God, burning it upon his altar; part he gave to the offerer, to be eaten by him with his family and friend; and part with his own portion. This participation, as it were of the offering, spoke harmony and agreement, was a symbol of friendship and fellowship between God and man, and a confirmation of the covenant of peace.

5 *Upon the burnt sacrifice*, &c.] We are to observe, that the offerings never begun with the sacrifices of peace offerings or thanksgiving, but with those of expiation or atonement; and the peace offering is enjoined upon or after the burnt sacrifice, to shew that no work of service or homage can be acceptable to God, if the expiation or atonement for sin go not before.

9 *The whole rump*, &c.] The whole rump of the sheep was to be burned with the fat of the inwards upon the altar, because in those countries it was very fat and large.

17 *Throughout*

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16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire for a ſweet ſavour: all the fat *is* the LORD's.

17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

GENERAL REFLECTIONS on Chap. III.

From the neceſſity the people were under to offer ſacrifices to God, let us learn firſt, That we ſhould deny ourſelves many indulgences, in order to remove the burden from the poor. Secondly, From the victims being burnt, that God would have us ſubdue all our luſts, and that our devotions ſhould aſcend, as on a flame, up to his throne. Laſtly, Seeing God took ſo much care of the Iſraelites, he will alſo take equal care of us, if we love and ſerve him.

CHAP. IV.

1 *The ſin offering of ignorance for the prieſt,* 13 *for the congregation,* 22 *for a ruler,* 27 *for any of the people.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſin through ignorance againſt any of the commandments of the LORD *concerning things* which ought not to be done, and ſhall do againſt any of them:

3 If the prieſt that is anointed do ſin according to the ſin of the people; then let him bring for his ſin, which he hath ſinned, a young bullock without blemiſh unto the LORD for a ſin offering.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and ſhall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the prieſt that is anointed ſhall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the LORD, before the vail of the ſanctuary.

7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the LORD, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

10 As it was taken off from the bullock of the ſacrifice of peace offerings: and the prieſt ſhall burn them upon the altar of the burnt offering.

11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock ſhall he carry forth without the camp unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out ſhall he be burnt.

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13 ¶ And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the LORD *concerning things* which ſhould not be done, and are guilty;

14 When the ſin, which they have ſinned againſt it, is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the LORD: and the bullock ſhall be killed before the LORD.

16 And the prieſt that is anointed ſhall bring of the bullock's blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the LORD, *even* before the vail.

18 And he ſhall put *ſome* of the blood upon the horns of the altar which *is* before the LORD, *that is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſin offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin offering for the congregation.

22 ¶ When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the LORD his God *concerning things* which ſhould not be done, and is guilty;

23 Or if his ſin, wherein he hath ſinned, come to his knowledge; he ſhall bring his offering, a kid of the goats, a male without blemiſh:

24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD; it *is* a ſin offering.

25 And the prieſt ſhall take of the blood of the ſin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and ſhall pour out his blood at the bottom of the altar of burnt offering.

26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace offerings; and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him.

27 ¶ And if any one of the common people ſin through ignorance, while he doeth *ſomewhat againſt* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or

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17 *Throughout all your dwellings*, &c.] Not only in the public ſacrifices, but alſo in private dwellings; where thoſe kinds of fat not being offered to God, it is likely were thrown away, as the blood was, and not eaten.

COMMENTARY AND NOTES ON CHAP. IV.

2 *Shall ſin through ignorance*, &c.] As for thoſe ſins which were committed preſumptuouſly, and with an avowed contempt of the law, that offender was to be cut off; but if the offender was either ignorant of the law, as in divers inſtances, we may ſuppoſe many were, ſo numerous and various were the injunctions and prohibitions; or if he was ſurpriſed into a tranſgreſſion of the law unawares; in theſe caſes relief was provided by the remedial law of the ſin offering. The offender might expiate by ſacrifice for crimes, if committed ignorantly; for which, if they had been done preſumptuouſly, the criminal was to have been cut off.

3 *If the prieſt*, &c.] His office did not ſo far excuſe his offences, as that they ſhould be forgiven without a ſacrifice; nor yet on the other hand did it ſo far aggravate them, but that they ſhould be forgiven him, if he brought his ſacrifice.

12 *Without the camp—where the aſhes are poured out*, &c.] This circumſtance is expreſſively typical of Chriſt, who ſuffered without the gate, in the place of a ſcull, where the aſhes of dead men, as thoſe of the altar, were poured out. And of this the apoſtle takes notice, making the ſame application of this ceremony: "the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the high-prieſt for ſin, are burnt without the camp: wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate: let us go therefore unto him without the camp, &c." *Heb.* xiii. 11, 12, 13.

13 *If the whole congregation of Iſrael ſin*, &c.] This is the law for expiating the ſin of the whole community, and one of the repreſentatives only and the rulers of the people, as ſome commentators underſtand it.

23 *Or if his ſin*, &c.] And if his ſin, &c. or, as ſoon as his ſin, &c.

26 *The prieſt ſhall make an atonement for him*, &c.] There is a remarkable difference between the ſin offering for a ruler, and thoſe for the high-prieſt or the whole congregation. For the ſin of the high-prieſt or of the whole congregation, a bullock was required; for the ſin of a ruler, a kid of the goats was ſufficient: in the former caſe, the ſacrifice was burned without the camp: in the latter, no ſuch precept was enjoined. All which intimated, that the ſin of the ruler, though worſe than that of a common perſon, yet was not ſo heinous, nor of ſuch pernicious conſequence, as the ſin of the high prieſt, or of the congregation; and that it is bad when great men give ill examples, but worſe when all men follow them.

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28 Or if his ſin, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh, for his ſin which he hath ſinned.

29 And he ſhall lay his hand upon the head of the ſin offering, and ſlay the ſin offering in the place of the burnt offering.

30 And the prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and ſhall pour out all the blood thereof at the bottom of the altar.

31 And he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace offerings; and the prieſt ſhall burn *it* upon the altar for a ſweet ſavour unto the LORD; and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin offering, he ſhall bring it a female without blemiſh.

33 And he ſhall lay his hand upon the head of the ſin offering, and ſlay it for a ſin offering in the place where they kill the burnt offering.

34 And the prieſt ſhall take of the blood of the ſin offering, with his finger, and put *it* upon the horns of the altar of burnt offering, and ſhall pour out all the blood thereof at the bottom of the altar:

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace offering; and the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the LORD: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

GENERAL REFLECTIONS on Chap. IV.

Firſt, Learn, that God would have us repent of every ſin, ſeeing ſacrifices were enjoined for ſins of ignorance. Secondly, As the rulers or magiſtrates were obliged to offer ſacrifice, we are taught, that no perſon is exempted from repentance, even for ſins of ignorance. Thirdly, As the ſinner laid his hand on the head of the victim, let us learn, if we would be ſaved, to lay hold of the goſpel by faith. Laſtly, That though theſe ceremonies had no virtue in themſelves, yet God made them efficacious by his power.

CHAP. V.

1 *The treſpaſs offering of one that ſinneth in concealing his knowledge, in touching an unclean thing, or in making an oath; from the flock,* 7 *or of fowls,* 11 *or of flour.* 14 *The treſpaſs offering in caſes of ſacrilege,* 17 *and in ſins of ignorance.*

AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it*; if he do not utter *it*, then he ſhall bear his iniquity.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty.

3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty.

4 Or if a ſoul ſwear, pronouncing with *his* lips to do evil or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe.

5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*:

6 And he ſhall bring his treſpaſs offering unto the LORD for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin offering; and the prieſt ſhall make an atonement for him concerning his ſin.

7 ¶ And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs, which he hath committed, two turtle-doves, or two young pigeons, unto the LORD; one for a ſin offering, and the other for a burnt offering.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin offering firſt, and wring off his head from his neck, but ſhall not divide *it* aſunder:

9 And he ſhall ſprinkle of the blood of the ſin offering upon the ſide of the altar; and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin offering.

10 And he ſhall offer the ſecond *for* a burnt offering, according to the manner: and the prieſt ſhall make an atonement for him for his ſin which he hath ſinned, and it ſhall be forgiven him.

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that ſinned ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin offering; he ſhall put no oil upon it, neither ſhall he put *any* frankincenſe thereon: for it *is* a ſin offering.

12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a ſin-offering.

13 And the prieſt ſhall make an atonement for him as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him; and the *remnant* ſhall be the prieſt's, as a meat offering.

14 ¶ And the LORD ſpake unto Moſes, ſaying,

15 If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the LORD; then he ſhall bring for his treſpaſs unto the LORD a ram without blemiſh out of the flocks, with thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs offering:

16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall add the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the treſpaſs offering, and it ſhall be forgiven him.

17 ¶ And if a ſoul ſin, and commit any of theſe things

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28 *A female*, &c.] This is the only circumſtance wherein the ſin offering for one of the common people differs from that for a ruler. Here a female kid or lamb was to be offered, there a male kid was required.

COMMENTARY AND NOTES ON CHAP. V.

1 *Hear the voice of ſwearing*, &c.] This is not meant of taking an oath, but of a general denunciation from a judge, or an adjuration, as was uſual, in the name of God, to reveal ſome ſecret fact, about which the evidence was to bear witneſs, an inſtance of which kind of adjuration we have in *Matt.* xxvi. 63. "I adjure thee, ſays the high prieſt, by the living God, that thou tell us," &c. upon which adjuration Jeſus immediately gave an anſwer, and confeſſed it; whereas before, he held his peace.

2 *Shall be unclean*] This is, unclean until the even, when waſhing was required. See *Lev.* xi. 24, 25.

And guilty.] Bound to expiate the accidental uncleanneſs, and be reſtored to corporeal purity required by the ceremonial law. Though his touching the unclean thing contracted only a ceremonial defilement, yet a neglect to waſh himſelf according to the law, would be ſuch an inſtance either of careleſſneſs or contempt, as would contract a moral guilt.

4 *If a ſoul ſwear, pronouncing with*, &c.] By this is meant raſh and inconſiderate ſwearing to do any thing; of which if the performance proves afterwards to be either unlawful or impracticable, ſo that he is diſcharged from the obligation, yet he is required to bring an offering to atone for his folly in ſwearing ſo unadviſedly and raſhly.

7 *If he be not able to bring a lamb*, &c.] Proviſion is here made for the poor, and the pacifying their conſciences under the ſenſe of guilt. Thoſe who were not able to bring a lamb, might bring for their ſin offering a pair of turtledoves, or two young pigeons; nay, if any were ſo extremely poor, that they were not able to procure thoſe ſo often as they might have occaſion, they might bring a pottle of fine flour, and that ſhould be accepted. Thus the expence of the ſin offering was brought lower than that of any other offering, to teach us that no man's poverty ſhall ever be a bar in the way of his pardon.

15 *If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the Lord*, &c.] If a man alienated, or converted to his own uſe, ignorantly or inadvertently, any thing that was dedicated to God, he was to offer a ram, before making amends to the prieſt.

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Before CHRIST 1490. things which are forbidden to be done by the commandments of the LORD; though he wiſt *it* not, yet is he guilty, and ſhall bear his iniquity.

18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs offering, unto the prieſt: and the prieſt ſhall make an atonement for him concerning his ignorance wherein he erred and wiſt *it* not, and it ſhall be forgiven him.

19 It *is* a treſpaſs offering: he hath certainly treſpaſſed againſt the LORD.

GENERAL REFLECTIONS on Chap. V.

We are here taught, firſt, That it is a heinous crime not to declare the truth, when called upon. Secondly, When we have committed any ſin through ignorance, and are conſcious of it, we ought to confeſs it, in order to obtain forgiveneſs. Let us alſo learn, that as the offender among the Iſraelites was to add one-fifth to what he had unjuſtly taken away from any thing ſet apart for a ſacred uſe; ſo we ought, when we have injured any of our fellow creatures, to make them an additional recompence for the injury.

CHAP. VI.

1 *The treſpaſs offering for ſins done wittingly.* 8 *The law of the burnt offering,* 14 *and of the meat offering.* 19 *The offering at the conſecration of a prieſt.* 24 *The law of the ſin offering.*

AND the LORD ſpake unto Moſes, ſaying,

2 If a ſoul ſin, and commit a treſpaſs againſt the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was loſt, and lieth concerning it, and ſweareth falſely; in any of all theſe that a man doeth, ſinning therein:

4 Then it ſhall be, becauſe he hath ſinned, and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,

5 Or all that about which he hath ſworn falſely; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs offering.

6 And he ſhall bring his treſpaſs offering unto the LORD, a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs offering, unto the prieſt:

7 And the prieſt ſhall make an atonement for him before the LORD: and it ſhall be forgiven him for any thing of all that he hath done in treſpaſſing therein.

8 ¶ And the LORD ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt offering: It *is* the burnt offering, becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it.

10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes which the fire hath conſumed with the burnt offering on the altar, and he ſhall put them beſide the altar.

11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp unto a clean place.

12 And the fire upon the altar ſhall be burning in it; it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt offering in order upon it; and he ſhall burn thereon the fat of the peace offerings. Before CHRIST 1490.

13 The fire ſhall ever be burning upon the altar; it ſhall never go out.

14 ¶ And this *is* the law of the meat offering: the ſons of Aaron ſhall offer it before the LORD, before the altar.

15 And he ſhall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat offering, and ſhall burn *it* upon the altar *for* a ſweet ſavour, *even* the memorial of it, unto the LORD.

16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened bread ſhall it be eaten in the holy place; in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* moſt holy, as *is* the ſin offering, and as the treſpaſs offering.

18 All the males among the children of Aaron ſhall eat it. *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them ſhall be holy.

19 ¶ And the LORD ſpake unto Moſes, ſaying,

20 This *is* the offering of Aaron and of his ſons, which they ſhall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

22 In a pan it ſhall be made with oil; *and when it is* baken, thou ſhalt bring it in: *and* the baken pieces of the meat offering ſhalt thou offer *for* a ſweet ſavour unto the LORD.

22 And the prieſt of his ſons that is anointed in his ſtead ſhall offer it: *it is* a ſtatute for ever unto the LORD: it ſhall be wholly burnt.

23 For every meat offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 ¶ And the LORD ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin offering: In the place where the burnt offering is killed ſhall the ſin offering be killed before the LORD: it *is* moſt holy.

26 The prieſt that offereth it for ſin ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy; and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled in the holy place.

28 But the earthen veſſel wherein it is ſodden ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured and rinſed in water.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 And no ſin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, ſhall be eaten: it ſhall be burnt in the fire.

GENERAL REFLECTIONS on Chap. VI.

As thoſe who had goods depoſited in their hands were not to detain them unjuſtly, ſo the ſame law is binding upon us. Secondly, As the prieſts were to have as much of the victim ſacrificed, as would

COMMENTARY AND NOTES ON CHAP. VI.

2 *And lie unto his neighbour,* &c.] This is a continuation of the law of the treſpaſs offering; and the kinds of treſpaſſes which are here inſtanced, are, denying a truſt; defrauding a partner; diſowning a wrong and robbery; deceiving in dealings; and detaining what is found. Though all theſe inſtances relate to our neighbour, yet they are called treſpaſſes againſt the Lord, not only becauſe of the affront which is hereby given to his maſter and our maſter, but becauſe alſo the ſins here mentioned are principally ſuch as are committed in ſecret, and may therefore emphatically be ſaid to be committed againſt the Lord, to whom alone the ſecrets of all hearts are open.

9 *Command Aaron and his ſons,* &c.] Hitherto the inſtructions given to Moſes were concerning the ſacrifices that were to be offered, but here begin the inſtructions he was to give to the prieſts.

13 *The fire ſhall ever be burning.* &c.] By this law we are taught to keep up in our minds a conſtant diſpoſition to all acts of piety and devotion, an habitual affection to divine things, ſo as to be always ready to every good word and work.

17 *For their portion,* &c.] The law of the burnt offerings was ſuch as impoſed upon the prieſts a great deal of care and work, and allowed them little profit; for the fleſh was wholly burned, and the prieſts had nothing but the ſkin: but to make them amends, the greateſt part of the meat offering was their own.

20 *In the day,* &c.] From, or after the day.

COMMENTARY

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Before CHRIST 1490. would ſerve them in victuals; ſo under the goſpel diſpenſation, we are to provide miniſters a proper ſubſiſtence. Laſtly, With reſpect to the fire burning continually on the altar, we ſhould reflect, that it is our duty and privilege to keep the fear and love of God always in every act we do.

CHAP. VII.

1 *The law of the treſpaſs offering,* 11 *and of the peace offering, whether it be for a thankſgiving, a vow, or a freewill offering.* 22 *The fat and the blood are forbidden to be eaten.* 28 *The prieſts' portion in the peace offerings.* 35 *Recapitulation.*

LIKEWISE this *is* the law of the treſpaſs offering: it *is* moſt holy.

2 In the place where they kill the burnt offering ſhall they kill the treſpaſs offering: and the blood thereof ſhall he ſprinkle round about upon the altar.

3 And he ſhall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it he ſhall take away.

5 And the prieſt ſhall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a treſpaſs offering.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſin offering *is*, ſo *is* the treſpaſs offering: *there is* one law for them: the prieſt that maketh atonement therewith ſhall have *it*.

8 And the prieſt that offereth any man's burnt offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and all that is dreſſed in the frying pan, and in the pan, ſhall be the prieſt's that offereth it.

10 And every meat offering, mingled with oil, and dry, ſhall all the ſons of Aaron have, one *as much* as another.

11 ¶ And this is the law of the ſacrifice of peace offerings, which he ſhall offer unto the LORD.

12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Beſides the cakes, he ſhall offer *for* his offering leavened bread with the ſacrifice of thankſgiving of his peace offerings.

14 And of it he ſhall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it ſhall be the prieſt's that ſprinkleth the blood of the peace offerings.

15 And the fleſh of the ſacrifice of his peace offerings for thankſgiving ſhall be eaten the ſame day that it is offered; he ſhall not leave any of it until the morning.

16 But if the ſacrifice of his offering *be* a vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten:

17 But the remainder of the fleſh of the ſacrifice on the third day ſhall be burnt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it ſhall bear his iniquity.

19 And the fleſh that toucheth any unclean *thing* ſhall not be eaten: it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof.

20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people. Before CHRIST 1490.

21 Moreover the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean *thing*, and eat of the fleſh of the ſacrifice of peace offerings, which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat, of ox, or of ſheep, or of goat.

24 And the fat of the beaſt that dieth of itſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it* ſhall be cut off from his people.

26 Moreover ye ſhall eat no manner of blood, *whether it be* of fowl or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

28 ¶ And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace offerings unto the LORD ſhall bring his oblation unto the LORD of the ſacrifice of his peace offerings.

30 His own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave offering before the LORD.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aaron's and his ſons'.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave offering of the ſacrifices of your peace offerings.

33 He among the ſons of Aaron, that offereth the blood of the peace offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave breaſt and the heave ſhoulder have I taken of the children of Iſrael from off the ſacrifices of their peace offerings, and have given them unto Aaron the prieſt and unto his ſons by a ſtatute for ever from among the children of Iſrael.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the LORD made by fire, in the day *when* he preſented them to miniſter unto the LORD in the prieſt's office;

36 Which the LORD commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever throughout their generations.

37 This *is* the law of the burnt offering, of the meat offering, and of the ſin offering, and of the treſpaſs offering, and of the conſecrations, and of the ſacrifice of the peace offering;

38 Which the LORD commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſs of Sinai.

GENERAL REFLECTIONS on Chap. VII.

The manner in which the treſpaſs offering was offered up, points out what a neceſſary thing true repentance is; and as the ſacrifice could not be offered up without action, ſo true repentance is an active thing; for unleſs there is a total change in the converſation, no real repentance has taken place. Laſtly, From God's enjoining the Iſraelites to ſupport the prieſts, we are taught to treat with reverence every thing ſet apart for divine ſervice, eſpecially the miniſters of the word.

CHAP.

COMMENTARY AND NOTES ON CHAP. VII.

7 *Sin offering—treſpaſs offering*, &c.] Sin offering and treſpaſs offering are ſometimes put one for the other; but ſtrictly the former implies an offering for an offence committed directly againſt God; the latter, for an offence committed more immediately againſt man.

8 *Shall have to himſelf the ſkin*, &c.] This is meant only of the burnt offerings which were offered by particular perſons; for the profit of the daily offerings for the congregation went to the repair of the ſanctuary.

11 *Peace offerings*, &c.] Peace offerings were made either in thankfulneſs for ſome ſpecial mercy received; or in performance of ſome vow, which a man made when he was in diſtreſs; or in ſupplication for ſome ſpecial mercy which a man was in purſuit and expectation of.

23 *No manner of fat*, &c.] Not the fat which is mixed with the meat, but only that which is upon the inwards, and upon the two kidneys.

COMMENTARY

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CHAP. VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin offering.* 18 *Their burnt offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,
2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;
3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.
4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.
5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.
6 And Moses brought Aaron and his sons, and washed them with water.
7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.
8 And he put the breastplate upon him: also he put in the breastplate the Urim and Thummim.
9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.
10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.
11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.
12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.
13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.
14 ¶ And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.
15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.
16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burnt *it* upon the altar.
17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.
18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.
19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.
20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.
21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the Lord commanded Moses.
22 ¶ And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.
23 And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.
24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.
25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:
26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:
27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.
28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.
29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.
30 And Moses took up the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.
31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.
32 And that which remaineth of the flesh and of the bread shall ye burn with fire.
33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.
34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.
35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.
36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

GENERAL REFLECTIONS on Chap. VIII.

The solemn consecration of the priests shews, that no person has a right to take upon him the work of the ministry, till he is ordained; and the holiness enjoined such, should excite them to be exemplary in their lives. Lastly, The readiness with which Moses obeyed the divine command, should teach us to be obedient in all things.

CHAP. IX.

1 *The first offerings of Aaron for himself, and for the people.* 8 *Aaron offereth them, first for himself,* 15 *and afterwards for the people.* 23 *Moses and Aaron bless the people, and fire cometh from the Lord upon the altar.*

AND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And

COMMENTARY AND NOTES ON CHAP. VIII.

3 *All the congregation*, &c.] The elders and principal men of the congregation, who represented the body of the people.

22 *The ram of consecration*, &c.] This was a kind of peace offering.

33 *Ye shall not go out of the door*] This should have been rendered, Ye shall not go from the door; for the consecration was not performed in, but at the door of the tabernacle; nor were they permitted to enter the sanctuary, till the ceremony was performed.

Until the days of your consecration be at an end, &c.] All the priests did not continue in one particular place during the whole time: only some or other of them kept watch there night and day.

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2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them: as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the manner.

17 And he brought the meat offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar.

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21 And the breasts and the right shoulder Aaron waved for a wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

GENERAL REFLECTIONS on Chap. IX.

As Aaron offered up sacrifices first for himself; so ministers should practice the duties they teach. God's appearing visibly to the people encourages us to hope, that whenever we properly address God in prayer, he will send us his blessing; and the prostration of the Israelites teaches us, that in all our approaches to God, we should give him homage with our bodies, as well as with our hearts.

CHAP. X.

1 *Nadab and Abihu for offering strange fire are burned by fire from the Lord.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aaron's excuse for transgressing it.*

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do

COMMENTARY AND NOTES ON CHAP. IX.

8 *And slew the calf of the sin offering, which was for himself.*] These being the first offerings that ever were made by the levitical priesthood, according to the new enacted law of sacrifices, the historian is very particular in relating the manner of offering them, that it might appear how exactly they agreed with the institution. Some interpreters have been of opinion, that by the appointment of a calf for the sin offering of Aaron, is intimated the sin which Aaron had committed, when he made the golden calf.

23 *Went into the tabernacle,* &c.] We are not told what Moses and Aaron went into the tabernacle to do: some of the Jewish writers say, they went in to pray for the appearance of the divine glory: most probably they went in, that Moses might instruct Aaron how to perform the service that was to be done there.

COMMENTARY AND NOTES ON CHAP. X.

1 *Offered strange fire before the Lord, which he commanded them not.*] The words, "which he commanded them not," certainly imply a prohibition of any other fire than what lately came out from before the Lord, and remained upon the altar, though the history makes no mention of it: and then the crime of Nadab and Abihu consisted in kindling the incense with fire different from what the Lord had ordered them to use. God as yet had given no law for the offering up of incense in censers; all that had been commanded about it, was, that Aaron should burn it upon the altar of incense every morning and every evening; but these men took upon them to introduce a service into religion, which was not appointed, and which, if it had been suffered, would have opened a door to great irregularities: and therefore God, by an exemplary judgment upon the first offenders, put an effectual stop to it.

3 *Aaron held his peace.*] He patiently submitted to the will of God in this sad providence: was dumb, and opened not his mouth, because it was the Lord's doing.

6 *Uncover not your heads,* &c.] Shew no signs of grief and lamentation. The original signifying both to make bare, and to uncover the head, which was customary in the times of mourning; whilst others understanding the word in the latter acceptation, refer it to their taking off their mitres, and stripping their heads of their ornaments.

7 *For the anointing oil of the Lord is upon you,* &c.] Seeing you are consecrated to God, you must dedicate your affections to him likewise; nor let worldly, inferior objects, possess your minds, and exercise your passions; but devote them all entirely to God, and be concerned only for his service.

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9 Do not drink wine nor ſtrong drink, thou nor thy ſons with thee, when ye go into the tabernacle of the congregation, leſt ye die: *it ſhall be* a ſtatute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean.

11 And that ye may teach the children of Iſrael all the ſtatutes which the LORD hath ſpoken unto them by the hand of Moſes.

12 ¶ And Moſes ſpake unto Aaron, and unto Eleazar and unto Ithamar, his ſons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy:

13 And ye ſhall eat it in the holy place, becauſe it *is* thy due, and thy ſons' due of the ſacrifices of the LORD made by fire: for ſo I am commanded.

14 And the wave breaſt and heave ſhoulder ſhall ye eat in a clean place; thou, and thy ſons, and thy daughters with thee: for *they be* thy due, and thy ſons' due, *which* are given out of the ſacrifices of peace offerings of the children of Iſrael.

15 The heave ſhoulder and the wave breaſt ſhall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it ſhall be thine, and thy ſons' with thee, by a ſtatute for ever: as the LORD hath commanded.

16 ¶ And Moſes diligently ſought the goat of the ſin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the ſons of Aaron *which were* left *alive*, ſaying,

17 Wherefore have ye not eaten the ſin offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place:* ye ſhould indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin offering and their burnt offering before the LORD; and ſuch things have befallen me: and *if* I had eaten the ſin offering to day, ſhould it have been accepted in the ſight of the LORD?

20 And when Moſes heard *that*, he was content.

GENERAL REFLECTIONS on Chap. X.

By the dreadful end of Nadab and Abihu we learn what a dangerous thing it is to miniſter in divine ordinances without real knowledge, lively faith, and ſincere repentance; and that we muſt worſhip God in ſpirit and in truth, with pure conſciences, and not introduce human inventions. By Aaron's being forbidden to mourn for his ſons, we are directed to lament only when God cuts off a notorious ſinner, that he ſhould have incurred ſuch a puniſhment by his wickedneſs and rebellion.

CHAP. XI.

1 *What beaſts may, and what may not be eaten:* 9 *What fiſhes:* 13 *What fowls:* 29 *The creeping things which are unclean.*

AND the LORD ſpake unto Moſes and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth.

3 Whatſoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beaſts, that ſhall ye eat.

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4 Nevertheleſs theſe ſhall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the ſwine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch; they *are* unclean unto you.

9 ¶ Theſe ſhall ye eat of all that are in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers, them ſhall ye eat.

10 And all that have not fins and ſcales in the ſeas, and in the rivers, of all that move in the waters and of any living thing which *is* in the waters, they *ſhall be* an abomination unto you:

11 They ſhall be even an abomination unto you; ye ſhall not eat of their fleſh, but ye ſhall have their carcaſes in abomination.

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls; they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the gier eagle,

19 And the ſtork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you.

21 Yet theſe may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* theſe of them ye may eat; the locuſt after his kind, and the bald locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind.

23 But all *other* flying creeping things, which have four feet, *ſhall* be an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them ſhall be unclean until the even.

25 And whoſoever beareth *ought* of the carcaſe of them ſhall waſh his clothes, and be unclean until the even.

26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe ſhall be unclean until the even.

28 And

19 *If I had eaten the ſin offering to day, ſhould it have been accepted in the ſight of the Lord?* Would the great Judge of the whole earth have been pleaſed with me, had I, in ſuch confuſion and heavineſs of heart, eaten the ſacrifice? The voice both of nature and religion declares, that men ought to celebrate feaſts with a chearful heart; but was it poſſible for me, on this melancholy occaſion, to diſpoſe myſelf properly for ſuch a ſervice?

COMMENTARY AND NOTES ON CHAP. XI.

2 *Theſe are the beaſts which ye ſhall eat*, &c.] As for the beaſts, allowed to be eaten, the rule laid down is general and plain, namely, thoſe beaſts, and thoſe only, which did both part the hoof and chew the cud, were accounted clean.

4 *Theſe ſhall ye not eat*, &c.] Many are the reaſons aſſigned, why God was pleaſed to allow ſome kinds of baaſts, and to prohibit others. By this he exerciſed the obedience of his people, not only in the ſolemnities of his altar, but in matters of daily occurrence at their own table, that they might at all times remember that they were under his authority. By this he would teach his people to diſtinguiſh themſelves from other people, not only in their religious worſhip, but in the common actions of life, ſome aſſert, that the meats forbidden were unwholeſome or hurtful, or held in veneration among the heathens.

18 *The gier eagle*] Or the vulture eagle; gier being an old Engliſh word for vulture.

40 *And*

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28 And he that beareth the carcaſe of them ſhall waſh his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth; the weaſel, and the mouſe, and the tortoiſe after his kind,

30 And the ferret, and the chameleon, and the lizard, and the ſnail, and the mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel ſhall be unclean.

35 And every *thing* whereupon *any part* of their carcaſe falleth ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs a fountain or pit. *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe ſhall be unclean.

37 And if *any part* of their carcaſe fall upon any ſowing ſeed which is to be ſown, it *ſhall be* clean.

38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon, it *ſhall be* unclean unto you.

39 And if any beaſt, of which ye may eat, die; he that toucheth the carcaſe thereof ſhall be unclean until the even.

40 And he that eateth of the carcaſe of it ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it ſhall waſh his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *ſhall be* an abomination; it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat; for they *are* an abomination.

43 Ye ſhall not make yourſelves abominable with any creeping thing that creepeth, neither ſhall ye make yourſelves unclean with them, that ye ſhould be defiled thereby.

44 For I *am* the LORD your God: ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy: for I *am* holy: neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten and the beaſt that may not be eaten.

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GENERAL REFLECTIONS on Chap. XI.

From God's appointing what creatures were to be uſed for food, we learn, that he is the univerſal Lord of nature, and has a right to preſcribe to his creatures; and we ſhould admire his goodneſs, in prohibiting whatever is hurtful. When God is pleaſed to reveal the knowledge of himſelf to any people, he would have them keep up the perpetual remembrance of his name. We are alſo taught, that as the Iſraelites were ſo ſtrictly enjoined to keep their bodies pure from infection by an improper uſe of meats and drinks, ſo it is neceſſary for us to keep our minds free from guilt, that we may be conſidered not merely as nominal Chriſtians, but as the temples of the Holy Ghoſt.

CHAP. XII.

1 *The purification of a woman after childbirth:* 6 *her offerings for her purifying.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a woman have conceived ſeed, and born a man child: then ſhe ſhall be unclean ſeven days; according to the days of the ſeparation for her infirmity ſhall ſhe be unclean.

3 And in the eighth day the fleſh of his foreſkin ſhall be circumciſed.

4 And ſhe ſhall then continue in the blood of her purifying three and thirty days; ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be fulfilled.

5 But if ſhe bear a maid child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

6 ¶ And when the days of her purifying are fulfilled, for a ſon, or for a daughter, ſhe ſhall bring a lamb of the firſt year for a burnt offering, and a young pigeon, or a turtledove, for a ſin offering unto the door of the tabernacle of the congregation, unto the prieſt:

7 Who ſhall offer it before the LORD, and make an atonement for her; and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the law for her that hath born a male or a female.

8 And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for the ſin offering: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

GENERAL REFLECTIONS on Chap. XII.

As women were forbidden to attend divine worſhip for a certain time, let us learn to be modeſt, decent, and humane, in all our actions. God's compaſſion to the infirmities of women ſhould teach us to uſe them with tenderneſs, as the weaker veſſels. The poor condition of the mother of our Lord, who had only the ſmalleſt thing to offer for her purification, ſhould induce us to eſteem the riches of Chriſt above all things, and his croſs as our higheſt honour.

CHAP. XIII.

1, 9, 18, 24, 29, 38 *The laws and tokens whereby the prieſt is to be guided in diſcerning the leproſy in man or woman*; 47 *and in a garment.*

AND the LORD ſpake unto Moſes and Aaron, ſaying,

2 When

---

40 *And be unclean until the even.*] This law is often repeated, to poſſeſs them with a dread of every thing that was prohibited, though no particular reaſon for the prohibition did appear, but only the will of the law-maker. Not that theſe things were to be looked upon as defiling to the conſcience, or that it was a ſin againſt God to touch them, in order to remove them: but it was a ceremonial uncleanneſs they contracted, which continued indeed only until the even; to ſignify that all ceremonial pollutions were to ceaſe by the death of Chriſt in the end, or the evening of the world.

COMMENTARY AND NOTES ON CHAP. XII.

3 *In the eighth day the fleſh of his foreſkin ſhall be circumciſed.*] One reaſon for deferring this rite was the mother's uncleanneſs for ſome days after her delivery, and the uncleanneſs which ſhe communicated to the child itſelf during that period.

4 *Three and thirty days; ſhe ſhall touch no hallowed thing, &c.*] This law not only ſerved to repreſent that reverence and reſpect which is due to the public worſhip of God, but was alſo a political inſtitution, and ſupported by natural reaſon, the weakneſs of women at this time requiring repoſe and little company.

5 *She ſhall be unclean two weeks, &c.*] The time of purification was doubled for the birth of a female; which law ſeemed to remind them of the fall of man, in which the woman was the firſt and principal in the tranſgreſſion.

6 *She ſhall bring a lamb of the firſt year, &c.*] It is probable that this law, as well as ſeveral others, were intended only during the peregrination of the Jewiſh commonwealth.

7 *She ſhall be cleanſed, &c.*] That is, ſhe ſhall be reſtored to the liberty of attending the public worſhip, and of partaking of the holy things.

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2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin, then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean:

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest:

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

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21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, and spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day; *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair: then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin; and *that there is* no black hair in it: then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If

COMMENTARY AND NOTES ON CHAP. II.

2 *The plague of leprosy*, &c.] The antient leprosy appears to have been one of those diseases with which Providence occasionally afflicts mankind in certain ages and countries, and which continue but a short period. Calmet says, this distemper is owing to little worms or animalcula, which, though not discernable to the eye, may be easily discovered by microscopes, as frequently happens in other cutaneous disorders. Galen says, it renders the part affected utterly insensible, which at length by falling off, anticipate the death of the patient.

10 *Quick raw flesh*, &c.] This means sound flesh.

13 *It is all turned white: he is clean.*] When the whole body is turned white, it was not a symptom of leprosy: but when some parts of the skin was remarkably white, and others retained the natural colour, that preternatural whiteness was to be deemed to arise from a leprosy, and so became unclean. The word leprosy is often used here to denote only the appearance of that disorder.

16 *Turn again*, &c.] That is, if those spots in in the flesh, which had for some time appeared of a white ruddy colour, like that of flesh in its natural state, shall turn white again. so that the body shall again become of one colour, white all over, then the priest shall pronounce him clean.

29 *A plague upon the head*, &c.] This was called by the Latins, Mentagra, from its seat, which was generally in the chin. It began in the chin, spread all over the face, and from thence proceeded to the neck, breast, and hands. It was so intolerable, so filthy a disorder, that any death was reckoned preferable to it.

36 *Shall not seek*, &c.] The symptom of the spreading of the disease is sufficient of itself, without the addition of the changing of the colour of the hair.

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38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire: it *is* fret inward, *whether* it *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

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57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague*: thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

GENERAL REFLECTIONS on Chap. XIII.

From the tenor of this chapter, we may remark the care which God took to preserve the health of his people: let this consideration excite us to love and obey him as our most generous benefactor and preserver. We are also herein taught, that it becomes us to be cleanly in our persons; for God hates nastiness; and cleanliness is next to godliness.

CHAP. XIV.

2 *The rites and sacrifices in cleansing the leper.* 33 *The signs of leprosy in a house.* 48 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,

2 ¶ This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest;

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.

11 And

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45 *His clothes shall be rent—his head bare*] These were marks of sorrow; and another was, covering the upper lip, which was performed either with the hand, or by throwing the skirt of their garments over their heads. These ceremonies seem intended not only to preserve passengers from legal impurity, but likewise from catching the disease by infection.

Shall cry, Unclean, unclean.] To warn every one not to touch, or come near him. See *Lam.* iv. 15.

47 *The garment also*, &c.] This leprosy in the garments, and in the houses, chap. xiv. 34. in no wise resembled the infection of the plague in clothes, utensils and houses, infected by exhalations of the air, excrements, and the like; which lying upon the superficies, might be cleansed and purified; but it was a corruption peculiar to those times and places, rotting and gnawing them, and spreading as in a living body. We find no mention of any such disease elsewhere.

COMMENTARY AND NOTES on CHAP. XIV.

2 *Shall be brought*, &c.] Without the camp, to a place appointed by the priest.

4 *Cedar wood, and scarlet, and hyssop.*] The hyssop bound with scarlet round a stick of cedar, served as an instrument to sprinkle the blood and water. The juice or resin of cedar, together with hyssop, were esteemed medicinal for cutaneous distempers; the former was particularly used in curing the elephantiosis, a species of leprosy known only in Egypt; and hyssop was of virtue to dissolve spots, and recover the colour of the skin. By scarlet, in this place, is meant scarlet-wood, which perhaps was likewise looked upon as sanative in such disorders.

7 *And shall let the living bird loose into the open field.*] This was done to shew that the leper being cleansed, was no longer under restraint and confinement, but was restored to a free conversation with his neighbours, as the bird was to the rest of its kind.

10 *Two he lambs—and one ewe lamb*] These were necessary, because he was to offer three sacrifices, viz. a trespass offering, a sin offering, and a burnt offering.

One log of oil] It contained upwards of half a pint of our measure.

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11 And the prieſt that maketh *him* clean ſhall preſent the man that is to be made clean, and thoſe things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the prieſt ſhall take one he lamb, and offer him for a treſpaſs offering, and the log of oil, and wave them *for* a wave offering before the LORD:

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin offering and the burnt offering, in the holy place: for as the ſin offering *is* the prieſt's, *ſo is* the treſpaſs offering: it *is* moſt holy:

14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs offering, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the prieſt ſhall dip his right finger in the oil that *is* in his left hand, and ſhall ſprinkle of the oil with his finger ſeven times before the LORD:

17 And of the reſt of the oil that *is* in his hand ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs offering:

18 And the remnant of the oil that *is* in the prieſt's hand he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the LORD.

19 And the prieſt ſhall offer the ſin offering, and make an atonement for him that is to be cleanſed from his uncleanneſs; and afterward he ſhall kill the burnt offering:

20 And the prieſt ſhall offer the burnt offering and the meat offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he *be* poor, and cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtledoves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin offering, and the other a burnt offering.

23 And he ſhall bring them on the eighth day for his cleanſing unto the prieſt, unto the door of the tabernacle of the congregation, before the LORD.

24 And the prieſt ſhall take the lamb of the treſpaſs offering, and the log of oil, and the prieſt ſhall wave them *for* a wave offering before the LORD:

25 And he ſhall kill the lamb of the treſpaſs offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs offering, and put it upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the prieſt ſhall pour of the oil into the palm of his own left hand:

27 And the prieſt ſhall ſprinkle with his right finger *ſome* of the oil that *is* in his left hand ſeven times before the LORD.

28 And the prieſt ſhall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the treſpaſs offering:

29 And the reſt of the oil that *is* in the prieſt's hand he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD. Before CHRIST 1490.

30 And he ſhall offer the one of the turtledoves, or of the young pigeons, ſuch as he can get;

31 *Even* ſuch as he is able to get, the one *for* a ſin offering, and the other for a burnt offering, with the meat offering: and the prieſt ſhall make an atonement for him that is to be cleanſed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 ¶ And the LORD ſpake unto Moſes and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion;

35 And he that owneth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me that *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they empty the houſe, before the prieſt go *into it* to ſee the plague, that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe:

37 And he ſhall look on the plague, and, behold, *if* the plague *be* in the walls of the houſe with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall;

38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhut up the houſe ſeven days:

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and, behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones in which the plague *is*, and they ſhall caſt them into an unclean place without the city:

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off without the city into an unclean place:

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and, behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe; and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the houſe all the while that it is ſhut up ſhall be unclean until the even.

47 And he that lieth in the houſe ſhall waſh his clothes; and he that eateth in the houſe ſhall waſh his clothes.

48 ¶ And if the prieſt ſhall come in, and look *upon it*, and, behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

49 And he ſhall take to cleanſe the houſe two birds, and cedar wood, and ſcarlet, and hyſſop:

50 And

12 *And offer him for a treſpaſs offering*, &c.] Not that there was any treſpaſs in the diſeaſe itſelf, but that ſin being the cauſe of diſeaſes, that ſacrifice was an act of humiliation for ſin, from whence all the evils and miſeries incident to our nature take their riſe. The very pagans themſelves acknowledged the moral to be the cauſe of natural evil.

18 *And the remnant of the oil*, &c.] The oil typified the healing, or recovery from the leproſy, as the blood did the remiſſion of ſins.

19 *Afterward he ſhall kill the burnt offering.*] This being of the nature of a preſent to God, in gratitude for having worked his cure, was not to be offered till by the previous offerings for treſpaſs and ſin, the man made public profeſſion of his ſincere repentance, without which he could not meet with acceptance from God.

21 *If he be poor, and cannot get*, &c.] It is remarkable, that though two turtledoves or two young pigeons were to be ſubſtituted inſtead of two of the lambs, yet no perſon, whether rich or poor, could be cleanſed without the ſacrifice of one lamb: and is not this a ſtriking type of the lamb of God, who taketh away the ſins of the world? See chap. xiv. 7, 11.

34 *And I put the plague of leproſy in a houſe*, &c.] We cannot aſſign a natural cauſe of this ſtrange plague, but muſt reſolve it unto the power of the God of nature; for ſhall there be evil in a city, and the Lord hath not done it? Thus we read of the plague of Athens, the plague of Florence, Marſeilles, and others.

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50 And he ſhall kill the one of the birds in an earthen veſſel over running water.

51 And he ſhall take the cedar wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyſſop, and with the ſcarlet:

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague of leproſy, and ſcall,

55 And for the leproſy of a garment, and of a houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot:

57 To teach when *it is* unclean, and when *it is* clean: this is the law of leproſy.

General Reflections on Chap. XIV.

An inſtructive leſſon is afforded us by the ceremonies uſed by the prieſt reſpecting the cure of the leproſy; which is, that though it is our duty to make uſe of all proper means for the recovery of health, yet we are not to truſt in them: and the malignant nature of the leproſy points out to us, how odious ſin is in the ſight of an infinitely holy God.

CHAP. XV.

1 *The uncleanneſs of men in their iſſues, and their cleanſing.*
19 *The uncleanneſs of women in their iſſues, and their cleanſing.*

AND the Lord ſpake unto Moſes and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a running iſſue out of his fleſh, *becauſe of* his iſſue he *is* unclean.

3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his uncleanneſs.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every thing, whereon he ſitteth, ſhall be unclean.

5 And whoſoever toucheth his bed ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

6 And he that ſitteth on any thing whereon he ſat that hath the iſſue ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

7 And he that toucheth the fleſh of him that hath the iſſue ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

9 And what ſaddle ſoever he rideth upon that hath the iſſue ſhall be unclean.

10 And whomſoever toucheth any thing that was under him ſhall be unclean until the even: and he that beareth *any of* thoſe things ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

11 And whomſoever he toucheth that hath the iſſue, and hath not rinſed his hands in water, he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

12 And the veſſel of earth, that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

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13 And when he that hath an iſſue is cleanſed of his iſſue; then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean.

14 And on the eighth day he ſhall take to him two turtledoves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the prieſt:

15 And the prieſt ſhall offer them, the one *for* a ſin offering, and the other *for* a burnt offering; and the prieſt ſhall make an atonement for him before the Lord for his iſſue.

16 And if any man's ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even.

17 And every garment, and every ſkin, whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man ſhall lie *with* ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even.

19 ¶ And if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be put apart ſeven days: and whoſoever toucheth her ſhall be unclean until the even.

20 And every thing that ſhe lieth upon in her ſeparation ſhall be unclean: every thing alſo that ſhe ſitteth upon ſhall be unclean.

21 And whoſoever toucheth her bed ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſat upon ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it, he ſhall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days; and all the bed whereon he lieth ſhall be unclean.

25 And if a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation: ſhe *ſhall be* unclean.

26 Every bed whereon ſhe lieth all the days of her iſſue ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon ſhall be unclean, as the uncleanneſs of her ſeparation.

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to herſelf ſeven days, and after that ſhe ſhall be clean.

29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one *for* a ſin offering, and the other *for* a burnt offering, and the prieſt ſhall make an atonement for her before the Lord for the iſſue of her uncleanneſs.

31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs; that they die not in their uncleanneſs,

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57 *This is the law of leproſy.*] That is, the concluſion of the law of leproſy. There is no repetition of that law in Deuteronomy, only a general memorandum, "Take heed in the plague of leproſy," *Deut.* xxiv. 8.

COMMENTARY and NOTES on CHAP. XV.

1 *And the Lord ſpake unto Moſes,* &c.] Moſes and Aaron are next inſtructed in the other caſes of uncleanneſs in man or woman, which are intended not only to teach the neceſſity of moral purity, but alſo to put a reſtraint upon immoderate gratification of the paſſions.

2 *A running iſſue out of his fleſh,* &c.] Or a gonorrhœa, which might proceed as well from additional cauſes, as from a lewd courſe of life. The lues venerea, it is generally ſuppoſed, was not known till about three centuries ago.

13 *Shall be clean.*] That is, he may converſe with other men, and come near the tabernacle to perform religious duties.

24 *Lie with her at all,* &c.] That is, unawares, for it was death to him who did it knowingly, chap. xx. 18.

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Before CHRIST 1490. neſs, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith;

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her that is unclean.

GENERAL REFLECTIONS on Chap. XV.

As all impurities among the Iſraelites were to be purged away, and an atonement made for them by many ceremonies under the law, ſo Chriſtians are not to expect pardon and forgiveneſs of their ſins, unleſs they come to the throne of grace as ſincere penitents. By the prieſt performing all theſe ceremonies, is pointed out to us Jeſus Chriſt, our more excellent high-prieſt, who having offered up himſelf as a ſacrifice for our ſins, is now ſet down at the right hand of God, and become a moſt powerful advocate and interceſſor for us.

CHAP. XVI.

1 *How the high prieſt muſt enter into the holy place.* 11 *The ſin offering for himſelf.* 15 *The ſin offering for the people.* 20 *The ſcapegoat.* 29 *The yearly feaſt of the expiations.*

AND the LORD ſpake unto Moſes after the death of the two ſons of Aaron, when they offered before the LORD, and died;

2 And the LORD ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy ſeat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy ſeat.

3 Thus ſhall Aaron come into the holy *place:* with a young bullock for a ſin offering, and a ram for a burnt offering.

4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with a linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on.

5 And he ſhall take of the congregation of the children of Iſrael two kids of the goats for a ſin offering, and one ram for a burnt offering.

6 And Aaron ſhall offer his bullock of the ſin offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two goats, and preſent them before the LORD *at* the door of the tabernacle of the congregation.

8 And Arron ſhall caſt lots upon the two goats; one lot for the LORD, and the other lot for a ſcapegoat. Before CHRIST 1490.

9 And Aaron ſhall bring the goat upon which the LORD's lot fell, and offer him for a ſin offering.

10 But the goat on which the lot fell to be the ſcapegoat, ſhall be preſented alive before the LORD, to make an atonement with him, *and* to let him go for a ſcapegoat into the wilderneſs.

11 ¶ And Aaron ſhall bring the bullock of the ſin offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin offering which *is* for himſelf:

12 And he ſhall take a cenſer full of burning coals of fire from off the altar before the LORD, and his hands full of ſweet incenſe beaten ſmall, and bring *it* within the vail:

13 And he ſhall put the incenſe upon the fire before the LORD, that the cloud of the incenſe may cover the mercy ſeat that *is* upon the teſtimony, that he die not:

14 And he ſhall take of the blood of the bullock, and ſprinkle *it* with his finger upon the mercy ſeat eaſtward; and before the mercy ſeat ſhall he ſprinkle of the blood with his finger ſeven times.

15 ¶ Then ſhall he kill the goat of the ſin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy ſeat, and before the mercy ſeat:

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation, that remaineth among them in the midſt of their uncleanneſs.

17 And there ſhall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

18 And he ſhall go out unto the altar that *is* before the LORD, and make an atonement for it; and ſhall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael.

20 ¶ And

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31 *When they defile my tabernacle,* &c.] From hence it is plain, that theſe laws were inſtituted to impreſs the minds of that carnal people with a reſpect and veneration for the worſhip of God. If, then, ſuch kind of natural and unavoidable pollutions as were their affliction, and not their ſin, rendered them unfit for communion either with God or man; how thankful ought we to be for our privileges, under the Chriſtian diſpenſation, that we are not ſubject to theſe carnal ordinances, and that nothing but ſin can now defile us!

COMMENTARY AND NOTES ON CHAP. XVI.

1 *And the Lord ſpake unto Moſes after the death of the two ſons of Aaron,* &c.] This chapter ſhould have immediately ſucceeded the tenth, where the death of theſe two perſons is related; but it is placed here, as it gave occaſion to declare the preceding laws concerning thoſe uncleanneſſes that rendered an Iſraelite incapable of approaching the ſanctuary.

2 *That he come not at all times*] None but the high-prieſt himſelf was permitted to enter in the holy place within the vail, generally called the moſt holy place, and even he only once a year, which was on the day of general expiation or atonement.

For I will appear in the cloud upon the mercy ſeat] This is to be underſtood of the incenſe which the high-prieſt burnt, when he entered into the moſt holy place, the mercy ſeat being at that time covered with this cloud.

3 *With a young bullock for a ſin offering,* &c.] Before the high-prieſt thus entered into the moſt holy place, he was to prepare himſelf, by offering his ſacrifices for himſelf and family; a bullock for a ſin-offering, and a ram for a burnt offering.

4 *He ſhall put on the holy linen coat,* &c.] As this was a day of general repentance and humiliation for ſin, the high-prieſt, in token thereof, was to wear thoſe linen clothes only which he wore in common with the inferior prieſts.

6 *For his houſe.*] That is, for all the prieſts.

8 *The ſcapegoat.*] The meaning of the Hebrew word *Lazazel* has much puzzled many commentators. The moſt probable opinion is, that this goat was ſymbolically charged with the ſins of the whole nation, and therefore being unworthy to be offered to the Lord, or to be admitted into the reſt of the flock, was to be ſent away to Hazazel, the foul ſpirit, dwelling in the wilderneſs; ſignifying, thereby the total oblivion or remiſſion of their ſins. Deſarts and uninhabited places are repreſented in ſcripture as the peculiar reſidences of dæmons and impure ſpirits. See *Matt.* iv. 1. and xii. 43. *Luke* viii. 20.

9 *The goat*] One reaſon why goats are peculiarly appropriated for this expiatory ſacrifice, might be, to cure the Iſraelites of the ſuperſtitious veneration they had contracted in Egypt, where Pan was particularly worſhipped under the ſymbol of this animal; and that the ſeat of his worſhip, and the name by which he was known among the Egyptians, was Mendes, that is, a goat.

Lot fell, &c.] In Hebrew, Aſcended, or went up; alluding to the lots being taken out of the urn or veſſel.

12 *And bring it within the vail.*] That is, within the holy of holies, which was ſeparated by a vail from the holy place. This appears to have been the firſt time of Aaron's entering into it.

13 *He ſhall put the incenſe upon the fire,* &c.] He was ordered, at his entrance, to caſt incenſe on the burning coals; by which the holy place was filled with a cloud of ſmoke, preventing him from ſeeing the ark, leſt he ſhould have been overpowered by the refulgence iſſuing from thence.

14 *And he ſhall take of the blood,* &c.] For which he was obliged to come without the vail.

15 *Then ſhall he kill,* &c.] This was the third time of his entering the holy of holies upon this day.

16 *He ſhall make an atonement for the holy place,* &c.] By way of acknowledgement that this place was, through the ſins of the paſt year, rendered an unworthy dwelling for the divine preſence.

17 *There ſhall be no man in the tabernacle of the congregation,* &c.] In like manner our goſpel high-prieſt Chriſt Jeſus, "his own ſelf bare our ſins in his body on the tree;" he "trod the wine-preſs alone, and of the people there were none with him."

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20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you; *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priests office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

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33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

GENERAL REFLECTIONS on Chap. XVI.

This chapter directs our eye to the following important truths: that Christ, by the sacrifice of himself, has made an atonement for the sins of all those who believe and obey his gospel. That the priests offered sacrifices for their own sins; but Christ, when offered up on the cross, was a lamb without spot: he knew no sin, though made sin for us: that the high-priest must once a year go into the holy place: but Christ, by his death, has opened heaven to all believers. And since the blood of these sacrifices could not take away sin, but were only shadows of good things to come, let us bless God for Jesus Christ, the great antitype, whose blood cleanseth from all sin.

CHAP. XVII.

1 *The blood of all slain beasts must be offered to the Lord at the door of the tabernacle, and no sacrifices made to devils.* 10 *All eating of blood is forbidden,* 13 *and of that which dieth of itself, or is torn.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And

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21 *And confess over him*] It does not appear that God prescribed any particular form of confession at this time; though in the latter ages the Jewish church had a mode of confession which is transmitted to us by tradition.

All the iniquities—transgressions—sins] By sins are signified offences committed through ignorance or mistake, and not deliberately; by iniquities, such as were committed deliberately, against the negative precepts; and by transgressions, those sins which were committed against the positive precepts.

Putting them upon the head of the goat, &c.] It was thus that the sins of the world were laid upon our Saviour, *Isaiah*, liii. 6. 1 *Pet.* ii. 24. The true sense of Christ's dying for us, is, that the punishment of our sins were transferred upon him, in the same manner as the punishment due to the sins of the Israelites were transferred to the goat.

22 *Bear upon him all their iniquities unto a land not inhabited*, &c.] This was a symbolical representation, that by faith and repentance they might obtain pardon for all their sins.

24 *He shall wash his flesh with water*] As Christ's entering into the wilderness on the day of atonement was typified by the ceremony of the scapegoat; so his baptism on the same day was prefigured by the legal ceremony of Aaron's washing his body in the holy place.

Put on his garments, &c.] His ordinary cloaths, and not his pontificals, which he never wore but when he went into the sanctuary.

29 *For ever*] That is, so long as the Jewish dispensation shall last; and till the type shall be superseded by the antitype.

The seventh month, &c.] Called Tisri, answering to our September; as the sacred year commenced with the month Abib, which answered to our March.

30 *That ye may be clean from all your sins*, &c.] The sins which are meant in this passage could only be such sins as had sacrifices provided for them. Violations of the great duties of the moral law, such as murder, adultery, idolatry, &c. were punished with death.

32 *And the priest whom he shall anoint*, &c.] It would be better rendered, And the priest, who shall be anointed, and who shall be consecrated.

34 *To make an atonement—once a year*, &c.] The ceremonies used by the modern Jews on the day of expiation are said to be greatly different from those of the antients. They prepare themselves for this day of humiliation by prayer; which done, they repair to their burial place, beg pardon for their sins, in consideration of the merit of the saints there interred; and then plunge themselves into the water, to complete the ablution. In the evening the solemnity begins, when they repair to the synagogue, singing and carrying a wax taper lighted; the women light up candles in their houses, and draw omens from them; if they burn clear, they suppose their sins are pardoned; if dull, they are tormented with scruples; and if the tallow or wax runs, they dread the divine vengeance. The next day they go to the synagogue again, and in a long prayer declare, that all the oaths and promises, not having been performed within the year, are void, since atonement has been made for sin. Thus the solemnity concludes, when the rabbi, with uplifted hands, gives a benediction to the people, who, in token of respect, put their hands before their eyes, and cover their faces. They then sound an horn in commemoration of the jubilee, and every one departs home, fully persuaded his sins are forgiven him. When they are come to their respective dwellings, they dress themselves in clean white cloaths, sit down at table, and break their fasts, having till then entirely abstained from eating and drinking.

COMMENTARY AND NOTES ON CHAP. XVII.

3 *What man soever there be of the house of Israel, that killeth an ox, or lamb*, &c.] Though the ox or lamb was killed for food, as well as if it had been for sacrifice; for these animals, slain by an Israelite for family use, were first of all presented to God by way of peace offering; the blood was poured out at the bottom of the altar, and the fat burnt thereon; this law however, was restrained only to beasts that were sacrificed, after they came into the land of Canaan.

4 *Blood shall be imputed unto that man*, &c.] He was to suffer for such offence as a murderer who had spilt innocent blood: such was the rigour of the laws against idolatry.

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6 And the prieſt ſhall ſprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a ſweet ſavour unto the LORD.

7 And they ſhall no more offer their ſacrifices unto devils, after whom they have gone a whoring. This ſhall be a ſtatute for ever unto them throughout their generations.

8 And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man ſhall be cut off from among his people.

10 ¶ And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood; I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people.

11 For the life of the fleſh *is* in the blood: and I have given it to you upon the altar to make an atonement for your ſouls: for it *is* the blood *that* maketh an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with duſt.

14 For *it is* the life of all fleſh; the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it ſhall be cut off.

15 ¶ And every ſoul that eateth that which died *of itſelf*, or that which was torn *with beaſts, whether it be* one of your own country, or a ſtranger, he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean.

16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

GENERAL REFLECTIONS on Chap. XVII.

As the Jews were to worſhip none but the Lord Jehovah; neither are we to introduce any thing of a carnal nature into his worſhip or ordinances. We have abundant reaſon to bleſs God that we enjoy the goſpel in its purity, without being burdened with ſo many ceremonies.

CHAP. XVIII.

The Iſraelites muſt not follow the practices of Egypt and Canaan, but the ordinances of God. 6 Unlawful marriages. 19 Unlawful luſts.

AND the LORD ſpake unto Moſes, ſaying, Before CHRIST 1490.

2 Speak unto the children of Iſrael, and ſay unto them, I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan, whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances.

4 Ye ſhall do my judgments, and keep my ordinances, to walk therein: I *am* the LORD your God.

5 Ye ſhall therefore keep my ſtatutes, and my judgments: which if a man do, he ſhall live in them: I *am* the LORD.

6 ¶ None of you ſhall approach to any that is near of kin to him, to uncover *their* nakedneſs: I *am* the LORD.

7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother; thou ſhalt not uncover her nakedneſs.

8 The nakedneſs of thy father's wife ſhalt thou not uncover: it *is* thy father's nakedneſs.

9 The nakedneſs of thy ſiſter, the daughter of thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover.

10 The nakedneſs of thy ſon's daughter, or of thy daughter's daughter, *even* their nakedneſs thou ſhalt not uncover: for their's *is* thine own nakedneſs.

11 The nakedneſs of thy father's wife's daughter, begotten of thy father, ſhe *is* thy ſiſter, thou ſhalt not uncover her nakedneſs.

12 Thou ſhalt not uncover the nakedneſs of thy father's ſiſter: ſhe *is* thy father's near kinſwoman.

13 Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter: for ſhe *is* thy mother's near kinſwoman.

14 Thou ſhalt not uncover the nakedneſs of thy father's brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

15 Thou ſhalt not uncover the nakedneſs of thy daughter in law: ſhe *is* thy ſon's wife: thou ſhalt not uncover her nakedneſs.

16 Thou ſhalt not uncover the nakedneſs of thy brother's wife: it *is* thy brother's nakedneſs.

17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſon's daughter, or her daughter's daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs.

18 Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to uncover her nakedneſs, beſide the other in her life *time*.

19 ¶ Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

20 Moreover thou ſhalt not lie carnally with thy neighbour's wife, to defile thyſelf with her.

21 And

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7 *And they ſhall no more offer their ſacrifices unto devils*, &c.] The Hebrew properly ſignifies a goat, and denotes thoſe idols which were worſhipped under the ſymbol of a goat; a ſpecies of idolatry to which the Iſraelites were greatly addicted while in Egypt, and which ſome of them retained in the wilderneſs. The Zabians worſhipped dæmons under the figure of goats, imagining them to appear in that form, whence they called them *ſegnirim*, that is, "rough or rugged," like hairy goats. This cuſtom being almoſt univerſal, gave occaſion to the precept.

10 *Or of the ſtrangers that ſojourn among you*] By ſtrangers, is meant proſelytes or converts from paganiſm. The ſcripture mentions three ſorts of ſtrangers; profeſſed idolaters, who were not permitted to dwell in the land of Iſrael; thoſe who did not practiſe idolatry, but yielded to ſome of the chief grounds of true religion, and were permitted to dwell in the gates or cities of Iſrael; from whence they were called proſelytes of the gate; and laſtly, pagan converts, who were bound to obſerve all the laws equally with the Jews: theſe are the ſtrangers mentioned in this chapter, who were uſually denominated proſelytes of righteouſneſs.

I will even ſet my face againſt that ſoul, &c.] This expreſſion is never made uſe of concerning any other ſins but thoſe of idolatry and eating of blood.

11 *For the life of the fleſh is in the blood*, &c.] That is, the life of the beaſt conſiſting in the blood, I have ordained it to expiate your ſin, that by its death in your ſtead, your life may be preſerved.

13 *He ſhall even pour out the blood thereof, and cover it with duſt*] Becauſe it was ſacred, being a ranſom for the forfeited lives of ſinners; it was therefore to be treated with reverence, and covered out of ſight, leſt any beaſt ſhould lick it up, or leſt idolatry (as was their cuſtom) ſhould render it ſubſervient to ſuperſtitious purpoſes.

COMMENTARY AND NOTES ON CHAP. XVIII.

5 *Which if a man do, he ſhall live in them*] The Chaldee and Arabic render it, He ſhall live by them to life eternal. But man, by original ſin, is deprived of the power of attaining perfect obedience; this then muſt be underſtood of the diſciplinary and external obſervance of the law, which hath moreover its temporary reward.

I am the Lord] In the Hebrew, I am Jehovah, who keep my covenant and fulfil my promiſes; therefore he who keeps my laws, ſhall ſurely live.

6 *None of you ſhall approach to any that is near of kin*, &c.] Theſe laws relate to the ſeventh commandment; and as they are agreeable to nature and right reaſon, are without doubt obligations on us as under the goſpel.

17 *It is wickedneſs.*] The Septuagint render it, Impiety; the Vulgate, Inceſt; and the other tranſlations, It is abominable, obſcene, or nefarious wickedneſs; a term applied by the inſtitutes of civil law, to thoſe marriages which are contrary to nature.

20 *Thou ſhalt not lie*, &c.] In the preceding verſes Moſes guards the Iſraelites from the inceſtuous cuſtoms of the Egyptians, and in thoſe that follow from the barbarous and horrid rites of the Canaanites.

21 *Thou*

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21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

GENERAL REFLECTIONS on Chap. XVIII.

We may observe, in this chapter, the horrid crimes of uncleanness into which the Canaanites had been drawn; and in order to prevent the Israelites from falling into the same, God gave them laws concerning marriages. Hence we should learn to shun uncleanness, and avoid what is contrary to the laws of Moses and of the gospel, which so expressly enjoin purity and chastity. Observe also, that God here most positively declares, that the crimes committed by the inhabitants of a country, defile that country, and bring down the curse of God upon it, when they become frequent. and no stop is put to the committing them.

CHAP. XIX.

——A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

Before CHRIST 1490.

3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to yourselves molten gods; I *am* the LORD your God.

5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger; I *am* the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

13 Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I *am* the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 Ye

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21 *Thou shalt not let any of thy seed pass through the fire to Molech*, &c.] Molech was the tutelary deity of the Ammonites, whose names signifies, A prince; and was peculiarly, or by way of eminence, applied to the sun, the prince of the heavenly bodies. The manner in which the pagans dedicated their children to this idol was twofold, either by making them pass through the fire, or by offering them to him in sacrifice. The ceremony of passing through the fire was a rite of initiation, whereby the parents consecrated their children to this deity; and the Hebrew word rendered "to pass through," which signifies, To go over to any party, shews that this is the meaning of this sentence. Whether this rite was performed by waving a child in the flames; whether they passed between two fires, which were kindled at a small distance from each other, agreeable to the rite of the ancient Druids, or danced through the fire; yet that the children were not, in this rite, sacrificed, is evident from 2 *Kings* xvi. 3. where Ahaz is asserted to have made his son pass through the fire; who was so far from being destroyed in this ceremony, that we find his son named Hezekiah not only surviving this rite, but likewise outliving his father, and succeeding him in the throne.

23 *Neither shalt thou lie with any beast*, &c.] This abominable crime was not only practised among the Egyptians, but likewise was deemed a sacred rite of their religion, as appears from Strabo and Herodotus.

25 *The land itself vomiteth out her inhabitants.*] This is a figurative speech, taken from an overcharged stomach, which loaths the food it cannot digest: it describes the heinousness of sin.

COMMENTARY AND NOTES ON CHAP. XIX.

3 *Ye shall fear*, &c.] That is, Ye shall reverence.

4 *Idols*, &c.] The Hebrew word *elilim*, translated "idols," carries with it the secondary idea of vain things, or things of no value.

9 *Thou shalt not wholly reap the corners of thy field*, &c.] This precept shews that the Jewish laws were founded on mercy and charity; and gives us an high idea of the benevolence of the mosaic dispensation.

11, 12 *Ye shall not steal*, &c.] See *Exod.* xx. 15. By dealing falsely, is meant the denying any thing deposited; and by lying, not only all falsehood, but especially that species by which any one was deprived of his property.

13 *The wages of him that is hired, shall not abide with thee all night*, &c.] That is, they were by no means to refuse the wages of a labouring person, when he required them; for as these were generally the sole means of his subsistence, the detaining them was the greatest cruelty and oppression. The excellence of the mosaic law is therefore manifested in this merciful provision for the poor.

14 *Thou shalt not curse the deaf*, &c.] To curse or calumniate any one, is unlawful and repugnant to the laws of humanity; but to curse the deaf, who was incapable of vindicating himself, carried with it the highest degree of barbarity, and indicated a base and sordid disposition.

26 *Thou shalt not go up and down as a talebearer*, &c.] This practice is uncharitable, and odious to God and man: it is also contrary to the precept of our blessed Saviour, which enjoins us first to take the beam out of our own eye, before we see, i. e. expose the mote in our brother's eye.

17 *Thou shalt not hate thy brother in thine heart.*] Hatred and malice are diabolical. To be angry upon some occasions, however, is reasonable. That precept of the apostle is most just, "Be angry, and sin not." Our blessed Saviour has set this precept in a beautiful light, *Matt.* xviii. 15.

Rebuke thy neighbour, and not suffer sin upon him.] It is the greatest kindness to reprove the offender, and to reclaim those who are fallen into an error, by bringing them back into the right path.

18 *Thou shalt not avenge.*] Revenge is as odious and detestable a crime as a man can well commit, and was prohibited both by the law of Moses, and that of Jesus Christ.

But thou shalt love thy neighbour as thyself.] Do to him as you would be done by.

I am the Lord.] The creator of all men, and who has commanded them to love one another. and to whom alone vengeance belongs, and who expects obedience to his laws.

19 *Thou*

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19 Ye ſhall keep my ſtatutes. Thou ſhalt not let thy cattle gender with a diverſe kind: thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woollen come upon thee.

20 And whoſoever lieth carnally with a woman, that *is* a bondmaid, betrothed to an huſband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged; they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſs offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs offering.

22 And the prieſts ſhall make an atonement for him with the ram of the treſpaſs offering before the LORD for his ſin which he hath done: and the ſin which he hath done ſhall be forgiven him.

23 And when ye ſhall come into the land, and ſhall have planted all manner of trees for food, then ye ſhall count the fruit as uncircumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth year all the fruit thereof ſhall be holy to praiſe the LORD *withal*.

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the LORD your God.

26 Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe enchantment, nor obſerve times.

27 Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard.

28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you: I *am* the LORD.

29 Do not proſtitute thy daughter, to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

30 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

31 Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the LORD your God.

32 Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD. Before CHRIST 1491.

33 And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him.

34 *But* the ſtranger that dwelleth with you ſhall be unto you as one born among you, and thou ſhalt love him as thyſelf; for ye were ſtrangers in the land of Egypt: I *am* the LORD your God.

35 Ye ſhall do no unrighteouſneſs in judgment, in meteyard, in weight, or in meaſure.

36 Juſt balances, juſt weights, a juſt ephah, and a juſt hin, ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the LORD.

GENERAL REFLECTIONS on Chap. XIX.

Moſt of theſe laws were given to the Jews, to keep them from following idolatrous cuſtoms; God forbad the mixture of kinds, that they might avoid ſuperſtition and idolatry. He forbad them to eat of the firſt fruits, to teach them, that whatever the earth produced, was owing to his bounty. The other laws teach us how great a wickedneſs it is to conſult ſorcerers: forbid us to afflict ourſelves immoderately for the dead; that impurity is a ſin, which ought to be puniſhed; to reſpect old age; to do juſtice to ſtrangers; and keep true weights and meaſures.

CHAP. XX.

2 *Of him that giveth of his ſeed to Molech.* 4 *Of him that favoureth ſuch an one.* 6 *Of going to wizards.* 7 *Of ſanctification.* 9 *Of him that curſeth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of inceſt.* 13 *Of ſodomy.* 15 *Of beſtiality.* 18 *Of uncleanneſs.* 22 *Obedience is required with holineſs.* 27 *Wizards muſt be put to death.*

AND the LORD ſpake unto Moſes, ſaying,

2 ¶ Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech; he ſhall ſurely be put to death: the people of the land ſhall ſtone him with ſtones.

3 And

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19 *Thou ſhalt not let thy cattle gender with a diverſe kind.*] This prohibition was intended partly to preſerve the different ſpecies of animals as they were at firſt created, and partly to reſtrain the vanity and curioſity of men from attempting to alter the form or nature of God's creatures, by endeavouring to make a greater diverſity than he thought proper to create at firſt.

Thou ſhalt not ſow thy field with mingled ſeed.] Perhaps to ſet bounds to the huſbandman's covetouſneſs; and not only ſo, but the ſowing ground with mixed ſeeds, is thought by ſome an effectual way to wear it out.

A garment mingled of linen and woollen, &c.] This prohibition was intended to guard the Iſraelites from the idolatrous ſuperſtition of the Egyptians and Sabians; whoſe prieſts wore ſuch mixtures from a perſuaſion that they were endued with ſome magical influence.

23 *Three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.*] God here requires the firſt fruits to be dedicated to his ſervice, in like manner as he had before commanded that the firſt of all other things ſhould be appropriated to his uſe; but as he certainly has an undoubted right to the very beſt of all, he would not accept of them till they were arrived to perfection, nor was man to be allowed to eat of them before he had the firſtfruits.

26 *Uſe enchantment, nor obſerve times.*] Place no confidence in diviners, and vain pretenders to preſcience; be not ſuperſtitious in obſerving certain days indifferent in themſelves; neither regard common accidents in a prognoſtic or judicial light; nor be ſo weak and timorous as to be alarmed at every trivial occurrence.

27 *Ye ſhall not round the corners of your heads.*] It was the ſuperſtitious practice of the Arabians to cut the extremities of their hair round, in order to reſemble their God Baechus.

Corners of thy beard.] This prohibition was intended to preſerve the Iſraelites from the ſuperſtition of the Egyptians, who, in their mournings of Iſis, uſed to ſhave their heads and beards, and at other times ſuffered the hair of their beards to grow only on their chin.

28 *Ye ſhall not make any cuttings in your fleſh,* &c.] The heatheniſh rite of cutting their fleſh in honour of the deceaſed, is here prohibited; not any of the mere tokens of mourning and affection.

29 *Do not proſtitute thy daughter,* &c.] This ſpecies of uncleanneſs ſeems to have been practiſed by the heathens in their idolatrous worſhip.

31 *Regard not them that have familiar ſpirits.*] Thoſe who pretended to a familiarity with evil ſpirits, were mere cheats and impoſtors, and amuſed the credulous vulgar with dark and ambiguous predictions, ſuch as were calculated to anſwer the event, let it happen which way it would.

Neither ſeek after wizards, &c.] The Hebrew word *tyregnonim*, is derived from *jadahn*, "to know;" and anſwers to thoſe perſons whom we call fortune-tellers, or cunning-men.

32 *Thou ſhalt riſe up before the hoary head,* &c.] This injunction was judiciouſly adopted in the moſaic inſtitutions, as paying reverence to the aged is one of the dictates of nature, and has been enjoined by all the wiſe legiſlators of antiquity. The prophet deſcribes it as a mark of degeneracy, when the child ſhall behave himſelf proudly againſt the antient, *Iſaiah* iii. 5. Juvenal tells us, it was eſteemed highly criminal, in the moſt virtuous age of the world, for a young man not to riſe to an old man.

35 *In meteyard,* &c.] The Hebrew for "meteyard" is *middah*, which ſignifies the meaſure of a continued quantity. In weight; by this means they paid and received money, and ſold braſs, iron, &c. In meaſure; the Hebrew word *meſurah*, denotes the meaſure of diſcreet quantity, ſuch as corn, ſalt, &c. and of liquors, as of wine, oil, &c.

COMMENTARY AND NOTES ON CHAP. XX.

1 *And the Lord ſpake unto Moſes, ſaying.*] The principal laws in the two preceding chapters are here recapitulated, and enforced, with penalties; which have been already explained.

2 *That giveth any of his ſeed unto Molech,* &c.] We have obſerved on chap. xviii. 21. that the worſhip of Molech was two-fold; in one of which the prieſts ſuffered their children to paſs through the fire to Molech, as a rite of initiation: beſides which, they had another, wherein they ſacrificed their children; which the word "give" ſeems to imply, becauſe it is uſed in that ſenſe, when we ſay, that "Chriſt gave himſelf for us." That it was different from the paſſing through the fire, mentioned in chap. xviii. ſeems evident from the different functions given to each, becauſe in the firſt place no puniſhment is threatened, but in this the penalty of death is denounced. The manner in which children were ſacrificed to Molech, is thus deſcribed: the image of Molech was of braſs, having in the inſide ſeven cells, the firſt of which was allotted for flour, the ſecond for turtledoves, the third for an ewe, the fourth for a ram, the fifth for a calf, the ſixth for an ox, and the ſeventh for a child: which being included in this image, as the victims were in the wicker idols of the Druids, were, by the means of a fire, burnt to death; while the people danced about the idol, beating timbrels, in order to prevent the cries of the tormented infant from being heard.

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3 And I will ſet my face againſt that man, and will cut him off from among his people; becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

4 ¶ And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

7 ¶ Sanctify yourſelves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctify you.

9 ¶ For every one that curſeth his father or his mother ſhall be ſurely put to death; he hath curſed his father or his mother; his blood *ſhall be* upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adultreſs ſhall ſurely be put to death.

11 ¶ And the man that lieth with his father's wife hath uncovered his father's nakedneſs: both of them ſhall ſurely be put to death; their blood *ſhall be* upon them.

12 And if a man lie with his daughter in law, both of them ſhall ſurely be put to death: they have wrought confuſion; their blood *ſhall be* upon them.

13 ¶ If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

14 ¶ And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

15 ¶ And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman, and the beaſt: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

17 ¶ And if a man ſhall take his ſiſter, his father's daughter, or his mother's daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſter's nakedneſs: he ſhall bear his iniquity.

18 ¶ And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath diſcovered her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people.

19 ¶ And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter, nor of thy father's ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity.

20 And if a man ſhall lie with his uncle's wife, he hath uncovered his uncle's nakedneſs: they ſhall bear their ſin; they ſhall die childleſs.

21 And if a man ſhall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedneſs; they ſhall be childleſs. Before CHRIST 1490.

22 ¶ Ye ſhall therefore keep all my ſtatutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, ſpue you not out.

23 And ye ſhall not walk in the manners of the nation, which I caſt out before you: for they committed all theſe things, and therefore I abhorred them.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and honey: I *am* the LORD your God, which have ſeparated you from *other* people.

25 Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt, or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeparated from you as unclean.

26 And ye ſhall be holy unto me: for I the LORD *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

27 ¶ A man alſo or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

GENERAL REFLECTIONS on Chap. XX.

The prohibition of burning children, and offering them to the idol Molech, ſhews us to what horrible cruelties idolatrous people abandon themſelves, in the ſervice of their falſe gods; and what men, who know not God, are capable of. God ordered thoſe who applied themſelves to ſorcerers, to be puniſhed with death; as alſo adulterers, both men and women, and thoſe that curſed father and mother. Obſerve the repeated exhortations of God to the Jews, that they ſhould not imitate the Canaanites, but become a holy people to him. Thus Chriſtians, being ſeparated from the world, ſhould not be conformed to it, but be holy in all manner of converſation.

CHAP. XXI.

1 *Of the prieſt's mourning.* 6 *Of their holineſs.* 7 *Of their marriages.* 9 *Of the prieſt's daughter convicted of playing the harlot.* 10 *Of the high prieſt's holineſs.* 13 *Of his marriage.* 16 *The prieſts that have blemiſhes muſt not miniſter in the ſanctuary.*

AND the LORD ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, There ſhall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is* for his mother, and for his father, and for his ſon, and for his daughter, and for his brother,

3 And for his ſiſter a virgin, that is nigh unto him, which hath had no huſband; for her may he be defiled.

4 *But* he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf.

5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh.

6 ¶ They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they ſhall be holy.

7 ¶ They

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4 *If the people of the land do any ways hide their eyes*, &c.] If his neighbours, commiſerating his folly, inſtead of abominating his ſin, ſhould conceal him, and refuſe to appear as witneſſes againſt him, or if the magiſtrates connived at him, God would ſet his face againſt that man or magiſtrate, and againſt his family.

17 *They ſhall be cut off in the ſight of their people*, &c.] That is, they ſhall be put to death publickly.

18 *If a man ſhall lie with a woman having her ſickneſs*, &c.] The obſervation of this law was doubtleſs preſcribed, leſt the Jewiſh commonwealth ſhould be overſtocked with weak and ſickly people. God fixed a ſtigma upon leprous perſons, becauſe they were ſuppoſed to have been conceived at this time.

27 *A man alſo or woman that hath a familiar ſpirit—ſhall ſurely be put to death*, &c.] This means thoſe who pretended to a ſpirit of divination, or to practiſe ſorcery and conjuring.

COMMENTARY AND NOTES ON CHAP. XXI.

1 *There ſhall none be defiled for the dead*, &c.] If any one touched a dead body, looked at it, entered an houſe where a corpſe lay, aſſiſted at a funeral, or even touched a grave, he was unclean for ſeven days. The Hebrew canons ſay, that if a man came within ſix feet of the dead, he was unclean.

2 *But for his kin that is near unto him*, &c.] Here God indulges a natural affection, and diſpenſes with their attendance for the ſpace of ſeven days, in caſe of the death of a parent, a child, or a brother: to have denied the payment of theſe laſt duties, would have favoured of cruelty and rigour, but God ever eſteems mercy before ſacrifice.

4 *He ſhall not defile himſelf, being a chief man*, &c.] The verſe would be better tranſlated, "He ſhall not defile himſelf for the chief man of the nation," &c.

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7 ¶ They ſhall not take a wife *that is* a whore, or profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God.

8 Thou ſhalt ſanctify him therefore; for he offereth the bread of thy God: he ſhall be holy unto thee: for I the LORD, which ſanctify you, *am* holy.

9 ¶ And the daughter of any prieſt, if ſhe profane herſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

10 ¶ And *he that is* the high prieſt among his brethren, upon whoſe head the anointing oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rend his clothes;

11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother;

12 Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 ¶ And he ſhall take a wife in her virginity.

14 A widow, or a divorced woman or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife.

15 Neither ſhall he profane his ſeed among his people: for I the LORD do ſanctify him.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations that hath *any* blemiſh, let him not approach to offer the bread of his God.

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken;

21 No man that hath a blemiſh of the ſeed of Aaron the prieſt ſhall come nigh to offer the offerings of the LORD made by fire: he hath a blemiſh; he ſhall not come nigh to offer the bread of his God.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy.

23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the LORD do ſanctify them.

24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

GENERAL REFLECTIONS on Chap. XXI.

Theſe laws were given in two principal views; Firſt, to reſtrain both prieſts and people from idolatry, and the manners of the idolaters; and to prevent, in the perſons or families of the prieſts, the ſame diſorders that were to be ſeen among the prieſts of falſe religions. Secondly, That the holineſs of the prieſts might render religion itſelf, more venerable; and their good example might teach the reſt of the Iſraelites to be holy alſo. The reflection that we ought to make herefrom, which regard to the Chriſtian church, is, that the paſtors and miniſters of religion, ſhould be diſtinguiſhed by a holy and exemplary life; and their families ought to be very regular.

CHAP. XXII.

Before CHRIST 1490.

1 *The prieſts in their uncleanneſs muſt abſtain from the holy things.* 10 *Who of the prieſt's houſe may eat of them.* 14 *Of ſatisfaction to be made by him who eateth of them unwittingly.* 17 *The ſacrifices muſt be without blemiſh.* 26 *The age of the ſacrifice.* 29 *The law of eating the ſacrifice of thankſgiving.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron and to his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name *in thoſe things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whoſoever *he be* of all your ſeed among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the LORD.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that is* unclean *by* the dead, or a man whoſe ſeed goeth from him;

5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath;

6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things; becauſe it *is* his food.

8 That which dieth of itſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the LORD.

9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the LORD do ſanctify them.

10 ¶ There ſhall no ſtranger eat of the holy thing: a ſojourner of the prieſt, or an hired ſervant, ſhall not eat *of* the holy thing.

11 But if the prieſt buy any ſoul with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſt's daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy things.

13 But if the prieſt's daughter be a widow, or divorced, and have no child, and is returned unto her father's houſe, as in her youth, ſhe ſhall eat of her father's meat: but there ſhall no ſtranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he ſhall put the fifth *part* thereof unto it, and ſhall give *it* unto the prieſt with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the LORD;

16 Or ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things: for I the LORD do ſanctify them.

17 ¶ And

7 *They ſhall not take a wife*, &c.] In order to preſerve the dignity of the office, the prieſt is prohibited from marrying with ſuch perſons as would leſſen him in the eyes of the public.

9 *She profaneth her father*,' &c.] By diſparaging the good example and education ſhe received, ſhe wounds her father's honour, as well as ſtains her own reputation.

10 *Nor rend his clothes.*] Notwithſtanding this prohibition, we find that on ſome occaſions it was cuſtomary with them to rend their clothes, as in caſe of blaſphemy; this prohibition, therefore, was doubtleſs reſtrained to the high prieſt's garments, and the times of mourning.

11 *Nor defile himſelf for his father*, &c.] The high-prieſt might not enter an houſe where a dead body lay, though it were even that of his father or mother.

12 *Neither ſhall he go out of the ſanctuary*, &c.] He was by no means to neglect his adminiſtration, though news was brought him of the death of his neareſt and deareſt relative, ſuch was the regard to be paid to God's ſervice.

17 *That hath any blemiſh*; &c.] That is, defect or imperfection, whether natural or accidental.

COMMENTARY AND NOTES ON CHAP. XXII.

2 *That they ſeparate themſelves*, &c.] In the Greek, Let them take heed of the holy things; that is, not to defile them; for they were not to preſume to officiate in the ſanctuary, being unclean, by reaſon of any ceremonial pollution.

3 *Shall be cut off from my preſence*, &c.] That is, he ſhall for ever be deprived of the prieſthood by the judge; or elſe ſhall be taken away by premature death, by the hand of God.

4 *He ſhall not eat of the holy things until he be clean*, &c.] He might eat of the tythes, but not of the wave-breaſt, or heave-ſhoulder.

10 *There ſhall no ſtranger eat of the holy thing*, &c.] The term "ſtranger," ſignifies any perſon, whether a gentile, proſelyte, or a Jew, not being of the prieſt's family.

14 *And ſhall give it unto the prieſt with the holy thing.*] He was to pay the full value of the thing ſo eaten, and a fifth part more. This law relates to laymen, who, through ignorance or inadvertency, had appropriated to their own uſe the firſt fruits, or other things conſecrated to God.

18 *Strangers*

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Before CHRIST 1490.

17 ¶ And the LORD ſpake unto Moſes, ſaying,
18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;
19 *Ye ſhall offer* at your own will a male without blemiſh, of the beeves, of the ſheep, or of the goats.
20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.
21 And whoſoever offereth a ſacrifice of peace offerings unto the LORD to accompliſh *his* vow, or a freewill offering in beeves or ſheep, it ſhall be perfect to be accepted; there ſhall be no blemiſh therein.
22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.
23 Either a bullock or a lamb that hath any thing ſuperfluous or lacking in his parts, that mayeſt thou offer *for* a freewill offering; but for a vow it ſhall not be accepted.
24 Ye ſhall not offer unto the LORD that which is bruiſed, or cruſhed, or broken, or cut; neither ſhall ye make *any offering thereof* in your land.
25 Neither from a ſtranger's hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.
26 ¶ And the LORD ſpake unto Moſes, ſaying,
27 When a bullock, or a ſheep, or a goat, is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth it ſhall be accepted for an offering made by fire unto the LORD.
28 And *whether it be* cow or ewe, ye ſhall not kill it and her young both in one day.
29 ¶ And when ye will offer a ſacrifice of thankſgiving unto the LORD, offer *it* at your own will.
30 On the ſame day it ſhall be eaten up; ye ſhall leave none of it until the morrow: I *am* the LORD.
31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD.
32 Neither ſhall ye profane my holy name; but I will be hallowed among the children of Iſrael: I *am* the LORD which hallow you,
33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

GENERAL REFLECTIONS on Chap. XXII.

From this chapter, we are taught to reverence the ordinances of God, who is greatly to be feared in the aſſembly of his ſaints; and that as the children of Iſrael were not to offer any thing that had a blemiſh on it, ſo it is our duty to preſent unto God our beſt ſervices.

CHAP. XXIII.

Before CHRIST 1490.

1 The feaſts of the Lord. 3 The ſabbath. 4 The paſſover. 9 The ſheaf of firſtfruits. 15 The feaſt of Pentecoſt. 22 Gleanings to be left for the poor. 23 The feaſt of trumpets. 26 The day of atonement. 33 The feaſt of tabernacles.

AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts.
3 ¶ Six days ſhall work be done: but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the LORD in all your dwellings.
4 ¶ Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye ſhall proclain in their ſeaſons.
5 In the fourteenth *day* of the firſt month at even *is* the LORD's paſſover.
6 And on the fifteenth day of the ſame month *is* the feaſt of unleavened bread unto the LORD: ſeven days ye muſt eat unleavened bread.
7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein.
8 But ye ſhall offer an offering made by fire unto the LORD ſeven days: in the ſeventh day *is* an holy convocation: ye ſhall do no ſervile work *therein*.
9 ¶ And the LORD ſpake unto Moſes, ſaying,
10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſtfruits of your harveſt unto the prieſt:
11 And he ſhall wave the ſheaf before the LORD, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it.
12 And ye ſhall offer that day when ye wave the ſheaf an he lamb without a blemiſh of the firſt year for a burnt offering unto the LORD.
13 And the meat offering thereof *ſhall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a ſweet ſavour: and the drink offering thereof *ſhall be* of wine, the fourth *part* of an hin.
14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelfſame day that ye have brought an offering unto your God: *it ſhall be* a ſtatute for ever throughout your generations in all your dwellings.
15 ¶ And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave offering; ſeven ſabbaths ſhall be complete:
16 Even unto the morrow after the ſeventh ſabbath ſhall

18 *Strangers of Iſrael*, &c.] That is, ſuch as were not circumciſed, but had renounced idolatry, and were denominated proſelytes of the gates.

28 *Cow or ewe, ye ſhall not kill it and her young both in one day.*] The humanity and tenderneſs expreſſed in this precept, reflects no ſmall honour upon the divine law-giver; for there is ſomething cruel in the idea of butchering both parent and offſpring at the ſame time, and to bring the dam to the altar, where it is ſtill mourning the loſs of its young, ſlain in its ſight. The law here enjoined, is ſimilar with that in *Deut.* xxii. 6. "If a bird is found ſitting upon the young or upon the eggs, thou ſhalt not take the dam with the young."

COMMENTARY AND NOTES ON CHAP. XXIII.

2 *Concerning the feaſts of the Lord*, &c.] Under this general term, is comprehended the day of atonement, which was not a feſtival, but a faſt, or a day of ſolemn humiliation; therefore the Hebrew word *moadai*, ſhould have been rendered "ſolemn aſſemblies, or ſeaſons," which it properly ſignifies.

4 *In their ſeaſons.*] God appointed the ſeaſons for theſe ſolemnities, to be in March, May, and September, agreeable to our preſent computation, and not in the winter; becauſe the ſhortneſs of the days, and the badneſs of the way, rendered travelling then very uncomfortable; and becauſe in the height of the ſummer ſeaſon, in thoſe countries, they could but ill be ſpared from their employ, in gathering in the harveſt and vintage.

10 *When ye be come into the land—and ſhall reap the harveſt*] Or more properly, "are about to reap the harveſt;" for the ſheaf was to be brought before the reſt of the harveſt was cut.

The firſt fruits of your harveſt unto the prieſt.] Theſe firſt-fruits being preſented to the prieſt, he waved them towards the four quarters of the world, in token of their being conſecrated to the Lord of the univerſe, and by this all the ſheaves of the field were made holy. As the ſheaf was lifted up and waved, and the lamb was offered on that day, ſo Chriſt died, and offered himſelf up to God, for us, and for our ſalvation.

11 *On the morrow after the ſabbath*, &c.] This ceremony was performed on the ſecond day of the unleavened bread (and not the weekly ſabbath) the firſt being termed "ſabbath or reſt," becauſe it was a feſtival, in which they were to deſiſt from all ſervile labour.

14 *And ye ſhall eat neither bread*, &c.] That is, ye ſhall eat nothing of this year's growth, till you have firſt made an offering to God.

15 *From the morrow after the ſabbath*] See note on ver. 11.

Seven ſabbaths, &c.] The word "ſabbath," muſt here ſignify. A week, ſo that it ſhould have been rendered, Seven weeks complete, from the ſixteenth day of the ſecond month, or the ſecond of unleavened bread.

16 *Unto the morrow after the ſeventh ſabbath, ſhall ye number fifty days, and—offer a new meat offering*, &c.] This firſt is called pentecoſt, or the feaſt of weeks, being obſerved fifty days, or ſeven weeks, after the paſſover. It is called likewiſe the feaſt of harveſt, *Exod.* xxiii. 16.

17 *They*

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Before CHRIST 1490. ſhall ye number fifty days; and ye ſhall offer a new meat offering unto the LORD.

17 Ye ſhall bring out of your habitations two wave loaves of two tenth deals: they ſhall be of fine flour; they ſhall be baken with leaven; *they are* the firſtfruits unto the LORD.

18 And ye ſhall offer with the bread ſeven lambs without blemiſh of the firſt year, and one young bullock, and two rams: they ſhall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of a ſweet ſavour unto the LORD.

19 Then ye ſhall ſacrifice one kid of the goats for a ſin offering, and two lambs of the firſt year for a ſacrifice of peace offerings.

20 And the prieſt ſhall wave them with the bread of the firſtfruits *for* a wave offering before the LORD, with the two lambs: they ſhall be holy to the LORD for the prieſt.

21 And ye ſhall proclaim on the ſelfſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein: it ſhall be* a ſtatute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the LORD your God.

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt *day* of the month, ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye ſhall do no ſervile work *therein:* but ye ſhall offer an offering made by fire unto the LORD.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 Alſo on the tenth *day* of this ſeventh month *there ſhall be* a day of atonement: it ſhall be an holy convocation unto you; and ye ſhall afflict your ſouls, and offer an offering made by fire unto the LORD.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doeth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work: *it ſhall be* a ſtatute for ever throughout your generations in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls: in the ninth *day* of the month at even, from even unto even, ſhall ye celebrate your ſabbath.

33 ¶ And the LORD ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the LORD. Before CHRIST 1490.

35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein.*

36 Seven days ye ſhall offer an offering made by fire unto the LORD: on the eighth day ſhall be an holy convocation unto you; and ye ſhall offer an offering made by fire unto the LORD: it *is* a ſolemn aſſembly; *and* ye ſhall do no ſervile work *therein.*

37 Theſe *are* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a ſacrifice, and drink offerings, every thing upon his day:

38 Beſide the ſabbaths of the LORD, and beſide your gifts, and beſide all your vows, and beſide all your free-will offerings, which ye give unto the LORD.

39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the LORD ſeven days: and on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath.

40 And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the LORD your God ſeven days.

41 And ye ſhall keep it a feaſt unto the LORD ſeven days in the year. *It ſhall be* a ſtatute for ever in your generations: ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born ſhall dwell in booths:

43 That your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

GENERAL REFLECTIONS on Chap. XXIII.

We here find, that God enjoined the Jews to celebrate every year a general faſt; and that there ſhould be made a ſolemn atonement for ſin; therefore faſting and humiliation, are duties abſolutely neceſſary; but ſince the atonement was repeated every year, it was a ſign that ſin was not then expiated, as it has been ſince, by the ſacrifice of Chriſt. The feaſt of tabernacles, ſhould remind us of the continual goodneſs of God: and we ſhould particularly bleſs him, for redeeming us by his Son.

CHAP. XXIV.

1 *The oil for the lamps.* 5 *The ſhewbread.* 10 *Shelomith's ſon blaſphemeth; his ſentence; and the law of blaſphemy.* 17 *The law of murder;* 18 *of damage.* 23 *The blaſphemer is ſtoned.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they bring unto thee pure oil olive beaten for the light, to cauſe the lamps to burn continually.

3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening

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17 *They ſhall be baken with leaven,* &c.] This is different from the eſtabliſhed law relating to other meat-offerings of this kind; but it is to be conſidered, that part of the latter were burnt upon altars, whereas the former were only waved before the Lord, and given to the prieſt for his portion.

19 *One kid of the goats for a ſin offering,* &c.] The offering for particular ſins of the congregation was a bullock, but for the ſins of the nation in general, a kid of the goats. The reaſon aſſigned by ſome for this difference, is the following: The more grievous the ſin was, the viler was the ſacrifice; there being no greater ſin than idolatry, nor viler ſacrifice than a ſhe-goat; this was appointed for the expiation of that ſin.

24 *A memorial of blowing of trumpets,* &c.] Theſe words might be rendered more properly, A feſtival for commemorating and praiſing God, with the ſound of the trumpets. They blew the trumpet every new moon; but in that of the ſeventh month, it was to be done with a more than ordinary ſolemnity, the trumpets ſounding from ſun-riſe till ſun-ſet.

34 *The fifteenth day of this ſeventh month ſhall be the feaſt of tabernacles,* &c.] This feaſt was inſtituted in memory of their having dwelt in tents in the wilderneſs for forty years, under the protection of the Almighty. The firſt day of this feſtival was uſhered in by a general proceſſion, in which they carried branches of palm-trees in their hands, waving them about towards the four winds, and ſinging pſalms and hymns ſuitable to the occaſion, at the ſame time crying out, Hoſannah; or ſave, we beſeech thee: from this word, the laſt day of the feaſt, and the ceremony of carrying palm-branches round about the altar, was called, *Hoſannah rabbah,* or "the day of the great Hoſannah."

36 *It is a ſolemn aſſembly,* &c.] In the Hebrew, *gnatſereth,* "a reſtraint," or detention, was a term uſed for the laſt day of every great feſtival, becauſe all work was prohibited, and the people were detained in the holy places.

39 *On the eighth day ſhall be a ſabbath,* &c.] As the feaſt happened in the time of vintage, when the fruits of the earth were gathered, it is called in *Exod.* xxiii. 16. the feaſt of in-gatherings. This day was peculiarly appropriated to this end, as the ſeven days preceding were to the commemorating their dwelling in tents; becauſe on the ſeven preceding days, the Jews did dwell in tents, but on this eighth day they returned to their houſes.

40 *Ye ſhall rejoice before the Lord,* &c.] Theſe ſeven days were ſpent in rejoicing, and returning thanks to God, who had brought them from the barren wilderneſs, to a fertile land.

COMMENTARY

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Before CHRIST 1490. evening unto the morning before the LORD continually: *it ſhall be* a ſtatute for ever in your generations.

4 He ſhall order the lamps upon the pure candleſtick before the LORD continually.

5 ¶ And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth deals ſhall be in one cake.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table before the LORD.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every ſabbath he ſhall ſet it in order before the LORD continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And it ſhall be Aaron's and his ſons': and they ſhall eat it in the holy place: for it *is* moſt holy unto him of the offerings of the LORD made by fire by a perpetual ſtatute.

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael: and this ſon of the Iſraelitiſh *woman* and a man of Iſrael ſtrove together in the camp;

11 And the Iſraelitiſh woman's ſon blaſphemed the name *of the LORD*, and curſed. And they brought him unto Moſes: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, that the mind of the LORD might be ſhewed them.

13 And the LORD ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation ſtone him.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God ſhall bear his ſin.

16 And he that blaſphemeth the name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the name *of the LORD*, ſhall be put to death.

17 ¶ And he that killeth any man ſhall ſurely be put to death.

18 ¶ And he that killeth a beaſt ſhall make it good; beaſt for beaſt.

19 And if a man cauſe a blemiſh in his neighbour; as he hath done, ſo ſhall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God. Before CHRIST 1490.

23 ¶ And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed out of the camp, and ſtone him with ſtones. And the children of Iſrael did as the LORD commanded Moſes.

GENERAL REFLECTIONS on Chap. XXIV.

The law about the oil for the lamps relates only to the external and ceremonial ſervice of the Jews. The ſhew-bread, conſiſting of twelve loaves, which were always expoſed in the ſanctuary, was a ſolemn acknowledgment, made by all the Iſraelites, that they held all good things from God; which ſhould teach Chriſtians to be grateful for the bleſſings he beſtows upon them. The law againſt blaſphemers, and the example of him who was ſtoned, is very remarkable and awful, and ſhould inſpire us with extreme horror for blaſphemy.

CHAP. XXV.

1 *The ſabbath of the ſeventh year.* 8 *The jubile in the fiftieth year.* 14 *Oppreſſion forbidden.* 18 *A bleſſing promiſed to obedience.* 23 *The redemption of land,* 29 *and of houſes.* 35 *Compaſſion to be had of the poor; and uſury reſtrained.* 39 *The uſage of bondſervants.* 47 *The redemption of ſervants.*

AND the LORD ſpake unto Moſes in mount Sinai, 1491. ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land keep a ſabbath unto the LORD.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof;

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harveſt thou ſhalt not reap, neither gather the grapes of thy vine undreſſed: *for* it is a year of reſt unto the land.

6 And the ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for thy ſtranger that ſojourneth with thee,

7 And for thy cattle, and for the beaſts that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years; and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years.

9 Then ſhalt thou cauſe the trumpet of the jubile to

COMMENTARY AND NOTES ON CHAP. XXIV.

6 *In two rows*, &c.] They were placed one upon another, and ſet lengthwiſe over the breadth of the table. They were ten hands breadth long, five hands breadth broad, and ſeven fingers thick.

7 *On the bread*, &c.] The Hebrew may be rendered, "for the bread," that is offered unto God inſtead of the bread which was given unto the prieſt.

10 *This ſon of the Iſraelitiſh woman and a man of Iſrael ſtrove together*, &c.] The Jews tell us, that this perſon attempted to ſet up his tent among the Danites, in right of his mother, who belonged to their tribe; and that being oppoſed by the Iſraelites, and told, that as his father was an Egyptian, he had no right to do ſo, that he was thereupon ſo hurried away by rage, that he uttered blaſphemies againſt God.

11 *Blaſphemed*, &c.] It is imagined that his cauſe came before the judges, and that their determination was, he had no right to the privileges of a true Iſraelite; and that being aggrieved by the divine appointment, which made this diſtinction between the Iſraelites, and ſtrangers, he audaciouſly reproached both the law and the law-maker, and ſet them both at defiance.

12 *That the mind of the Lord might be ſhewed them.*] This ſignifies, that Moſes was to pronounce ſentence, according as God ſhould direct him.

13 *Let all the congregation ſtone him.*] Every perſon preſent caſt his ſtone at the blaſphemer, to ſignify that himſelf was wounded by the blow levelled by the impious perſon at the Almighty. The putting blaſphemers to death has been looked upon as a moral law, as well among Chriſtians as Jews, and therefore ſuch were condemned by Juſtinian of old.

20 *Eye for eye, tooth for tooth*, &c.] Though Chriſtians indeed live under a milder diſpenſation, and perhaps for that reaſon may think this to have been a very ſevere decree; yet the laws of other nations, as well as the Jewiſh, ſhew they did not think it unreaſonable; for it obtained a place among the celebrated Roman laws of the twelve tribes.

COMMENTARY AND NOTES ON CHAP. XXV.

2 *The land keep a ſabbath*, &c.] The ſanctification of the ſabbath was the moſt antient of all divine inſtitutions, calculated to preſerve the knowledge and worſhip of God among men; Moſes therefore not only revived the obſervance of the weekly ſabbath, but likewiſe inſtituted a ſabbatical year for the advancement of the honour due to it.

4 *A ſabbath of reſt unto the land.*] This year of reſt was not appointed, that the tired land might acquire ſtrength, which is the uſual practice, but for an holy and religious reſt, dedicated to God's ſervice, and typical of the eternal reſt in heaven.

8 *Thou ſhalt number ſeven ſabbaths of years*, &c.] Beſides the ſabbatical year, Moſes inſtituted another, to be celebrated every fiftieth year; when ſlaves were releaſed, all debts cancelled, poſſeſſions reſtored, &c. This law was a wiſe proviſion for fixing the Jews in the land of Canaan, and for preſerving the diſtinction between tribes and families, by which that of the Meſſiah, when born, might certainly be known to be of the tribe of Judah, and lineage of David, as predicted by the prophets.

9 *The trumpet of the jubile*, &c.] In the Hebrew, *jerughath*, i. e. the trumpet of loud ſound, becauſe the trumpets were ſounded loud at the beginning, in every quarter of the land, to ſignify that the whole year was to be celebrated with great joy, it being intended to remind them of their Egyptian bondage, and to prevent them

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to ſound, on the tenth *day* of the ſeventh month, in the day of atonement ſhall ye make the trumpet ſound throughout all your land.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it ſhall be a jubile unto you; and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man unto his family.

11 A jubile ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of itſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubile; it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubile ye ſhall return every man unto his poſſeſſion.

14 ¶ And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbour's hand, ye ſhall not oppreſs one another:

15 According to the number of years after the jubile thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits he ſhall ſell unto thee:

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it; for *according* to the number *of the years* of the fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye ſhall eat *of* the old *ſtore*.

23 ¶ The land ſhall not be ſold for ever: for the land *is* mine; for ye *are* ſtrangers and ſojourners with me.

24 And in all the land of your poſſeſſion ye ſhall grant a redemption for the land.

25 If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and himſelf be able to redeem it;

27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

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28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it ſhall go out, and he ſhall return unto his poſſeſſion.

29 ¶ And if a man ſell a dwelling houſe in a walled city, then he may redeem it within a whole year after it is ſold; *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year, then the houſe that *is* in the walled city ſhall be eſtabliſhed for ever to him that bought it throughout his generations: it ſhall not go out in the jubile.

31 But the houſes of the villages which have no wall round about them ſhall be counted as the fields of the country: they may be redeemed, and they ſhall go out in the jubile.

32 Notwithſtanding the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion, ſhall go out in *the year of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

34 But the field of the ſuburbs of their cities may not be ſold; for it *is* their perpetual poſſeſſion.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee: then thou ſhalt relieve him: *yea, though he be* a ſtranger, or a ſojourner; that he may live with thee.

36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compell him to ſerve as a bondſervant:

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of jubile:

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bondmen.

43 Thou ſhalt not rule over him with rigour; but ſhalt fear thy God.

44 Both

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from the like oppreſſion of their own brethren. It is very remarkable, that the laſt year of our Saviour's life was a year of jubile, and the very laſt that ever was kept; which verifies the confeſſion of the book of Zohar, wherein we are told, that "the divine glory ſhould be freedom and redemption in a year of jubile."

15 *According to the number of years*, &c.] There was not the leaſt injuſtice in this law, nor any reaſon to complain; ſince every purchaſer of an eſtate was well appriſed of the year of jubile; and in the ſale of lands it was always conſidered, when they ſold at an higher or lower price, according as the jubile was nearer or more remote.

20 *If ye ſhall ſay, what ſhall we eat*, &c.] That they might not object againſt ſo wiſe and good a law, the Almighty graciouſly promiſed them, that their lands ſhould bring forth ſo abundantly in the preceding year, as ſhould be ſufficient to ſupply all their wants.

23 *The land is mine*, &c.] In this expreſſion God ſpeaks to them in conformity to their idea of him as a local deity, who preferred the land of Judea to all other countries for his perſonal reſidence; a notion which was an eſtabliſhed principle in the Gentile world.

29 *If a man ſell a dwelling houſe*, &c.] Houſes in the city, if not redeemed within a year, were never more to return to their firſt owner, not even at the jubile; but country houſes, as being a part of their hereditary eſtates, were ſubject to the ſame law as their eſtates. This proviſion ſeems to have been made for the encouragement of ſtrangers and proſelytes to come and ſettle among them, who, though they could not purchaſe land to them and their heirs, yet might purchaſe houſes within walled cities, as being moſt convenient for thoſe who were ſuppoſed to live by trade.

34 *But the field of the ſuburbs*, &c.] The Hebrews inform us, that round the cities of the Levites, a thouſand cubits (about a quarter of a mile) was meaſured for their ſuburbs; without which, all round, were meaſured two thouſand more, to feed their cattle in, and for vineyards: this portion being undivided, and lying in common, no particular perſon had any power to bargain for it.

36 *May live with thee.*] That is, may live happily with thee.

39 *Thou ſhalt not compel him to ſerve as a bondſervant.*] That is, he ſhould not be treated as a ſlave whom they bought of other nations, or took in their wars, over whom they had an abſolute dominion, and might ſell them and their children at pleaſure.

42 *They are my ſervants*, &c.] The meaneſt as well as the moſt opulent Iſraelite was the peculiar ſervant and worſhipper of the true God, and therefore as ſerving one common maſter, they were ſecured from the ſlavery and oppreſſion of their brethren.

43 *Thou ſhalt not rule over him with rigour*, &c.] The practice againſt which this precept is levelled, is but too frequent among men; and it is a melancholy conſideration, that Chriſtians ſhould violate it, by their inhuman treatment of their negro-ſlaves in the American colonies; and notwithſtanding the Jewiſh rabbins aſſert that a man may uſe his ſlave as he pleaſes, provided he does not maim him; yet this is contrary to religion and humanity.

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44 Both thy bondmen, and thy bondmaids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bondmen and bondmaids.

45 Moreover of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your poſſeſſion.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion; they ſhall be your bondmen for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

47 ¶ And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtranger's family:

48 After that he is ſold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's ſon, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him from the year that he was ſold to him unto the year of jubile: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him.

51 If *there be* yet many years *behind*, according unto them he ſhall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: *and the other* ſhall not rule with rigour over him in thy ſight.

54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Iſrael *are* ſervants; they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

GENERAL REFLECTIONS on Chap. XXV.

We may draw from hence two inſtructions; 1ſt, That it is a crying ſin before God, to lend money to neceſſitous perſons upon hard and unjuſt terms; and that the poor and ſtrangers are to be treated with equity and humanity. The ſecond is, That God would not have the Jews ſubject thoſe of their own nation to ſlavery, nor uſe too much rigour to ſtrange ſlaves; which ſhould teach Chriſtian maſters not to be too rigorous towards their own ſervants; and to remember that their ſervants, and they themſelves too, have a maſter in heaven; and that with him there is no reſpect of perſons, *Eph.* vi. 9.

CHAP. XXVI.

1 *Againſt idolatry.* 3 *A bleſſing is promiſed to them that keep the commandments.* 14 *A curſe is denounced againſt thoſe that break them.* 40 *God promiſeth to remember thoſe that repent.*

YE ſhall make you no idols nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the LORD your God. Before CHRIST 1491.

2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

3 ¶ If ye walk in my ſtatutes, and keep my commandments, and do them;

4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing time: and ye ſhall eat your bread to the full, and dwell in your land ſafely.

6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 And I will ſet my tabernacle among you: and my ſoul ſhall not abhor you.

12 And I will walk among you, and will be your God, and ye ſhall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all theſe commandments;

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but* that ye break my covenant:

16 I alſo will do this unto you; I will even appoint over you terror, conſumption, and the burning ague, that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you; and ye ſhall flee when none purſueth you.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs:

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

21 And

COMMENTARY AND NOTES ON CHAP. XXVI.

1 *A ſtanding image*] Theſe ſeem to have been a kind of rude ſtones which the heathens erected to their gods, and to which they paid divine worſhip.

Any image of ſtone, &c.] In the original the words ſignify a picture ſtone, or ſtones painted with pictures, like thoſe of the Egyptian hieroglyphics. The Septuagint render it, A ſtone conſecrated to the gods in pictures, or the tutelar deities of the country.

4 *I will give you rain in due ſeaſon*, &c.] In Canaan and Syria, it was unuſual to have rain but at two ſeaſons; in the ſpring before harveſt, and at the end of autumn at ſeed time; called by the prophet, "the former and the latter rain," *Jer.* v. 24. When either of theſe failed, the year was quite barren; hence theſe countries were ſubject to famine. This promiſe therefore of rain in due ſeaſon was a moſt gracious one, and an invaluable bleſſing.

5 *Your threſhing ſhall reach unto the vintage*, &c.] God promiſed that their fruits ſhould be produced in ſuch abundance, that they ſhould ſcarce have time enough to receive and diſpoſe of one bleſſing before another was ſhowered upon them: before they had reaped their corn, their vintage would be ready; and before the vintage was finiſhed, the ſowing ſeaſon would commence. "The plowman overtook the reaper, and the treader of grapes him that ſoweth ſeed." *Amos* ix. 13.

10 *Bring forth the old becauſe of the new.*] Ye ſhall have ſo large a ſtock of the old corn remaining at harveſt, that ye ſhall be obliged to remove the former, in order to make room for the latter.

13 *Made you go upright.*] A metaphor taken from a perſon lightened of his load; it ſignifies, liberty, eaſe, and pleaſure.

16 *Terror, conſumption, and the burning ague*, &c.] By the Hebrew word, rendered "terror," is meant the diſeaſe called an epilepſy, or falling ſickneſs. "Conſumption" is, in the interlineary tranſlations, rendered the phthyſick; but in the Vulgate, Septuagint, and Chaldee, want or famine. The Hebrew word *ſachepeth* is variouſly rendered. Some imagine it to be an hectic fever.

19 *I will make your heaven as iron, and your earth as braſs.*] A figurative expreſſion, conveying an awful idea of the anger of God; the heavens are repreſented as impenetrable to rain, as iron; and the earth as having its vegetation ſtores locked up beneath a ſurface of braſs; from whence a dreadful famine muſt be the conſequence.

22 *I*

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21 And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you according to your ſins.

22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattle, and make you few in number; and your *high* ways ſhall be deſolate.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me;

24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat, and not be ſatisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies which dwell therein ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies' land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate it ſhall reſt; becauſe it did not reſt in your ſabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee, as fleeing from a ſword; and they ſhall fall when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth; and ye ſhall have no power to ſtand before your enemies.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you ſhall pine away in their iniquity in your enemies' lands; and alſo in the iniquities of their fathers ſhall they pine away with them.

Before CHRIST 1491.

40 ¶ If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity: becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes.

44 And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them to deſtroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt in the ſight of the heathen, that I might be their God: I *am* the LORD.

46 Theſe *are* the ſtatutes and judgments and laws, which the LORD made between him and the children of Iſrael in Mount Sinai by the hand of Moſes.

GENERAL REFLECTIONS on Chap. XXVI.

We ought to liſten very attentively to the curſes contained in this chapter; and which, we ſee clearly, were all to happen to the people of Iſrael, by reaſon of their ſins. God viſited them upon divers occaſions, by famine, death, war, and other ſcourges; and at laſt delivered them up to their enemies, and drove them out of the land of Canaan, when they were carried away captive into Aſſyria and Babylon, and at laſt deſtroyed by the Romans. But we alſo ſee here the promiſes of the re-eſtabliſhment of the Jews, which partly happened when they returned from their captivity; and which will be entirely accompliſhed in the latter times, when they ſhall be converted. Theſe are noble and ſtrong evidences of the divinity of the ſcripture; and this example of the Jews ſhould make us dread the curſes denounced in the goſpel againſt impenitent ſinners; eſpecially ſince thoſe curſes are much more terrible than thoſe we have now read.

CHAP. XXVII.

1 *He that maketh a ſingular vow muſt be the Lord's.* 3 *The eſtimation of the perſon;* 9 *of a beaſt given by vow;* 14 *of a houſe;* 16 *of a field, and the redemption thereof.* 26 *No man may ſanctify the Lord's firſtlings.* 28 *No devoted thing may be redeemed.* 30 *The tithe is holy, and may not be changed.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the perſons *ſhall be* for the LORD by thy eſtimation.

3 ¶ And

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22 *I will alſo ſend wild beaſts,* &c.] A metaphorical expreſſion, ſignifying wicked and tyrannical rulers, who prey upon the lives and fortunes of their people.

26 *Ten women ſhall bake your bread in one oven,* &c.] The ſcarcity threatened was to be ſo great, that one oven ſhould be ſufficient to bake the bread for ten families.

28 *Seven times for your ſins.*] That is, I will puniſh you with new and more grievous puniſhments: fulfilled in their captivity in the days of Manaſſeh, Jehoiakin, and Zedekiah. Theſe latter calamities, both for extent and duration, were at leaſt ſeven times greater than their ſufferings by the Philiſtines, and neighbouring nations.

29 *Ye ſhall eat the fleſh of your ſons,* &c.] The ſoreſt calamity that can befal a people. It is deſcribed in *Deut.* xxviii. 53, &c. and happened to this rebellious people in the ſiege of Samaria, 2 *Kings* vi. 29. in the ſiege of Jeruſalem, before the Babyloniſh captivity, *Lam.* iv. 10. and in the deſtruction of it by the Romans; the horrors of which were very great.

30 *I will deſtroy your high places*] The places where you worſhip your idols.

Your images, &c.] This may be tranſlated more properly, Your temples erected for the worſhip of the ſun.

31 *I will not ſmell the ſavour,* &c.] I will neither hear your prayers, nor accept your ſacrifices.

34 *Then ſhall the land reſt, and enjoy her ſabbaths.*] Which your covetouſneſs would not ſuffer to reſt in the ſabbatical years. This expreſſion intimates, that the very ground would be re-created, when rid of its ſinful inhabitants, for whom it was wearied and fatigued in bringing forth food.

36 *The ſound of a ſhaken leaf ſhall chaſe them,* &c.] I will fill them with ſuch timidity, that they ſhall be afraid of their own ſhadow, and tremble at the ſhaking of a leaf.

38 *The land of your enemies ſhall eat you up.*] You ſhall be ſwallowed up or loſt in the body of another nation, and ſhall never return more to the promiſed land. This ſentence was executed in the captivity of the ten tribes, who did never return, nor is it known what became of them.

40—45 *If they ſhall confeſs—I will for their ſakes remember the covenant,* &c.] This is one of the paſſages of ſcripture from whence the Jews derive their hopes of a temporal deliverance; but ſince the moſaic diſpenſation is at an end, they can lay no claim to ſuch promiſes, unleſs they previouſly embrace Chriſtianity; unleſs they confeſs their iniquity in crucifying the Lord of glory, the true Meſſiah; which when they do, God will for their ſakes, that is, their anceſtors who believed in Chriſt that was to come, remember the land.

COMMENTARY AND NOTES ON CHAP. XXVII.

2 *When a man ſhall make a ſingular vow*] That is, promiſe in a ſolemn manner to ſeparate any common thing to a ſacred uſe. This chapter concerning vows is added as an appendix, cloſing up the book of ſtatutes.

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Before CHRIST 1491. 3 ¶ And thy eſtimation ſhall be of the male from twenty years old even unto ſixty years old, even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if it *be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five years old even unto twenty years old, then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

6 And if *it be* from a month old even unto five years old, then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer than thy eſtimation, then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him; according to his ability that vowed ſhall the prieſt value him.

9 ¶ And if *it be* a beaſt, whereof men bring an offering unto the LORD, all that *any man* giveth of ſuch unto the LORD ſhall be holy.

10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt, then it and the exchange thereof ſhall be holy.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD, then he ſhall preſent the beaſt before the prieſt:

12 And the prieſt ſhall value it, whether it be good or bad: as thou valueſt it, *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 ¶ And when a man ſhall ſanctify his houſe *to be* holy unto the LORD, then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it will redeem his houſe, then he ſhall add the fifth part of the money of thy eſtimation unto it, and it ſhall be his.

16 ¶ And if a man ſhall ſanctify unto the LORD *ſome part* of a field of his poſſeſſion, then thy eſtimation ſhall be according to the ſeed thereof: an homer of barley ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctify his field from the year of jubile, according to thy eſtimation it ſhall ſtand.

18 But if he ſanctify his field after the jubile, then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field will in any wiſe redeem it, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have ſold the field to another man, it ſhall not be redeemed any more. Before CHRIST 1491.

21 But the field, when it goeth out in the jubile, ſhall be holy unto the LORD, as a field devoted; the poſſeſſion thereof ſhall be the prieſt's.

22 And if *a man* ſanctify unto the LORD, a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubile: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*.

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary; twenty gerahs ſhall be the ſhekel.

26 ¶ Only the firſtling of the beaſts, which ſhould be the LORD's firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the LORD's.

27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 ¶ Notwithſtanding no devoted thing, that a man ſhall devote unto the LORD of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD,

29 None devoted, which ſhall be devoted of men, ſhall be redeemed; *but* ſhall ſurely be put to death.

30 ¶ And all the tythe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he ſhall add thereto the fifth *part* thereof.

32 And concerning the title of the herd, or of the flock, *even* of whatſoever paſſeth under the rod, the tenth ſhall be holy unto the LORD.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes for the children of Iſrael in mount Sinai.

GENERAL REFLECTIONS on Chap. XXVII.

This chapter affords us chiefly the following inſtruction: That vows ought to be religiouſly obſerved; and that when a thing has been devoted to God, and to holy uſes, it cannot be applied to any other, without the guilt of ſacrilege. We learn hence likewiſe, that we ſhould not be guilty of any fraud in that which we ſet apart for divine ſervice, or other religious uſes; but act ſincerely, and give with pleaſure, even the beſt and moſt precious of our ſubſtance.

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The perſons ſhall be for the Lord by thy eſtimation.] If a man conſecrated himſelf or his child to the ſervice of the tabernacle, ſuch as ſweeping the floor, carrying out aſhes, running on errands, or the like, the perſons ſo conſecrated ſhall be for the Lord: that is, God will accept the good will; but ſeeing there was an whole tribe devoted to this ſervice, thoſe who were vowed, were not wanted, but were to be redeemed; and the redemption-money was appropriated to defray the expence of repairing the tabernacle, and other uſes.

10 *He ſhall not alter, nor change*, &c.] "Alter" ſignifies the ſubſtituting any other kind of beaſt or thing in its ſtead; but "change," the giving any other beaſt of the ſame ſpecies, inſtead of it.

16 *An homer of barley ſeed ſhall be valued at fifty ſhekels*, &c.] As much land as an homer of barley will ſow, ſhall be rated at fifty ſhekels, which was equivalent to about five pounds ſeven ſhillings of our money. The homor, *Exod.* xvi. 16, 36, was the tenth part of an ephah; but the homer, or meaſure ſpoken of in this place, ten ephahs, that is about ten buſhels.

18 *He ſhall add the fifth part*, &c.] If the owner was inclined to redeem himſelf, he might not purchaſe his redemption ſo cheap as another, but was to add a fifth part of the price; by this God would lead men into a ſerious conſideration before they vowed.

29 *None devoted, which ſhall be devoted of men, ſhall be redeemed; but ſhall ſurely be put to death.*] This paſſage has been the occaſion of much diſpute among ſome commentators; but the true meaning ſeems to be this: every thing which is devoted of men ſhall not be redeemed, but ſhall ſurely die, i. e. he ſhall die in that devoted ſtate. Our tranſlation indeed has it, "he ſhall ſurely be put to death;" which is not to be underſtood of being ſacrificed, or put to a violent death; but that he is to continue till death in a devoted ſtate. See 1 *Sam.* i. 11.

32 *Whatſoever paſſeth under the rod*, &c.] The Jews pretend this alludes to the tything rod, coloured with oker, with which the perſon placed himſelf at the door of the fold, numbered the cattle as they came out, and marked every tenth with his rod. The manner of decimating cattle was this: they ſhut up all the lambs, kids, or calves, in a ſtable, having but one door, ſo narrow that two could not paſs abreaſt, and then brought their dams to the door, that the young ones hearing their voice, might ſtrive to get out by paſſing under the rod; as faſt as they come out, thoſe who ſtood by marked every tenth with red lead, and whether a male or female, with or without blemiſh, the owner ſaid, This ſhall be conſecrated to pay the tythes.

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The Fourth BOOK of *MOSES*, CALLED

NUMBERS.

THE ARGUMENT.

This book receives its title from the numbering the Iſraelites in the ſecond year after they came out of Egypt. It is here worth obſerving, that though the names of the five books of Moſes were borrowed from the Greek, yet this is the only book whoſe title is rendered into Engliſh, each of the other books retaining the Greek words, viz. Geneſis, Exodus, Leviticus, and Deuteronomy. This book recites ſeveral remarkable events of the hiſtorical kind, beſides ſeveral additional laws, civil and religious, comprehending, in the whole, a ſpace of about thirty-eight years and nine months.

CHAP. I.

1 *God commandeth Moſes to number the people.* 5 *The princes of the tribes.* 17 *The numbering of the people.* 20, 22, *&c. The number of each tribe.* 44 *The ſum total.* 47 *The Levites are exempted for the ſervice of the tabernacle.*

Before CHRIST 1490. AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month, in the ſecond year after they were come out of the land of Egypt, ſaying,

2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Iſrael: thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a man of every tribe; every one head of the houſe of his fathers.

5 ¶ And theſe *are* the names of the men that ſhall ſtand with you: of *the tribe of* Reuben; Elizur the ſon of Shedeur.

6 Of Simeon; Shelumiel the ſon of Zuriſhaddai.

7 Of Judah; Naſhon the ſon of Amminadab.

8 Of Iſſachar; Nethaneel the ſon of Zuar.

9 Of Zebulun; Eliab the ſon of Helon.

10 Of the children of Joſeph: of Ephraim; Eliſhama the ſon of Ammihud: of Manaſſeh; Gamaliel the ſon of Pedahzur.

11 Of Benjamin; Abidan the ſon of Gideoni.

12 Of Dan; Ahiezer the ſon of Ammiſhaddai.

13 Of Aſher; Pagiel the ſon of Ocran.

14 Of Gad; Eliaſaph the ſon of Deuel.

15 Of Naphtali; Ahira the ſon of Enan.

Before CHRIST 1490. 16 Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.

17 ¶ And Moſes and Aaron took theſe men which are expreſſed by *their* names:

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moſes, ſo he numbered them in the wilderneſs of Sinai.

20 ¶ And the children of Reuben, Iſrael's eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of their names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Thoſe that were numbered of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Thoſe that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Thoſe

COMMENTARY AND NOTES ON CHAP. I.

1 *The Lord ſpake unto Moſes*] It was now about thirteen months ſince the Iſraelites had left Egypt, twelve of which they had reſided at Mount Sinai, in which place they received all the preceding laws; but before they left this ſtation, Moſes and Aaron received an order from God to make a general muſter, and take an exact poll of all the Hebrew men, from twenty years of age and upwards, the Levites excepted.

On the firſt day of the ſecond month, &c.] This general muſter of the people, ſeems to have been ordered for ſeveral reaſons; for by it the accompliſhment of the promiſe God made to Abraham, of multiplying his ſeed, was evidently ſeen to be fulfilled, by their increaſe from ſeventy-five perſons, to upwards of ſix hundred thouſand. By this means alſo, God's promiſes for aſcertaining the genealogy of the Meſſiah, by a careful diſtinction of each particular tribe, family, and houſhold. The word "all," is not to be underſtood abſolutely, for the women were excepted; all the males under twenty years of age, the Levites, and thoſe who were diſabled through age or infirmity. The cuſtom of numbering all that were capable of bearing arms and obliging them to go forth to battle, was common among other nations, as well as the Jews; and hence it is, we read of ſuch mighty armies being ſent into the field, as appears ſcarcely credible in theſe days.

5 *Of the tribe of Reuben*, &c.] It is to be obſerved, that the tribes are not placed in the order of their birth, but of their mothers who bare them, the children of Leah firſt; then of Rachael; and laſtly, the children of the two handmaids.

14 *The ſons of Deuel.*] He is called Reuel. chap. ii. 14.

16 *Theſe were the renowned of the congregation, princes*, &c.] That is, they were perſons of rank and diſtinction in their reſpective tribes; this is evident, from their noble offerings at the dedication of the altar, chap. vii. 2. It is very probable they were judges and officers.

23 *Of the tribe of Simeon*, &c.] As he had ſix children at his deſcent into Egypt, and Reuben but four, the greater increaſe of this tribe may be accounted for upon natural reaſons. This obſervation will alſo hold good of the increaſe of the tribe of Gad, when compared with this, though the exertion of an extraordinary providence, muſt be called in to account for the vaſt increaſe of the tribes of Judah, Iſſachar, and Dan.

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Before CHRIST 1490.

25 Thoſe that were numbered of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of their names, from twenty years old and upward, all that were able to go forth to war;

27 Thoſe that were numbered of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

28 ¶ Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Thoſe that were numbered of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Thoſe that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.

32 ¶ Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Thoſe that were numbered of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred.

34 ¶ Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Thoſe that were numbered of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of their names, from twenty years old and upward, all that were able to go forth to war;

37 Thoſe that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Thoſe that were numbered of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 ¶ Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that were numbered of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

Before CHRIST 1490.

43 Thoſe that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 ¶ Theſe are thoſe that were numbered, which Moſes and Aaron numbered, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers:

45 So were all thoſe that were numbered of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael;

46 Even all they that were numbered were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof; and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh ſhall be put to death.

52 And the children of Iſrael ſhall pitch their tents, every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony, that there be no wrath upon the congregation of the children of Iſrael, and the Levites ſhall keep the charge of the tabernacle of teſtimony.

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

GENERAL REFLECTIONS on Chap. I.

This vaſt increaſe of the children of Iſrael, is an evidence of God's faithfulneſs in fulfilling his promiſes, for in about two hundred years, they were increaſed from ſeventy, to upwards of ſix hundred thouſand. God's goodneſs is alſo manifeſt in ſupporting the Iſraelites in the deſart; for when he pleaſes to beſtow bleſſings upon his creatures, he can even change, or ſet aſide the order of nature.

CHAP. II.

1 *The order of the tribes in their tents and in their marches.* 3 *Judah, Iſſachar, Zebulun, on the eaſt; the firſt diviſion.* 10 *Reuben, Simeon, Gad, on the ſouth; the ſecond diviſion.* 17 *The place of the tabernacle with the Levites in the midſt.* 18 *Ephraim, Manaſſeh, Benjamin, on the weſt; the third diviſion.* 25 *On the north, Dan, Aſher, Naphtali; theſe bring up the rear.* 32 *Recapitulation.*

AND the LORD ſpake unto Moſes and unto Aaron, ſaying,

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their father's houſe: far off about the tabernacle of the congregation ſhall they pitch.

3 ¶ And

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46 *All they that were numbered*, &c.] The ſum total of this muſter is ſix hundred and three thouſand, five hundred and fifty men; the very ſame with that mentioned *Exod.* xxxviii. 26. It may be that a few odd numbers are omitted in both, ſince it cannot well be ſuppoſed that not a man of them had died ſince their laſt numbering, which was ſeven months before.

47 *The Levites were not numbered*, &c.] Becauſe they were ſeparated for the ſervice of the tabernacle.

53 *The Levites ſhall pitch round about the tabernacle*, &c.] They were intended to be a conſtant guard, to prevent any of the people from approaching nearer than was allowed, and by that means incurring the Divine diſpleaſure.

COMMENTARY AND NOTES ON CHAP. II.

2 *Every man*, &c.] The whole body of the people were divided into four large battalions, and the ſtandard ſeems to have been in the common banner, under which every three tribes were united; beſides which, it is ſuppoſed that each tribe had a ſeparate enſign, in the nature of our colours, each of which was of the ſame colour with the

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3 ¶ And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nashon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered of the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. Before CHRIST 1490.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts, *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

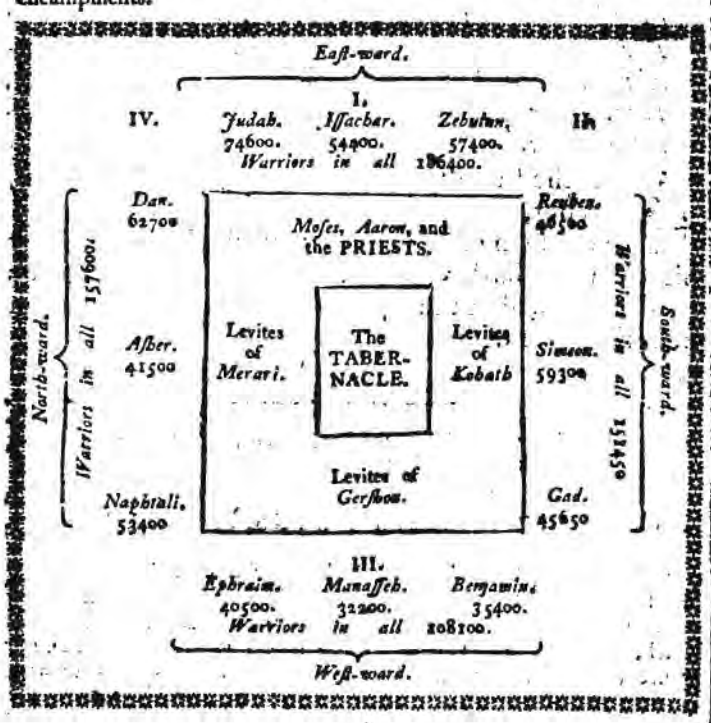
34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

General Reflections on Chap. II.

The beautiful and regular order in which the Israelites march, may serve as a lesson to Christians, that their walk be uniformly upright and sincere. The tabernacle being in the midst of the camp, intimates to us, that the love of Christ should possess our inmost soul. By the constant attendance of the children of Israel on the tabernacle, we are directed to a diligent attendance on the duties of religion, and the worship of God.

CHAP.

the stone on Aaron's pectoral, on which the name of the tribe whereupon it belonged, was written. In this manner they pitched their tents about the tabernacle, agreeable to the following plan of their encampments.



17 *So shall they set forward every man in his place by their standards.*] The encampment of the Israelites was as follows: In the centre was the tabernacle, in the front of which, Moses and Aaron, with the priests, were encamped; and behind the tabernacle, on the right and left, the Levites of Kohath, Merari, and Gershon; in the front, eastward, were encamped the tribes of Judah, Issachar and Zebulun, 186,400 warriors; on the right southward, lay the tribes of Reuben, Simeon, and Gad, 151,450 warriors; to the left, northward, the tribes of Dan, Asher, and Naphtali, 157,600 warriors; and in the rear, westward, the tribes of Ephraim, Manasseh, and Benjamin, 108,100 warriors. The Jews tell us, that the camp of Israel made a square of twelve miles, or three miles on a side.

34 *The children of Israel did according to all that the Lord commanded Moses.*] Formed themselves into camps, so many tribes to a camp, and over each tribe or host appointed a captain, and erected a standard to each camp, by which they pitched as directed, which is next particularly observed.

And so they set forward, &c.] Whenever the Israelites were to decamp, which was always when the pillar of the cloud was taken up from the tabernacle, the trumpet sounded, and upon the first alarm, the standard of Judah being raised, the three tribes belonging to it set forward; whereupon the tabernacle was immediately taken down, and the Gershonites and the Merarites attended the waggon, with the boards and staves of it. These being on their march, a second alarm was sounded, upon which the standard of Reuben's camp advanced, with the three tribes under it; after them followed the Kohathites, bearing the sanctuary, which, being more sacred, and not so cumbersome as the pillars and boards of the tabernacle, was not put into a waggon, but carried upon their shoulders; next follows the standard of Ephraim's camp, with his three tribes; and last of all the three tribes under the standard of Dan, brought up the rear.

COMMENTARY

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CHAP. III.

1 *The ſons of Aaron,* 5 *The Levites are given to the prieſts for the ſervice of the tabernacle,* 11 *inſtead of the firſtborn.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gerſhonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moſes and Aaron.* 40 *The firſtborn are freed by the Levites.* 44 *The overplus are redeemed.*

THESE alſo *are* the generations of Aaron and Moſes in the day *that* the LORD ſpake with Moſes in mount Sinai.

2 And theſe *are* the names of the ſons of Aaron; Nadab the firſtborn, and Abihu, Eleazar, and Ithamar.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, whom he conſecrated to miniſter in the prieſt's office.

4 And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtered in the prieſt's office in the ſight of Aaron their father.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him.

7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the ſervice of the tabernacle.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſt's office: and the ſtranger that cometh nigh ſhall be put to death.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 And I, behold I have taken the Levites from among the children of Iſrael inſtead of all the firſtborn that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine;

13 Becauſe all the firſtborn *are* mine; *for* on the day that I ſmote all the firſtborn in the land of Egypt I hallowed unto me all the firſtborn in Iſrael, both man and beaſt: mine ſhall they be: I *am* the LORD.

14 ¶ And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi after the houſe of their fathers, by their families: every male from a month old and upward ſhalt thou number them. Before CHRIST 1491.

16 And Moſes numbered them according to the word of the LORD, as he was commanded.

17 And theſe were the ſons of Levi by their names; Gerſhon, and Kohath, and Merari.

18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli, and Muſhi. Theſe *are* the families of the Levites according to the houſe of their fathers.

21 ¶ Of Gerſhon was the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that were numbered of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbered of them *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſtward.

24 And the chief of the houſe of the father of the Gerſhonites *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon in the tabernacle of the congregation *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the ſervice thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thouſand and ſix hundred, keeping the charge of the ſanctuary.

29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathites *ſhall be* Elizaphan the ſon of Uzziel.

31 And their charge *ſhall be* the ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

32 And Eleazar the ſon of Aaron the prieſt *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the

COMMENTARY AND NOTES ON CHAP. III.

1 *Theſe alſo are the generations,* &c.] The proper ſignification of the word, "generations" is, Poſterity and deſcendants; but Aaron's poſterity being only mentioned, it is moſt natural to underſtand it in this place, as implying paſſages in their hiſtory, or a relation of what happened to them. In this ſenſe the word is uſed, *Gen.* ii. 4.

4 *And Eleazar and Ithamar miniſtered in the prieſt's office,* &c.] The reaſon why Aaron's ſons were ſettled in the prieſthood, while thoſe of Moſes were only Levites, was, probably, becauſe the ſons of Moſes had an Egyptian to their mother, and were not deſcended from any of the tribes of Iſrael. Beſides this, Aaron was the eldeſt brother, and the prieſthood was generally conſidered as an appendage to the primogeniture, or the title of eldeſt born.

6 *Preſent them before Aaron the prieſt, that they may miniſter unto him.*] That is, that they may receive their orders of Aaron, and aſſiſt him and the reſt of the prieſts who were the immediate meſſengers of God. In the wilderneſs the Levites had a peculiar charge not only to guard the tabernacle, by keeping watch about it day and night, but likewiſe to take it down, to carry it in their removals, and ſet it up again when they reſted: when ſettled in Canaan, they had leſs to do of this kind, though ſtill the charge of the tabernacle lay upon them, and they miniſtered to the prieſts as before. The Levites killed the ſacrifices; the prieſts only ſprinkled the blood, and burned the fat; the Levites prepared the incenſe, the prieſts burned it. In David's time, ſome of the Levites were appointed ſingers, and players upon inſtruments, in the morning and evening ſervice; others were porters at the ſeveral gates of the tabernacle, and afterwards of the temple, as guards of the ſacred treaſury, and of ſuch things as were dedicated to God; and they were diſtributed into different claſſes, for the more regular diſcharge of their functions.

9 *They are wholly given unto him out of the children of Iſrael.*] That is, they are ſeparated from the body of Iſrael, to ſerve under the prieſts, in the ſacred miniſtry of the tabernacle; and as they attended on the public ſervice, ſo they had a public maintenance allowed them.

12 *I have taken the Levites—inſtead of all the firſtborn,* &c.] Every firſt-born was conſecrated to the ſervice of the Lord, in memory of their preſervation in Egypt; but God was now pleaſed to releaſe the Iſraelites from this obligation, by ſubſtituting the tribe of Levi to be the perpetual miniſters of religion, inſtead of the firſt born males. The Levites obtained this favour for their religious zeal againſt the idolaters, *Exod.* xxxii. 28.

15 *Every male from a month old,* &c.] The other tribes were numbered from twenty years old and upwards, to know how many were fit to bear arms; but the Levites were numbered only to know how many they were in all, that ſo they might be exchanged for an equal number of the firſt-born; therefore it was requeſted all ſhould be numbered, without diſtinction, even from a month old, the age at which the firſt-born was appointed to be redeemed.

23 *The families of the Gerſhonites ſhall pitch behind the tabernacle weſtward.*] The camp of the prieſts and Levites was ordered to be of a ſquare form, like that of the other Iſraelites. The ſons of Gerſhon lay on the weſt ſide; the ſons of Kohath, on the ſouth; the ſons of Merari, on the north; and the tents of Moſes and Aaron were pitched before the entrance of the tabernacle on the eaſt.

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Before CHRIST 1490. the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbered of them, according to the number of all the males from a month old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle northward.

36 And *under* the cuſtody and charge of the ſons of Merari *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto,

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords.

38 ¶ But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſtward, *ſhall be* Moſes, and Aaron and his ſons, keeping the charge of the ſanctuary for the charge of the children of Iſrael; and the ſtranger that cometh nigh ſhall be put to death.

39 All that were numbered of the Levities, which Moſes and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thouſand.

40 ¶ And the LORD ſaid unto Moſes, Number all the firſtborn of the males of the children of Iſrael from a month old and upward, and take the number of their names.

41 And thou ſhalt take the Levites for me (I *am* the LORD) inſtead of all the firſtborn among the children of Iſrael; and the cattle of the Levites inſtead of all the firſtlings among the cattle of the children of Iſrael.

42 And Moſes numbered, as the LORD commanded him, all the firſtborn among the children of Iſrael.

43 And all the firſtborn males by the number of names, from a month old and upward, of thoſe that were numbered of them, were twenty and two thouſand two hundred and threeſcore and thirteen.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites inſtead of all the firſtborn among the children of Iſrael, and the cattle of the Levites inſtead of their cattle; and the Levites ſhall be mine: I *am* the LORD.

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen of the firſtborn the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them:* (the ſhekel *in* twenty gerahs:)

48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons.

49 And Moſes took the redemption money of them that were over and above them that were redeemed by the Levites:

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50 Of the firſtborn of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary:

51 And Moſes gave the money of them that were redeemed unto Aaron and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

GENERAL REFLECTIONS on Chap. III.

The great care God took to divide the Levites, according to the proper duties aſſigned them, is worthy to be remembered, and affords a leſſon to the church in future ages, to make a ſuitable proviſion for thoſe who miniſter in holy things; and that the concerns of religion are, of all others, the moſt important.

CHAP. IV.

1 *The age and time of ſervice of the Kohathites.* 4 *They are appointed to bear the ſanctuary and its veſſels, after that the prieſts have taken down and covered them.* 16 *The charge of Eleazar.* 17 *The care of the prieſts required in covering the holy things.* 21 *The age, time of ſervice, and burden, of the Gerſhonites:* 29 *and of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gerſhonites,* 42 *and of the Merarites.*

AND the LORD ſpake unto Moſes and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers.

3 From thirty years old and upward even until fifty years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

4 ¶ This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things:

5 And when the camp ſetteth forward, Aaron ſhall come, and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it:

6 And ſhall put thereon the covering of badgers' ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof.

7 And upon the table of ſhewbread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon:

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers' ſkins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs, and his ſnuffdiſhes, and all the oil veſſels thereof, wherewith they miniſter unto it:

10 And they ſhall put it and all the veſſels thereof within a covering of badgers' ſkins, and ſhall put *it* upon a bar.

11 And

38 *The ſtranger,* &c.] By "ſtranger," in this place, is to be underſtood any one, except Aaron and his ſons; by this they were forbid to invade the prieſt's office, and the prieſts were charged to be the ſtore-keepers of God's houſe, and not to ſuffer any to enter in, who were forbidded by the law. The Jews inform us, that in after-times, there was hung over the door of the temple a golden ſword, (perhaps alluding to the flaming ſword, at the entrance of the garden of Eden) on which was engraven, "The ſtranger that cometh nigh ſhall be put to death."

39 *Were twenty and two thouſand.*] The particular ſums mentioned, ver. 22, 28, and 34, amount, in all, to twenty-two thouſand three hundred; but the three hundred are here omitted, becauſe it is ſuppoſed that number was the firſt-born of the Levites themſelves; who, as ſuch, did already belong to God; and for that reaſon could not be ſet down inſtead of the firſt-born of the people, as the other Levites were. Mr. Pennington ſuppoſes there is an error in the ſum of the Gerſhonites, where the letter that denotes "two" hundred, might eaſily be miſtaken for that which denotes "five" hundred.

43 *And all the firſtborn males—were twenty and two thouſand two hundred and threeſcore and thirteen.*] It is to be remembered, that thoſe only were numbered, who had been born ſince the ſlaughter of the Egyptians, which was not much above a year ago, it being only from that time that the firſt born were to be conſecrated to God; elſe it might ſeem ſtrange, that from more than ſix hundred thouſand full-grown men, there ſhould be no more firſt-born ſons.

2

COMMENTARY AND NOTES ON CHAP. IV.

3 *From thirty years old.*] Thoſe who were numbered out of the other tribes to go forth to war, were from twenty years of age and upwards; but of the Levites, for the ſervice of God, only from thirty to fifty. God requires the beſt of our ſtrength, and the prime of our years.

To do the work in the tabernacle, &c.] It ſhould have been tranſlated "about the tabernacle," they not being permitted to enter into it. The work of the Levites was, the carrying the ark, and other ſacred things on their ſhoulders, which was very laborious; but then ſuch perſons were ſelected out of the afore-mentioned families of the Levites, as were moſt ſtrong and able for the purpoſe.

6 *The covering of badgers' ſkins*] The firſt covering of the ark was with the vail; then there were two others, one of leather, and the other of blue ſtuff. The uſe of theſe coverings was not only to defend the ſacred things from the weather, but likewiſe to conceal them from the curious eyes of the multitude. Some imagine that the Hebrew words which we tranſlate "badgers' ſkins," are improperly rendered, the badger being eſteemed unclean by the law of Moſes.

Put in the ſtaves thereof.] The Hebrew word *veſhamu*, ſignifies "to put," not to put in; as the ſtaves were never taken out, the impropriety of our tranſlation will appear the more evidently. They were only to order them ſo, that they might fall into the two notches which were made in the ſtaves, to prevent the ark from ſliding.

14 *Spread*

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11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers' ſkins, and ſhall put to the ſtaves thereof:

12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' ſkins, and ſhall put *them* on a bar:

13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon:

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſhhooks, and the ſhovels, and the baſons, all the veſſels of the altar: and they ſhall ſpread upon it a covering of badgers' ſkins, and put to the ſtaves of it.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come to bear *it*: but they ſhall not touch *any* holy thing, leſt they die. Theſe *things* are the burden of the ſons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the ſon of Aaron the prieſt *pertaineth* the oil for the light, and the ſweet incenſe, and the daily meat offering, and the anointing oil, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the LORD ſpake unto Moſes and unto Aaron, ſaying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the moſt holy things: Aaron and his ſons ſhall go in, and appoint them every one to his ſervice and to his burden:

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 ¶ And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers, by their families;

23 From thirty years old and upward until fifty years old ſhalt thou number them; all that enter in to perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens:

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the appointment of Aaron and his ſons ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon in the tabernacle of the congregration: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt.

29 ¶ As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers; Before CHRIST 1490.

30 From thirty years old and upward even unto fifty years old ſhalt thou number them, every one that entereth into the ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof,

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice, in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

34 ¶ And Moſes and Aaron and the chief of the congregation numbered the ſons of the Kohathites after their families, and after the houſe of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation:

36 And thoſe that were numbered of them by their families were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbered of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation, which Moſes and Aaron did number according to the commandment of the LORD by the hand of Moſes.

38 ¶ And thoſe that were numbered of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation,

40 Even thoſe that were numbered of them, throughout their families, by the houſe of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbered of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number according to the commandment of the LORD.

42 ¶ And thoſe that were numbered of the families of the ſons of Merari, throughout their families, by the houſe of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation,

44 Even thoſe that were numbered of them after their families, were three thouſand and two hundred.

45 Theſe *be* thoſe that were numbered of the families of the ſons of Merari, whom Moſes and Aaron numbered according to the word of the LORD by the hand of Moſes.

46 All thoſe that were numbered of the Levites, whom Moſes and Aaron and the chief of Iſrael numbered, after their families, and after the houſe of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the ſervice of the miniſtry,

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14 *Spread upon it a covering*, &c.] Previous to a journey, the great altar was made clean, and packed up with all its veſſels and appurtenances, in two of the fore-mentioned coverings, being carried by its own ſtaves.

18 *Cut ye not off*, &c.] That is, do not occaſion the death of ſo many perſons, by neglecting to inſtruct them with what awe and reverence they are to treat ſuch ſacred things.

26 *So ſhall they ſerve.*] By bearing them, and carrying them.

28 *Their charge ſhall be under the hand*, &c.] That is, under the direction, &c.

32 *By name ye ſhall reckon*, &c.] The prieſts were to give them an inventory, expreſſing every pin by name, and the place where it belonged to, that they might not be loſt, or wanted when the tabernacle was to be ſet up.

34 *And Moſes—numbered*, &c.] The number of thoſe who were able to ſerve the Lord, may be viewed thus:

	Able	*Unfit*	*In all*
Kohathites, - -	2,750	5,850	8,600
Gerſhonites, - -	2,630	4,879	7,500
Merarites, - -	3,200	3,000	6,200
	8,580	13,720	22,300

It is remarkable that the Merarites, though upon the whole, feweſt in number, produced the largeſt number of effective men, which was a ſingular providence; the heavieſt burden, ſuch as carrying the boards of the ſanctuary, the pillars, and the ſockets, &c. lying upon them.

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ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD, they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

GENERAL REFLECTIONS on Chap. IV.

By the particular distinction which God made between the Levites, and those of other tribes, we are taught that those who are his ambassadors, commissioned by him to offer salvation to guilty sinners, should be treated with peculiar respect: we also learn from hence, the great importance of the work of the ministry, which should not be rashly entered upon, without suitable qualification; but should be engaged in with great diffidence, and prayer to God for ability. The impression which the consideration of this important office made upon the mind of the pious Mr. Herbert was so deep, that it is said, in his life, he continued incessant in prayer all the night before he was ordained, without allowing himself a moment for sleep.

CHAP. XXVI.

1 *The unclean to be removed out of the camp.* 5 *Restitution to be made in cases of trespass.* 9 *All offerings and hallowed things belong to the priest.* 11 *The trial of jealousy.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his. Before CHRIST 1490.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: and the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water.

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then

COMMENTARY AND NOTES ON CHAP. V.

2 *That they put out of the camp every leper*, &c.] It is probable the camp of each tribe had a vacant space left, which was reckoned without the camp, and that they lodged the unclean there by themselves; since to banish them quite beyond the bounds of the camp, at a great distance from their friends and relations, seems too severe. These legal pollutions were a figure of the pollutions of sin; and the removing them out of the camp represented the exclusion of impure and impenitent sinners out of the kingdom of heaven.

6 *That person be guilty.*] Or rather, be sensible of his guilt.

7 *Then they shall confess*, &c.] Or, if they shall confess. Instead of "and he shall recompense," it should be rendered, Then he shall recompense.

13 *No witness against her*, &c.] That is, no witness of her having committed the sin; for if her crime could be proved upon evidence, the woman was not to be tried after the manner here prescribed, but was to be put to death.

14 *And he be jealous of his wife*, &c.] It was necessary that there should appear some just cause for suspicion, before the husband could oblige his wife to submit to the trial of the bitter water. The rule prescribed was, If the husband had said unto his wife, be not thou in secret with such a man; and notwithstanding the admonition, it should be afterwards proved that she was in secret with that man, he might then compel her to drink the bitter water.

17 *Put it into the water.*] Or upon the water; for the Jews say, he put the dust upon the top of the water, that it might be seen upon the surface; and as dust was an emblem of sorrow and affliction, and this was the dust of the tabernacle, it taught her to fear judgment from the Lord.

18 *Uncover the woman's head*] By this the Jews understood the shaving the woman's head, cutting off her curls, or at least taking off her head-dress. They add, that they tore her cloaths down to her breast, and tied them with a packthread; others say, that her cloaths were exchanged for a black suit, in token of mourning, and in this manner she was exposed to public view.

Bitter water, &c.] An antient writer fancies it was so named on account of its being mixed with wormwood; but Nachman asserts, that nothing was mixed with it but dust, yet that it nevertheless tasted bitter. It is, however, not improbable that this is only a figurative expression, alluding to the terrible effects it had upon the guilty.

19 *The priest shall charge her by an oath*, &c.] That is, he shall adjure her, in the name of God, to declare the truth, assuring her, if she was conscious of her innocence, she had nothing to fear; but if she was guilty, she must expect to suffer every thing threatened in the law.

21 *The Lord make thee a curse*, &c.] The Lord make thee so dreadful a monument of his vengeance, that it may become a common imprecation to say, If I swear falsely, may God punish me as he did such a woman!

23 *He shall blot them out with the bitter water.*] Or, as it might have been better rendered, He shall blot them out into the bitter water; for he was to scrape them into it, or else wash them with it, till they were quite obliterated, that the woman might, as it were, drink the words of the execration.

24 *He shall cause the woman to drink*, &c.] That is, if she said, I am pure, they then proceeded to trial; but in case she refused to make confession of her guilt, and to drink the bitter water; they compelled her to do it: if she said, I am defiled, the priest then flung down the water, and cast her offering among the ashes; and she was not put to death, but was divorced, and lost her dowry.

27 *The*

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25 Then the prieſt ſhall take the jealouſy offering out of the woman's hand, and ſhall wave the offering before the LORD, and offer it upon the altar:

26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward ſhall cauſe the woman to drink the water.

27 And when he hath made her to drink the water, then it ſhall come to paſs, *that*, if ſhe be defiled, and have done treſpaſs againſt her huſband, that the water that cauſeth the curſe ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people.

28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* inſtead of her huſband, and is defiled;

30 Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.

GENERAL REFLECTIONS on Chap. V.

From this chapter we learn, that exact and complete reſtitution ſhould be made for wrongs done to our neighbour, and if the perſon wronged cannot be found, what is reſtored ſhould be devoted and given to God. The law concerning the waters of jealouſy, ſets forth the heinous nature of the ſin of adultery; which though it be not now puniſhed in the ſame manner as among the Jews, yet God will, in the great day of account, inflict a more heavy puniſhment upon impenitent ſinners who have been guilty of it.

CHAP. VI.

1 *The law of the Nazarite in the days of his ſeparation,* 13 *and after the completion of thoſe days.* 22 *The form of bleſſing the people.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ſeparate *themſelves* to vow a vow of a Nazarite, to ſeparate *themſelves* unto the LORD:

3 He ſhall ſeparate *himſelf* from wine and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes, or dried.

4 All the days of his ſeparation ſhall he eat nothing that is made of the vine tree, from the kernels even to the huſk.

5 All the days of the vow of his ſeparation there ſhall no razor come upon his head: until the days be fulfilled, in the which he ſeparateth *himſelf* unto the LORD, he ſhall be holy, *and* ſhall let the locks of the hair of his head grow. Before CHRIST 1490.

6 All the days that he ſeparateth *himſelf* unto the LORD he ſhall come at no dead body.

7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the conſecration of his God *is* upon his head.

8 All the days of his ſeparation he *is* holy unto the LORD.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

10 And on the eighth day he ſhall bring two turtles, or two young pigeons, to the prieſt, to the door of the tabernacle of the congregation:

11 And the prieſt ſhall offer the one for a ſin offering, and the other for a burnt offering, and make an atonement for him, for that he ſinned by the dead, and ſhall hallow his head that ſame day.

12 And he ſhall conſecrate unto the LORD the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs offering: but the days that were before ſhall be loſt, becauſe his ſeparation was defiled.

13 ¶ And this *is* the law of the Nazarite, when the days of his ſeparation are fulfilled: he ſhall be brought unto the door of the tabernacle of the congregation:

14 And he ſhall offer his offering unto the LORD, one he lamb of the firſt year without blemiſh for a burnt offering, and one ewe lamb of the firſt year without blemiſh for a ſin offering, and one ram without blemiſh for peace offerings,

15 And a baſket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the prieſt ſhall bring *them* before the LORD, and ſhall offer his ſin offering, and his burnt offering:

17 And he ſhall offer the ram *for* a ſacrifice of peace offerings unto the LORD, with the baſket of unleavened bread: the prieſt ſhall offer alſo his meat offering, and his drink offering.

18 And the Nazarite ſhall ſhave the head of his ſeparation *at* the door of the tabernacle of the congregation, and ſhall take the hair of the head of his ſeparation,

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27 *The water that cauſeth the curſe ſhall enter into her,* &c.] The Jews inform us, that if ſhe was guilty, the conſequences were immediately ſeen in her countenance; for ſhe grew pale, and her eyes ſeemed ready to ſtart out of her head; and leſt the temple ſhould be polluted by her death, ſhe was immediately carried out, and died inſtantly, with all the ignominious circumſtances related in the curſe.

29 *This is the law of jealouſies,* &c.] That is, the methods to be obſerved in diſcovering the crime of adultery; but this ceremony was never made uſe of after the return of the Jews from the Babyloniſh captivity, and for theſe reaſons: firſt, becauſe adulteries became ſo frequent, that the performing the ceremonies on theſe occaſions would have engroſſed the whole time of the prieſts; and ſecondly, becauſe they deemed it unpardonable to eraſe the name of God ſo often in the waters of bitterneſs: when the huſband, therefore, had any juſt ground of ſuſpecting his wife's fidelity, and could produce witneſſes to depoſe that they had ſeen her privately with the ſuſpected perſon, contrary to the charge of her huſband, ſhe was immediately divorced, and deprived of her dowry. It is obſervable, that the Jews were not the only people who had recourſe to ſuch portentous and extraordinary methods for diſcovering the truth, in caſe of ſuſpected guilt. The heathens had in like manner their waters of conviction. The inhabitants of the gold coaſt gave a ſolemn potion called bitter water, by way of trial, upon any light ſuſpicion of injury, and eſpecially of adultery. Among our Saxon anceſtors, the manner of trial by fire-ordeal, and others of the ſame kind, had a great affinity to this of the Jews, it being expected that God would work a miracle to clear the innocent, or convict the guilty.

COMMENTARY AND NOTES ON CHAP. VI.

2 *When either man or woman ſhall ſeparate themſelves.*] A woman might make the vow of a Nazarite, as well as a man; but then ſhe muſt be at her own diſpoſal, and not under the power of a parent or huſband, by whoſe authority the vow might be annulled.

A vow of a Nazarite, &c.] The word "Nazarite" ſignifies Separated; becauſe ſuch as came under this vow ſeparated themſelves from others by a peculiar abſtinence, lived apart from company, and conſequently from the gaieties and diverſions of the world. There were two ſorts of theſe vows, the one perpetual, or for life; the other for a certain time only; the latter of which is here mentioned.

4 *From the kernels even to the huſk.*] That is, no liquor made from any part of the grape.

5 *There ſhall no razor come upon his head,* &c.] He was to let the locks of his hair and beard grow, to denote his auſterity, renunciation of the pleaſures of the world, and betaking himſelf to a ſeverer way of life. And ſuch perſons not only let their hair grow, but alſo wore an hairy garment, as St. John did, *Matt.* iii. 4. and Elijah before him, 2 *Kings* i. 8.

7 *The conſecration of his God is upon his head.*] The word which we render "conſecration," ſignifies alſo a crown. A celebrated French writer therefore reads it, The crown of his God is upon his head. So the wiſe man tells us, that "the hoary head is a crown of glory, if it be found in the way of righteouſneſs," *Prov.* xvi. 31.

9 *He hath defiled the head of his conſecration,* &c.] As the whole perſon was defiled, conſequently the hair of his head; which therefore was unfit to be offered to God, and burnt to his honour; whence the polluted hair was to be ſhaved clean off, that new might grow in its ſtead.

11 *He ſinned by the dead,* &c.] That is, he hath contracted a legal uncleanneſs, which, tho' it was involuntary, was a breach of the ceremonial law, and was to be purged after this manner.

12 *The days that were before ſhall be loſt,* &c.] That is, ſhall not be reckoned; for if he had vowed to be a Nazarite for a whole year, and had happened to touch a dead carcaſe in the twelfth month, all the preceding eleven months were accounted nothing, but he was to renew his vow for another year.

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19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel; and I will bless them.

GENERAL REFLECTIONS on Chap. VI.

Vows ought to be strictly kept; and Christians are more especially called upon to devote themselves to God by a life of sobriety, temperance, purity of manners, and an exemplary conduct. The blessing which the priest pronounced over the people of Israel is an excellent pattern of prayer, teaching us, that the favour and blessing of God is the fountain of all our happiness; that we ought incessantly to implore that blessing, as well for ourselves as others; and that the ministers of the Lord especially ought to pour out their constant prayers for the people over whom they are set.

CHAP. VII.

1 *The offering of the princes at the dedication of the tabernacle,* 4 *which is disposed of among the Levites.* 10, 12, *&c. The offerings of the princes severally at the dedication of the altar.* 89 *God speaketh to Moses from the mercy seat.*

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle. Before CHRIST 1490.

4 ¶ And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation: and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, they shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering:

14 One spoon of ten *shekels* of gold full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five

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25 *The Lord make his face shine upon thee,* &c.] A metaphor taken from the sun, whose kindly influences chear and enliven the face of nature: in like manner does divine favour shine forth upon the soul, comforting and cherishing it.

COMMENTARY AND NOTES ON CHAP. VII.

1 *On the day that Moses had fully set up the tabernacle,* &c.] That is, in the first day after the things relating to the tabernacle, the priests, Levites, &c. were finished; the camp formed, and the tribes ranged under their several standards.

10 *Princes offered for dedicating of the altar,* &c.] As there was a great number of the sacrifices offered, it is inferred that the wilderness could not be entirely desart, but must have had pastures in many places; since the Israelites had still so many cattle, as to be able to supply the offerings here mentioned, as well as to celebrate the passover, which required a very great number both of kids and lambs. That we find mention made of the flocks of the Amalekites, and of those of Nabal, in the wilderness of Paran, 1 *Sam.* xv. 9.

11 *They shall offer—each prince on his day,* &c.] It is not easy to determine absolutely when the offerings began; though it may be reasonably computed thus; the tabernacle was erected on the first day of the first month of the second year after the Israelites came out of Egypt. *Exod.* xl. 17. In the consecration of that and the altar, &c. were consumed seven days, chap. xxix. 37. The consecration of the priests began on the eighth day, which lasted seven days longer, *Lev.* viii. 33. The passover and the feasts of unleavened bread were kept on the fourteenth day, and lasted till the twenty-second, *Numb.* ix. 5. The remainder of the month we may suppose to have been spent in delivering the laws mentioned in Leviticus. Upon the first day of the second month began the numbering of the people, *Numb.* i. which may be supposed to have lasted three days: the Levites were numbered on the fourth, *Numb.* iii. 4. The next day we may imagine they were offered to God, and given to the priests. On the sixth day their consecration followed, chap. viii. 7. Their several charges were delivered on the seventh, chap. iv. After which we may suppose the princes began to offer on the eighth day of the second month, which lasted twelve days, that is to say, till the nineteenth inclusive, and on the twentieth of the second month they removed to the wilderness of Paran.

13 *One silver charger*] All the vessels of the sanctuary were of gold; this charger therefore, or broad dish, seems to have been designed for the altar of burnt offerings in the court of the tabernacle: its use was probably to receive the flesh, which was offered at the altar, or the fine flour for meat offerings.

An hundred and thirty shekels, &c.] Or, about sixty-five ounces.

14 *One spoon,* &c.] The Hebrew word signifies any concave or hollow vessel; its use therefore might be to take up the incense, in order to throw it on the coals in the censer. In the solemn expiation, indeed, the high-priest was to take up the incense in his hand, and throw it on the fire, *Lev.* xvi. 12. But it might be ordered otherwise on special occasions.

19 *He offered for his offering one silver charger,* &c.] It may not be improper to observe in this place, that the reason for these offerings of the princes, or heads of the several tribes, being all of them of the same number and value, was probably in order to prevent all vain boasting and emulation among them, as being men of equal rank and authority.

54, 55 *On*

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Before CHRIST 1490. five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary: both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben; *did offer:*

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:*

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama, the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud. Before CHRIST 1490.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels* full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five

54. 55 *On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh: His offering was,* &c.] If any should object against such a number of repetitions, they ought to remember that such are suitable to the simplicity of the primitive times, for which reason it is we meet with so many in Homer, who is thought to have lived near the times of Moses.

61 *Seventy shekels,* &c.] About thirty-five ounces.

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Before CHRIST 1490. five rams, five he goats, five lambs of the first year; this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold;

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary.

86 The golden spoons *were* twelve, full of incense *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

GENERAL REFLECTIONS on Chap. VII.

When we reflect on the chearfulness with which the people contributed towards finishing the tabernacle, we may conclude that their repentance for their idolatry was sincere, which they evidenced by a pious work; in like manner should we bestow of our temporal things for the support of the gospel, and be always ready to distribute, willing to communicate; and also with Moses, draw near with humble boldness to the mercy seat of our Redeemer, who shed his blood upon the cross for our sins.

CHAP. VIII.

1 *The lighting of the lamps.* 5 *The consecration of the Levites.* 23 *Their age and time of service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean. Before CHRIST 1490.

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt, I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes, and Aaron offered them *as* an offering before the LORD: and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service

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8 5. *All the silver vessels weighed two thousand and four hundred shekels*, &c.] That is, about one hundred pounds troy.

89. *Heard the voice of one speaking unto him from off the mercy seat*, &c.] Moses here informs us in what manner God communicated his will to him; not by any impression on his mind, in a vision, or by the representation of things to him in a dream; but by a clear and distinct voice, which he heard of one speaking to him from between the cherubim, as he stood in the outer court of the sanctuary; but at the same time saw no image or similitude. Hence the most holy place, containing the ark and the mercy seat, from whence this divine voice proceeded, was called *debir*, or "the oracle." See 1 *Kings* vi. 19.

COMMENTARY AND NOTES ON CHAP. VIII.

2 *Shall give light over against the candlestick.*] This passage might be better rendered, Shall shine from before the face of the candlestick; i. e. shall give light to every part of the room; for as the sanctuary had no windows, consequently it had no light but what proceeded from the lamps placed on the candlestick.

3 *He lighted the lamps thereof.*] They used to light the middlemost lamp from the fire on the altar, and then all the others were lighted from that lamp.

Over against the candlestick, &c.] Or rather, he lighted the lamps placed on all the branches of the candlestick. Maimonides asserts, that the six lamps which were fastened on the branches which proceeded from the candlestick, had all of them their faces and their wicks turned towards the middlemost lamp, which was on the body of the candlestick.

7 *Sprinkle water of purifying upon them*, &c.] That is, water of purification from sin; which was prepared with the ashes of a red heifer, that had been offered up for a burnt offering, chap. xix. 17.

9 *The children of Israel shall put their hands upon the Levites.*] The Israelites, by this action, expressed their separating the Levites to the service of the sanctuary, instead of their first-born; and their transferring to the former the charge which would otherwise have belonged to the latter.

11 *Aaron shall offer*, &c.] In the Hebrew, Aaron shall wave the Levites for a wave offering. Le Clerc supposes that they were only presented before God at the altar, or went round about it, at Aaron's command; for the word often signifies to offer in general.

14 *The Levites shall be mine.*] They were to attend wholly on the service of the tabernacle, as God's peculiar servants and ministers; and for that reason they were exempted from all taxes and military services.

15 *Thou shalt cleanse them*, &c.] It ought to be rendered, After thou hast cleansed them.

19 *That there be no plague*, &c.] In order to prevent others from incurring the judgments due to irreverence and profanation, by presumptuously intermeddling in sacred things, I have given the Levites to Aaron and his sons, that they may officiate in the house of God, and prevent others from approaching.

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Before CHRIST 1490. service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

GENERAL REFLECTIONS on Chap. VIII.

The purification insisted upon in this chapter, denotes the necessity there is that our consciences be sprinkled with the blood of Christ; and as the Levites were to be touched by the people, and to present sacrifices for themselves, we may learn that it is our duty to draw nigh to God, through the merits of Jesus Christ, who is now our high priest in heaven; and also, that both ministers and people, are in duty bound to crave mercy of God, as no man liveth and sinneth not.

CHAP. IX.

1 *The passover is commanded again.* 6 *The case of some that were unclean.* 9 *A second passover is allowed for such, and for the absent at the first.* 15 *The cloud guideth the removals and encampments of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 And the LORD spake unto Moses, saying, Before CHRIST 1490.

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and *is* not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed;

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26 *And shall do no service*, &c.] That is, they shall not do any servile work, but shall only instruct others how such work is to be done.

COMMENTARY AND NOTES ON CHAP. IX.

1 *The Lord spake*, &c.] This should be translated, "The Lord had spoken," because the subject of this narrative was transacted a month before, though, for particular reasons, not recorded till now.

5 *They kept the passover on the fourteenth day of the first month at even, in the wilderness*, &c.] This was the second time of their keeping this feast, after their coming out of Egypt; and the last time of their keeping it, till they entered into the land of Canaan.

7 *Wherefore are we kept back*, &c.] The law of the passover required every Israelite to eat of it; but they who had contracted any ceremonial pollution, were, by the subsequent laws, forbidden to eat of the holy things. Here, then, was a very difficult dilemma, for if they neglected to come to this sacred ordinance, they were guilty of a contempt of it; and if they came polluted, they were guilty of a profanation of it. So that it was necessary, and a proof of their wisdom, to lay their complaint before Moses.

8 *I will hear what the Lord will command*, &c.] I will go into the sanctuary, and consult the oracle of God.

10 *If any man—be unclean by reason of a dead body*, &c.] This is likewise to be understood of all other cases of legal uncleanness.

13 *Shall be cut off*, &c.] That is, shall be separated from the community, either by death, banishment, or excommunication, though it is generally thought to imply a cutting off by death.

14 *If a stranger*, &c.] Here is a clause added in favour of strangers. This kind of admission of those who were not native Israelites, (though it was necessary they should be circumcised) to eat of the passover, was an intimation of the favour of God designed to bestow upon the Gentiles at the coming of Christ; namely, that he would make Jew and Gentile one people.

16 *The cloud covered it by day, and the appearance of fire by night.*] That which appeared like a cloud by day, appeared as a fire all night; a cloud only, would not have been visible by night; nor would a fire have been so conspicuous and discernible in the day time.

21 *Whether it was by day or by night that the cloud was taken up, they journeyed.*] However impatient soever the people might be to arrive at the promised land, where they expected the enjoyment of so many temporal blessings; and how tedious and troublesome soever their journeys proved, we never find them (though otherwise refractory enough) murmuring when this signal was made them, whether it happened by night or day. As long and as far as the cloud moved, so long and so far they marched; and where ever it rested, there they pitched their tents.

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Before CHRIST 1490. journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

GENERAL REFLECTIONS on Chap. IX.

Since the Jews celebrated the passover as God had appointed, so we should inviolably attend upon all the divine ordinances, and the duties that relate to the service of God. Secondly, As those who were outwardly defiled, were not allowed to keep the passover till a month after, when they were purified; much less are obstinate and impertinent sinners to present themselves before God, or partake of the Lord's supper, till purified by sincere repentance. Thirdly, It was a glorious privilege of the Jews, to be led by the cloud in the desart, which betokened the presence of God; but how much more happy are we, to be guided by the light of the gospel, which shews us the way wherein to walk, during our stay here below, preparatory to our arrival in heaven, our true country, where all imperfection will be done away!

CHAP. X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14, 18, 22, 25 *The order of their march.* 29 *Hobab is intreated by Moses not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye Before CHRIST 1490. shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was taken down: and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus

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23 *They kept the charge*, &c.] These were centinels appointed to watch day and night, within view of the cloud of fire, to give timely notice to the camp of its beginning to rise, and also when it rested.

By the hand of Moses.] Who was their law-giver and director, and who, at every march and encampment, accompanied the divine signal with a solemn prayer, saying, when the ark set forward, "Rise up, Lord, let thine enemies be scattered;" and when it rested, "Return, O Lord, unto the many thousands of Israel," &c.

COMMENTARY AND NOTES ON CHAP. X.

2 *Make thee two trumpets*, &c.] These were for the two priests, Eleazar and Ithamar, the sons of Aaron; afterwards, as the priests were increased, so were the number of trumpets. In Solomon's time, we read of "an hundred and twenty priests, sounding with trumpets, 2 *Chron.* v. 12.

3 *When they shall blow with them*, &c.] When the priests shall blow an equal and uniform sound.

5 *When ye blow an alarm*, &c.] That is, with a quick, broken, and quivering sound.

7 *When the congregation is to be gathered together, ye shall blow, but—not sound an alarm.*] An alarm was directed to be sounded in the former case, because a broken, sharp sound, was best adapted to stir up and encourage the people to rise, and march forward in battle against the Canaanites; but when the congregation was to be assembled, then it was ordered they should blow a continued, equal sound, as being most suitable to the quiet assembling of the people.

8 *The sons of Aaron shall blow with the trumpets*, &c.] The priests alone were appointed to this office, that the people might pay the greater regard to the soundings, as if they heard God calling upon them by his ministers to attend his summons.

For ever, &c.] That is, as long as your establishment lasts.

9 *If ye go to war*] Previously to the Israelites going to war, they were called together to implore a blessing on their arms; and a fast was proclaimed by the sound of trumpet, at the same time that an alarm of war was sounded. "Blow ye the trumpet in Zion," says the prophet, "sanctify a fast, call a solemn assembly." *Joel* ii. 15.

Ye shall be remembered, &c.] As the trumpets were sounded by the command of God, it was therefore a kind of call upon him for assistance. Accordingly we find, that when Judah saw themselves beset with dangers "before and behind, they cried unto the Lord, and the priests sounded with the trumpets," &c. 2 *Chron.* xiii. 14.

10 *That they may be to you for a memorial*, &c.] Exciting you to worship God with earnestness and fervour.

12 *The wilderness of Paran.*] The wilderness of Paran is thought to signify, in a strict sense, that part of the desarts of Arabia, only between Hazaroth on the west, and Mount Seir on the east; but in a larger sense, it seems to denote all the desart lying between the wilderness of Shur westward; towards Egypt and Mount Seir, or the land of Edom, eastward; and between the land of Canaan northward; and the Red Sea southward; in which sense it comprehended Kibroth-hattaavah, and Hazeroth; and in this sense it seems to be meant by Moses, in this place, as also in *Deut.* i. 19.

17 *The tabernacle was taken down*, &c.] The taking down and removing the tabernacle, denotes the instability of that legal, figurative worship, the unsettled state of the church, and all its members in this world; as also the removal of the church from one place to another, from Jews to Gentiles.

21 *The other did set up the tabernacle against they came.*] By "the other," are meant the Gershonites and Merarites, who before had set forward with the waggons, bearing the boards, pillars, &c. of the sanctuary, between the standard of Judah and Reuben.

25 *The rereward of all the camps*, &c.] This passage should have been translated, "Dan set forward, gathering to it all the camps;" that is, all the rest of the people who did not belong to any particular camp, but to all the camps in general.

29 *Hobab*

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Before CHRIST 1490.

28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

GENERAL REFLECTIONS on Chap. X.

The instructions we are to draw from this chapter, are, from the excellent rules laid down by Moses for calling the people together to divine worship, to observe decency and good order in all sacred matters, as becomes those who profess the holy religion of Jesus: and, secondly, That as the ark of the covenant was carried before the people when they marched, so it is our duty, through the whole of our christian course or pilgrimage through this world, to follow Christ, who is to us what the ark was to the children of Israel.

CHAP. XI.

1 *The burning at Taberah is quenched by Moses' prayer.*
4 *The people lust for flesh, and lothe manna.* 10 *Moses complaineth of his charge.* 16 *God promiseth to divide the burden of it among seventy elders, and to give the people flesh for a month.* 21 *Moses' faith is staggered.*
24 *God giveth of his spirit unto the seventy elders.*
31 *Quails are given in wrath at Kibroth-hattaavah.*

AND *when* the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: Before CHRIST 1490. because the fire of the LORD burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have

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29 *Hobab, the son of Raguel,* &c.] Raguel is another name for Jethro, who being returned to his own country, Hobab his son, and the brother of Moses's wife, had accompanied Moses all the time the Israelites encamped at Sinai, which was not far from Midian; but since the people were now marching towards Canaan, he was desirous of returning to his father.

31 *Leave us not*] Moses urges his request with some warmth; because Hobab having lived all his days on the borders of the wilderness, was consequently acquainted with every part of it, and able to shew them the conveniencies and inconveniencies of the places they passed through, and to advise them how to conduct themselves in case they should be attacked by the neighbouring nations.

Thou mayest be to us instead of eyes.] Or, as a guide to the blind. The Syriac has it, Thou shalt be dear to us as our eyes.

33 *The ark of the covenant of the Lord went before them*] The meaning is, the ark of the Lord marched in their presence, the cloud being over it in the midst of their army.

To search out a resting place, &c.] That is, to direct them where to find one.

COMMENTARY AND NOTES ON CHAP. XI.

1 *The people complained*] They began secretly to murmur among themselves, being weary of living on manna, and wanting a variety of food.

The fire of the Lord, &c.] Some by this expression understand lightning, which is called "the fire of God," 2 *Kings* i. 12. *Job* i. 16. proceeding either immediately from heaven, or from the pillar of the cloud: others think it might be one of those hot blighting winds, common in the deserts of Arabia, and which the prophet speaks of, *Ezek.* xix. 12.

2 *Was quenched,* &c.] That is, ceased from destroying the people.

4 *Who shall give us fish,* &c.] This abrupt question is an expression of a vehement, impatient desire, mixed with despair, as in *Psalm* cxiii. 5.

5 *We remember the fish,* &c.] The Egyptian proselytes, who appear to have been the fomenters of this murmuring, having spread the spirit of dissension among the Israelites; they openly reproach their deliverer, as having decoyed them from a very plentiful country, abounding with a variety of delicious fish, such as the lake Mœris and the river Nile in Egypt were famed for; and a rich soil, producing the best herbs, sallads, and fruits; all which they had now exchanged for a miserable, starving condition, and had nothing but manna to cloy them.

10 *The anger of the Lord,* &c.] We are not to understand this and similar passages of scripture, in a literal sense; for God is not moved or actuated by passion; such expressions are only accommodated to our capacities and manner of speaking.

14 *I am not able to bear all this people,* &c.] I have not strength to undergo the toil of bearing all their complaints, and appeasing their tumults.

15 *Let me not see my wretchedness.*] An expression of great affection towards so ungrateful a people. The meaning is, let me not live to see the miseries which they are inevitably drawing upon themselves by their murmurings, while the enemies of God insult over them, and rejoice in their destruction.

18 *Sanctify yourselves,* &c.] Make yourselves ready to receive this present from God with gratitude.

20 *Until*

Before CHRIST 1490. have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt: therefore the LORD will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your noſtrils, and it be loathſome unto you: becauſe that ye have deſpiſed the LORD which *is* among you, and have wept before him, ſaying, Why came we forth out of Egypt?

21 ¶ And Moſes ſaid, The people, among whom I *am, are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them; or ſhall all the fiſh of the ſea be gathered together, for them to ſuffice them?

23 And the LORD ſaid unto Moſes, Is the LORD's hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee or not.

24 ¶ And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs, *that* when the ſpirit reſted upon them they propheſied, and did not ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they propheſied in the camp.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men, anſwered and ſaid, My lord Moſes forbid them.

29 And Moſes ſaid unto him, Enviеſt thou for my ſake? would God that all the LORD's people were prophets, *and* that the LORD would put his ſpirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a wind from the LORD, and brought quails from the ſea, and let *them* fall by the camp, as it were a day's journey on this ſide, and as it were a day's journey on the other ſide, round about the camp, and as it were two cubits *high* upon the face of the earth. Before CHRIST 1490.

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt gathered ten homers: and they ſpread *them* all abroad for themſelves round about the camp.

33 And while the fleſh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: becauſe there they buried the people that luſted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

GENERAL REFLECTIONS on Chap. XI.

This hiſtory teaches us, that we ſhould not luſt after evil things, as the children of Iſrael luſted: that we ſhould not be diſpleaſed at the favour of God to others, nor prefer earthly things to heavenly: that God puniſhed the children of Iſrael, by giving them fleſh, as they deſired, which ſhews that God gives men ſometimes in his wrath what they aſk of him; and they are often puniſhed in obtaining their wiſhes. Laſtly, The anſwer and wiſh of Moſes, that all the Lord's people were prophets, admoniſhes us not to envy the bleſſings that God beſtows upon others; but, on the contrary, to rejoice as often as we ſee the glory of God promoted, either by ourſelves or our neighbours.

CHAP. XII.

1 *God rebuked the ſedition of Miriam and Aaron.* 10 *Miriam's leproſy; Moſes prayeth for her.* 14 *God commandeth her to be ſhut out of the camp ſeven days.* 16 *The people encamp in the wilderneſs of Paran.*

AND Miriam and Aaron ſpake againſt Moſes because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they ſaid, Hath the LORD indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? And the LORD heard *it*.

3 (Now the man Moſes *was* very meek, above all the men which *were* upon the face of the earth.)

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, *I* the LORD will make myſelf

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20 *Until it come out at your noſtrils*, &c.] Until your impatient appetites be glutted, and you are convinced to your ſhame and confuſion, of your monſtrous ingratitude to God.

23 *Is the Lord's hand waxed ſhort?* &c.] Is not the ſame omnipotence that created the world, the ſame power that divided the ſea, and opened the rocks, ſtill able to procure bread for his people?

25 *Took of the ſpirit that was upon him, and gave it to the ſeventy elders*, &c.] That is, beſtowed upon them the gifts of inſpiration or prophecy, whereby they were enabled with uncommon power of words, and ſupernatural ſtrength and vivacity of argument, to ſet forth the praiſes of God, the excellencies of his laws, and to perſuade the people to a paſſive ſubmiſſion to his will.

26 *There remained two of the men in the camp*, &c.] That is, two of thoſe ſeventy elders whom Moſes had now ordained.

28 *My lord Moſes, forbid them.*] Some have thought that Joſhua himſelf was one of the ſeventy, and that his zeal for the honour of the order made him deſire they might be reſtrained; ſince he took it for granted they were not inſpired as the reſt were.

29 *Enviеſt thou*] Moſes reproves his adviſer, and rejects his counſel; becauſe ſuppoſing they had been guilty of an irregularity, Joſhua was too warm upon them. Hence we learn, that our zeal ſhould always be tempered with meekneſs and wiſdom.

Would God that all the Lord's people were prophets, &c.] Moſes wiſhes that they were all inſpired to ſing the praiſes of Jehovah, and recommend virtue and religion one to another: but then he wiſhes alſo, that the Lord would put his Spirit upon them, and would not have thoſe ſet up for prophets who are not properly qualified. Let thoſe vain, formal, and illiterate pretenders conſider this, who intrude themſelves into the ſacred office.

31 *There went forth a wind from the Lord*] A ſouth wind, *Pſalm* xxviii. and it is ſaid to be "from the Lord," becauſe it was ordered and directed by his ſpecial power and providence.

And brought quails from the ſea, &c.] In like manner as before *Exod.* xvi. 13.

33 *The wrath of the Lord was kindled*, &c.] Becauſe they were not in the ſame diſtreſsful circumſtances now as before: when they firſt murmured, they were really in want of proviſion, and therefore God pitied their diſtreſs, and ſent them a ſupply; but now they complained not from neceſſity, but wantonneſs, ſince they had plenty of manna.

34 *Kibroth-hattaavah*, &c.] That is, the graves of luſt; becauſe thoſe were buried there who by their luſt had occaſioned the plague.

COMMENTARY AND NOTES ON CHAP. XII.

1 *Becauſe of the Ethiopian woman*, &c.] That is, as moſt interpreters think, of Zipporah, whom Aaron and Miriam in contempt called an Ethiopian, though it ſhould have been rendered the Cuſhite, or Arabian woman, ſhe being a native of Midian, a diſtrict of Arabia.

2 *And they ſaid, Hath the Lord indeed ſpoken only by Moſes*, &c.] It is conjectured that this difference between Moſes, his brother, and ſiſter, aroſe from hence—When Jethro his father-in-law was in the camp, Moſes, purſuant to his advice, appointed judges, to determine inferior cauſes; and afterwards finding his ſon Hobab very ſerviceable to him, he intreated him to ſtay with him, repoſing great confidence in him; in the preceding chapter too we read that ſeventy elders were nominated by Moſes, without conſulting Aaron and Miriam; the ſtory of their quarrel therefore being immediately ſubjoined, it ſeems as if they thought themſelves neglected, and that they were diſpleaſed becauſe their advice was not aſked in an affair of ſuch importance; but being afraid to charge Moſes directly, they vented their ſpleen upon his wife, giving her opprobrious names, and probably complained to the people of the two great influences which Zipporah and Hobab had over Moſes.

Before CHRIST 1490. myſelf known in a viſion, *and* will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe.

8 With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the LORD was kindled againſt them; and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and, behold, *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us, wherein we have done fooliſhly, and wherein we have ſinned.

12 Let her not be as one dead, of whom the fleſh is half conſumed when he cometh out of his mother's womb.

13 And Moſes cried unto the LORD, ſaying, heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in *again*.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not till Miriam was brought in *again*.

16 ¶ And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

GENERAL REFLECTIONS on Chap. XII.

From the events in this chapter we may remark, that good men are often expoſed to croſſes and trials, even from thoſe who ought to ſupport and aſſiſt them: that God puniſhes thoſe who maltreat his ſervants; and, laſtly, that Moſes prayed for Miriam, though he was ſo much injured by her; which teaches us to do good to thoſe that do us evil, and to pray for them, rather than wiſh them evil, or do any to them.

CHAP. XIII.

1 *The names of the men who are ſent to ſearch the land:* 17 *Their inſtructions:* 21 *Their acts:* 26 *Their relation.*

AND the LORD ſpake unto Moſes, ſaying,

2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

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3 And Moſes by the commandment of the LORD ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land. And Moſes called Oſhea the ſon of Nun Jehoſhua.

17 ¶ And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get you up this *way* ſouthward, and go up into the mountain:

18 And ſee the land what it *is*; and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firſtripe grapes.

21 ¶ So they went up, and ſearched the land from the wilderneſs of Zin unto Rehob, as men come to Hamath.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak, *were*. (Now Hebron was built ſeven years before Zoan in Egypt.)

23 And

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7 My ſervant Moſes is not ſo] He is a prophet of a ſuperior rank, to whom I impart my mind in a far more noble and extenſive manner; who in his interviews with God is not intranced in viſions, but is always awake, and perfect maſter of himſelf.

Who is faithful in all mine houſe.] Who executed the divine commands with great exactneſs, doing nothing of himſelf, as he was now falſely accuſed. Moſes in this was a type of Chriſt, who is conſtituted head of the chriſtian church, though with a far greater extent of power and authority. *Heb.* iii. 2.

8 *With him will I ſpeak mouth to mouth.*] That is, after that familiar manner in which one friend ſpeaks to another.

The ſimilitude of the Lord ſhall he behold, &c.] According to the preſent tranſlation, this is directly contrary to what Moſes himſelf expreſsly declares, *Deut.* iv. 25. that he ſaw no ſimilitude; it ſhould therefore be rendered as follows, being connected with the foregoing words: Not in dark ſpeeches, and in a figure, ſhall he behold the Lord.

10 *The cloud departed from off the tabernacle*] Standing at a diſtance, till Miriam was removed from the tabernacle, and carried out of the camp.

Miriam became leprous] This leproſy did not proceed, as was the uſual caſe, from a previous ill diſpoſition of the blood and juices, but it ſeized her inſtantaneouſly, and was turned ſuddenly into that infinity of ſmall imperceptible and corroding worms which naturally were the more immediate cauſe of that diſtemper; a juſt puniſhment for her pride and detraction!

Aaron looked upon Miriam, and behold ſhe was leprous.] The reaſon why Aaron was exempted from this puniſhment ſeems to have been, becauſe he was appointed to be a judge of leproſy, which office he could not have performed, had he been a leper himſelf; and becauſe as he was ſo lately conſecrated an high prieſt, God did not think proper, for the preſervation of his authority, ſo ſoon to render him vile and contemptible in the eyes of the people; it is thought too that Miriam might be the firſt in the tranſgreſſion, and that ſhe drew Aaron (who ſeems in other inſtances to have been a perſon of too much facility) over to her party.

11 *Lay not the ſin upon us*, &c.] Aaron, ſenſible of the ſuperior dignity of Moſes and of his own folly, begs of him in the moſt ſubmiſſive terms to forgive him, and to intercede with God for the life of his ſiſter, who muſt have died of her diſtemper, had not the divine power miraculouſly interpoſed.

14 *If her father had but ſpit in her face*, &c.] This was a token of great anger and contempt; a daughter under ſuch circumſtances would be aſhamed for ſome time to look her father in the face; and as Miriam had by his diſſenſion offended Moſes her civil parent, and in oppoſing him had diſpleaſed God her ſpiritual father, ſhe ought to take ſhame to herſelf, and likewiſe on account of her diſtemper undergo that temporary exile, which was preſcribed for legal impurities. *Job* xxx. 10. *Iſaiah* l. 6. *Lev.* xxi. 8. *Numb.* vi. 9.

COMMENTARY AND NOTES ON CHAP. XIII.

2 *Send thou men, that they may ſearch the land*, &c.] It appears from *Deut.* i. 22, 23. that the people firſt requeſted that ſpies might be ſent, and therefore Moſes in ſending them did it in compliance to their humour.

16 *Moſes called Oſhea the ſon of Nun Jehoſhua.*] When he went to fight the Amalekites, *Exod.* xvii. 9. he was called Joſhua, a word of the ſame import with Jeſus, which ſignified a ſaviour; and he is more than once called by that name in the Septuagint tranſlation. He was a type of Chriſt; for as he led the Iſraelites into Canaan, ſo does our bleſſed Saviour bring us to the heavenly Canaan, "the reſt which remaineth for the people of God."

18 *See the land, what it is*, &c.] Hence we may ſuppoſe that little commerce had been carried on between Egypt and Canaan ſince Jacob's days; otherwiſe they could not have been unacquainted with theſe matters.

19 *Whether in tents, or in ſtrong holds.*] The Vulgate and Septuagint render it, Whether in cities with or without walls.

21 *The wilderneſs of Zin*] It lay near Kadeſh-barnea, on the ſouth-eaſt of Canaan. There was a place called the wilderneſs of Sin, *Exod.* xvi. 1. which lay on the ſouth-weſt; and therefore muſt not be confounded with the former.

Unto Rehob, &c.] This city ſtood north of Canaan, near the ſea coaſt, not far from Zidon.

22 *The children of Anak*, &c.] Theſe were a gigantic race of men, who took their name from Anak their progenitor; they were ſo terrible to their neighbours, that it became a proverbial ſaying among them, Who can ſtand before the children of Anak?

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Before CHRIST 1490.

23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

25 And they returned from ſearching of the land after forty days.

26 ¶ And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran, to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheleſs the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we ſaw the children of Anak there.

29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites and the Amorites, dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with him ſaid, We be not able to go up againſt the people: for they are ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched unto the children of Iſrael, ſaying, The land, through which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof: and all the people that we ſaw in *it* are men of a great ſtature.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

General Reflections on Chap. XIII.

God was pleaſed to ſend ſpies into Canaan, to encourage his people to obtain that country, and ſtrengthen their faith in his promiſes. Thoſe ſpies, who frightened the people, repreſent to us ſuch perſons as, inſtead of animating themſelves to do their duty, and overcome difficulties in their way to heaven, loſe their courage, and diſhearten others, by pretending that the difficulties are inſurmountable, and the duties of holineſs beyond our reach. But Joſhua and Caleb deſcribe to us thoſe zealous perſons who do not ſuffer themſelves to be miſled by the multitude, but who always cleave to God and their duty, and are not diſcouraged at the ſight of thoſe conflicts which they are to undergo, relying on the divine aid for ſupport.

CHAP. XIV.

Before CHRIST 1490.

1 *The people murmur at the news.* 6 *Joſhua and Caleb labour to pacify them.* 11 *God threateneth them.* 13 *Moſes intercedeth with God, and obtaineth pardon;* 26 *but the murmurers are excluded from entering into the promiſed land.* 36 *The men who raiſed the evil report concerning the land die by a plague.* 40 *The people, that againſt the will of God would invade the land, are ſmitten by the inhabitants of it.*

AND all the congregation lifted up their voice, and cried: and the people wept that night.

2 And all the children of Iſrael murmured againſt Moſes and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt! or would God we had died in the wilderneſs!

3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a prey? were it not better for us to return into Egypt?

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael.

6 ¶ And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes:

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye againſt the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade ſtone them with ſtones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Iſrael.

11 ¶ And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And Moſes ſaid unto the LORD, Then the Egyptians

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23 *A branch with one cluſter of grapes, and they bare it between two upon a ſtaff,* &c.] Both on account of its weight, and to preſerve it from bruiſing. That there are vines and grapes of a prodigious ſize in the eaſtern and ſouthern parts of the world, is recorded by ſeveral writers; particularly Strabo, Pliny, Olearius, and the learned Huet.

24 *The brook Eſhcol,* &c.] The Hebrew word *nahhal* ſignifies "a valley" as well as a torrent or brook.

30 *Let us go up at once, and poſſeſs it,* &c.] Such was the confidence of Caleb, that he entertained no doubt of conqueſt; therefore he ſaid not, Let us go up and conquer it, but, "Let us go up at once, and poſſeſs it," as if it was already conquered.

32 *A land that eateth up the inhabitants thereof,* &c.] This expreſſion ſeems to relate to the vaſt number of inhabitants, and to ſignify they were ſo numerous, that the land was ſcarce ſufficient for their maintenance.

COMMENTARY AND NOTES ON CHAP. XIV.

1 *All the congregation lifted up their voice, and cried,* &c.] Nothing but lamentations were to be heard, and grievous complaints of the melancholy condition of themſelves and families; who, as they falſely ſuppoſed, after all their hardſhips, were now to be expoſed to the mercy of their cruel enemies.

3 *Wherefore hath the Lord brought us unto this land,* &c.] They not only accuſe Moſes, but even God himſelf, as if he had dealt deceitfully with them.

4 *Let us make us a captain, and let us return into Egypt.*] Their outrageous diſpoſition had infatuated their minds; for how could they propoſe to get thither without food? could they imagine God would ſend it them from heaven, after they had ſo ſhamefully forſaken him? how were they to find their way, when the cloud which directed them was withdrawn? or if they did, how were they to contend with the nations that ſhould oppoſe them in their paſſage? and, after all, when they came into Egypt, what reception could they expect from a people who had ſuffered ſo ſeverely through them? It is amazing, that notwithſtanding all theſe difficulties, they ſhould perſiſt in their madneſs, and reſolve to chuſe a new commander to lead them back again! Nehemiah tells us, chap. ix. 17. that they did actually appoint them a captain.

5 *Fell on their faces,* &c.] To deprecate the wrath of God.

8 *If the Lord delight in us,* &c.] That is, if we do not forfeit his favour, he will enable us to drive out the Canaanite, and ſettle us in the poſſeſſion of this land.

9 *They are bread for us*] That is, they are an eaſy prey. See chap. xxiv. 8.

Their defence is departed from them, &c.] They have filled up the meaſure of their iniquities, and the divine protection is withdrawn from them; which, if we do not forfet it by our rebellion, is inſured to us.

11 *And the Lord ſaid unto Moſes*] Out of the cloud upon the tabernacle.

How long will this people provoke me?] Which ſuggeſts that they had often provoked him, and had done it long ago, and ſtill continued to do ſo; and he had long bore their provocations; but it was not reaſonable, nor could it be expected by Moſes or any other, that he would bear them much longer.

And how long will it be ere they believe me, &c.] Unbelief was a ſin they had often and long been guilty of, and which greatly prevailed among them, and was the root of all their murmurings, mutiny and rebellion; and what was highly provoking to the Lord, ſince they ought to have believed him, and that he was able to make good, and would make good his promiſes to them.

15 *Then*

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S. Wale delin. *J. Wright sculp.*

NUMBERS, Chap XIII. Ver. 23.

They cut down a cluster of Grapes & bare it upon a staff & they brought Pomegranates

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Before CHRIST 1490. Egyptians ſhall hear *it*, (for thou broughteſt up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD are ſeen face to face, and *that* thy cloud ſtandeth over them, and *that* thou goeſt before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou ſhalt kill *all* this people as one man, then the nations which have heard the fame of thee will ſpeak, ſaying,

16 Becauſe the LORD was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs.

17 And now, I beſeech thee, let the power of my LORD be great, according as thou haſt ſpoken, ſaying,

18 The LORD *is* longſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, I beſeech thee, the iniquity of this people according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt even until now.

20 And the LORD ſaid, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the erath ſhall be filled with the glory of the LORD.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles, which I did in Egypt and in the wilderneſs, have tempted me now theſe ten times, and have not hearkened to my voice;

23 Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me ſee it.

24 But my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his ſeed ſhall poſſeſs it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) Tomorrow turn you, and get you into the wilderneſs by the way of the Red ſea.

26 And the LORD ſpake unto Moſes and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation, which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they murmur againſt me.

28 Say unto them, *As truly as* I live, ſaith the LORD, as ye have ſpoken in mine ears, ſo will I do to you:

29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured againſt me. Before CHRIST 1490.

30 Doubtleſs ye ſhall not come into the land, *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But *as for* you, your carcaſes, they ſhall fall in this wilderneſs.

33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms, until your carcaſes be waſted in the wilderneſs.

34 After the number of the days in which he ſearched the land, *even* forty days, each day for a year, ſhall ye bear your iniquities, *even* forty years, and ye ſhall know my breach of promiſe.

35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 ¶ And the men, which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land,

37 Even thoſe men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*.

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

40 ¶ And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we *be here*, and will go up unto the place which the LORD hath promiſed: for we have ſinned.

41 And Moſes ſaid, Wherefore now do ye tranſgreſs the commandment of the LORD? but it ſhall not proſper.

42 Go not up, for the LORD *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they preſumed to go up unto the hill top: nevertheleſs the ark of the covenant of the LORD, and Moſes, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited them, *even* unto Hormah.

GENERAL

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15 *Then the nations which have heard the fame of thee will ſpeak, ſaying.*] Moſes is more ſolicitous for the honour of God, than anxious about his own intereſt. He pleads that the eyes both of Egypt and Canaan were upon them; that great expectations were raiſed concerning them; and that if God ſuffered this people, who had made ſo great noiſe in the world, to be all conſumed, he inſinuates that thoſe heathen nations would raſhly conclude, that it was for want of power in their God, to bring them ſafely through the wilderneſs into the promiſed land!

17 *Let the power of my Lord be great*, &c.] Let the fame of thy power be magnified among the nations, by ſubduing the enemies of the Lord's people.

18 *And by no means clearing the guilty*, &c.] The word "guilty" is not in the original, and as it is directly oppoſite to the intention of Moſes' petition, the paſſage would be better rendered as follows: Who will not make quite deſolate, though he viſit the iniquity of the father upon the children, &c.

19 *As thou haſt forgiven this people, from Egypt even until now.*] Spare them this once; add this one inſtance of divine mercy and patience to the many thou haſt already given. Surely the boundleſs extent of the divine goodneſs is ſtill a foundation of hope to the greateſt ſinners; if they repent, they have no reaſon abſolutely to deſpair, ſince "the mercy of God endureth for ever."

21 *All the earth ſhall be filled with the glory of the Lord.*] That is, all the earth ſhall acknowledge and confeſs the juſtice of the Lord's proceeding againſt his people Iſrael.

22 *Have tempted me*, &c.] That is, have rebelled againſt me.

25 *Dwelt in the valley*] It ſhould be rendered, Lie in wait for you in the valley.

Turn you, &c.] Since ye have not courage enough notwithſtanding all the promiſes made you, to force the Canaanites, it will be moſt prudent in you to remove hence; and inſtead of proceeding to take poſſeſſion of the land, to return through the wilderneſs towards the Red ſea, from whence ye came.

33 *Your children ſhall wander in the wilderneſs forty years*] A terrible reflection this! to be doomed themſelves to periſh in the wilderneſs, and not be ſuffered to enter the promiſed land, on the borders of which they were juſt arrived; and that their poſterity ſhould be doomed to wander in the wilderneſs forty years, in queſt of food, after the manner of the Arabian ſhepherds.

And bear your whoredoms, &c.] That is, ſhall feel the fatal effects of your idolatry and defection from your God.

34 *My breach of promiſe*,] Or rather, my reſentment.

40 *We be here, and will go up*, &c.] The Iſraelites now repented of their folly, acknowledged their error, and would very willingly have taken poſſeſſion of the land, to which they were averſe before; but it was now too late, the decree was gone forth, and the conſumption of the people determined. This ſhould teach ſinners not to proceed reſolutely in ſinning.

44 *They preſumed to go up*, &c.] Deſperately reſolved, as it were, to act diametrically oppoſite to God's command in every thing; he bid them go, and they would not; he forbad them, and they would.

45 *And ſmote them*] They ſucceeded accordingly; and indeed how could they expect otherwiſe? The enemy had poſted themſelves upon the top of the hill, in order to defend that paſs againſt the invaders; and being informed of their approach by their ſcouts they ſallied out upon them, overcame them, and killed many of them.

Hormah.] This city was ſituated in the ſouth of Canaan, but had not this name, which ſignifies "utter deſtruction," till many years after; when the Canaanites who inhabited it were devoted to utter deſtruction. See chap. xxi. 3. Moſes is thought to have compoſed the nineteenth pſalm in memory of this event: in which he gives us a moſt lively image of the ſhortneſs and frailty of human life.

COMMENTARY

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GENERAL REFLECTIONS on Chap. XIV.

From the examples of the Jews, who on account of their rebellion and unbelief, were excluded from the land of Canaan, and died in the wilderneſs, we may learn, that thoſe who provoke the Lord by diſtruſt and diſobedience, ſhall not inherit his promiſes. The puniſhment inflicted on the ten ſpies, and the promiſe God made to Joſhua and Caleb, ſhew us, that they who are the occaſion of offences, and draw others into ſin, ſhall receive the puniſhment due to it; but that God is kind, and will bleſs thoſe that are faithful to him. Laſtly, The defeat of the children of Iſrael by the Canaanites, points out to us, that whatever is undertaken againſt the will of God, can never ſucceed.

CHAP. XV.

1 *The law of the meat offering and the drink offering with the ſacrifices,* 14 *in which the ſtranger is included.* 17 *The law of the firſt of the dough for an heave offering.* 22 *The ſacrifice of the congregation for ſins of ignorance.* 27 *The ſacrifice of a private perſon for the ſame.* 30 *The puniſhment of preſumption.* 32 *The ſabbath breaker is ſtoned.* 37 *The law of fringes.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt offering, or a ſacrifice in performing a vow, or in a freewill offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the LORD, of the herd, or of the flock:

4 Then ſhall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink offering ſhalt thou prepare with the burnt offering or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the LORD.

8 And when thou prepareſt a bullock *for* a burnt offering, or *for* a ſacrifice in performing a vow, or peace offerings unto the LORD:

9 Then ſhall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou ſhalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a ſweet ſavour unto the LORD.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one according to their number.

13 All that are born of the country ſhall do theſe things after this manner, in offering an offering made by fire, of a ſweet ſavour unto the LORD.

14 ¶ And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire, of a ſweet ſavour unto the LORD; as ye do, ſo he ſhall do.

15 One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you,* an ordinance for ever in your generations: as ye *are,* ſo ſhall the ſtranger be before the LORD. Before CHRIST 1490.

16 One law and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,

19 Then it ſhall be, that, when ye eat of the bread of the land, ye ſhall offer up an heave offering unto the LORD.

20 Ye ſhall offer up a cake of the firſt of your dough *for* an heave offering: as *ye do* the heave offering of the threſhing floor, ſo ſhall ye heave it.

21 Of the firſt of your dough ye ſhall give unto the LORD an heave offering in your generations.

22 ¶ And if ye have erred, and not obſerved all theſe commandments, which the LORD hath ſpoken unto Moſes,

23 *Even* all that the LORD hath commanded you by the hand of Moſes, from the day that the LORD commanded *Moſes,* and henceforward among your generations;

24 Then it ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation ſhall offer one young bullock for a burnt offering, for a ſweet ſavour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a ſin offering.

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them; for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the LORD, and their ſin offering before the LORD, for their ignorance:

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people *were* in ignorance.

27 And if any ſoul ſin through ignorance, then he ſhall bring a ſhe goat of the firſt year for a ſin offering.

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the LORD, to make an atonement for him; and it ſhall be forgiven him.

29 Ye ſhall have one law for him that ſinneth through ignorance, *both for* him that is born among the children of Iſrael, and for the ſtranger that ſojourneth among them.

30 ¶ But the ſoul that doeth *ought* preſumptuouſly, *whether he be* born in the land, or a ſtranger, the ſame reproacheth the LORD; and that ſoul ſhall be cut off from among his people.

31 Becauſe he hath deſpiſed the word of the LORD, and hath broken his commandment, that ſoul ſhall utterly be cut off; his iniquity *ſhall be* upon him.

32 ¶ And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks upon the ſabbath day.

33 And they that found him gathering ſticks brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him in ward, becauſe it was not declared what ſhould be done to him.

35 And

COMMENTARY AND NOTES ON CHAP. XV.

1 *The Lord ſpake unto Moſes, ſaying.*] The ſubſequent laws ſeem to have been delivered near the period of their wandering in the wilderneſs, but were not to be obſerved till they came into Canaan, becauſe they could not be provided with neceſſaries requiſite for the performance of theſe ceremonies.

4 *A tenth deal of flour*] About half a peck.

The fourth part of an hin of oil.] A quart of oil.

14 *And if a ſtranger ſojourn with you,* &c.] By a "ſtranger" is to be underſtood one who had renounced idolatry, and become a proſelyte to the Jewiſh religion. This law, which made no diſtinction between them and the Iſraelites in matters relating to divine worſhip, was wiſely calculated to invite and encourage ſtrangers to embrace their religion, as well as to engage the Hebrews to ſhew them kindneſs.

19 *The bread of the land,* &c.] This is, ſuch corn as is uſed in making bread, comprehending wheat, barley, rye, or oats.

30 *The ſoul that doeth ought preſumptuouſly,* &c.] In the Hebrew it is, With a high hand; and in the Greek, With a hand of pride. The meaning is, whoever ſhall preſumptuouſly, and againſt all admonition, violate the commands of God; that delinquent ſhall be cut off by death, and no atonement ſhall be admitted. Theſe violations of the laws are to be underſtood of thoſe relating to religious worſhip, which if not direct idolatry, were at leaſt a degree of apoſtacy from the true religion, and a contempt of God and his word.

32 *The man that gathereth ſticks upon the ſabbath day.*] The uſe of thoſe ſticks was undoubtedly to make a fire with; but as they were commanded to bake and ſeethe what they had occaſion for on the day before the ſabbath, this offence was a violation of the law of the ſabbath; and conſequently an implicit contempt of the Creator to whoſe honour it was dedicated.

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35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

GENERAL REFLECTIONS on Chap. XV.

In this chapter, we observe the difference between sins committed through ignorance, and wilful sins, both which are to be atoned for by repentance. Sins committed through stubbornes are very heinous, since no sacrifices could atone for them, but they were punished with death; which was the case of the man that had gathered sticks on the sabbath day. The law concerning the fringes that the Jews were to wear upon their cloaths, was to put them in mind never to depart from the commandments of God: may we take warning from hence, always to have the law of the Lord before our eyes, and to conform ourselves according to it.

CHAP. XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 4 *Moses opposeth it.* 12 *He sendeth for Dathan and Abiram, who refuse to come.* 16 *Korah and his company bring incense before the Lord.* 23 *Moses separateth the people from the tents of the rebels and denounceth their judgment.* 31 *The earth swallowed up some, a fire consumeth the rest.* 36 *The censers are reserved to holy use.* 41 *The people murmur.* 44 *God's anger is kindled.* 46 *Aaron by Moses' direction stayeth the plague, in which fourteen thousand and seven hundred perished.*

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NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 ¶ And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do; Take your censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out

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35 *The man shall be surely put to death*, &c.] The reason why the breach of the sabbath is ordered to be so severely punished, is, because it was an implicit denial of God to be the creator of the world. The sabbath was a sign, by which the worshippers of that omnipotent being were distinguished from idolaters, who thought the world to be eternal, and adored the heavenly luminaries, the sun, moon, and stars, as deities, and a multiplicity of other nominal gods: the violation of this institution therefore implied a defection from the true religion to polytheism and idolatry.

38 *That they make them fringes in the borders of their garments*, &c.] This ornament was intended to distinguish them in their dress, as circumcision did their persons, from other nations: so that whenever they looked upon this mark, they might be reminded of their being worshippers of the true God, as holy and peculiar people. Many of the Jews considered these ornaments in a very different light, and prided themselves in wearing them. The Pharisees, in our Saviour's time, used to enlarge their fringes, in order to make them more observable, and gain them the reputation of superior sanctity, *Matt.* xxiii. 5.

39 *To go a whoring.*] This is an usual phrase in scripture for idolatry, *Exod.* xxxiv. 15. God is ever considered as the spiritual spouse of his church.

COMMENTARY AND NOTES ON CHAP. XVI.

1 *Now Korah*] The sacred historian has not informed us at what time, and in what encampment, this rebellion of Korah happened; but the general opinion is, that the cause of the mutiny was owing to his resentment upon the advancement of Aaron and his family to the office of high-priest. Being sensible he had no hopes of aiming at that dignity as matters now stood, he was determined to endeavour after it, by compelling them to change their measures, or by depriving them forcibly of their authority; and, therefore, in order to render himself more certain of success, he drew Dathan and Abiram, and others of the Reubenites, into rebellion; and being joined by two hundred and fifty persons of authority among the other tribes, they became a party, and declared themselves for a change of government.

On, the son of Peleth] "On" is here mentioned as one of the chiefs of the faction, but is not mentioned afterwards; it is imagined, therefore, either that he repented, and deserted their party, or that he did not render himself so remarkable as Dathan and Abiram.

Sons of Reuben] That is, of the posterity and tribe of Reuben. As Korah was disgusted at the preferment of Aaron to the priesthood, and perhaps too because Elizaphan was appointed chief of the family of the Kohathites; so it is probable that the Reubenites, the first-born of Israel, were offended at the preference given to Judah, and that they themselves were not placed in the front of the camp.

Took men.] The word "men" is not in the original, and since "took" is the first word in the text, it would be more natural if translated thus: Korah took both Dathan and Abiram, &c. i. e. he drew them over to his party, or formed an association or conspiracy with them.

3 *Against Moses*] As if he had advanced his brother and family to the priesthood by his own authority, and not by the direction of God.

Ye take too much upon you, &c.] The priesthood ought not to be confined to your family alone; you ought to think it sufficient to be on a level with your brethren, who are all members of the community, and alike favoured with the divine presence and protection.

4 *And when Moses heard it*, &c.] This prostration was not a sign of fear, though, if we believe Josephus, the insurgents approached him in a riotous manner, and threatened to stone him. This prostration was intended for the same end as that mentioned chap. xvi. 5. that is, for deprecating God's displeasure against the Israelites, and for supplicating his direction in so dangerous a crisis.

5 *Will cause him to come near unto him*, &c.] Meaning that person who is to serve him in the sacred offices.

9 *Seemeth it but a small thing*, &c.] As if he had said, you ought, instead of repining, because Aaron's family is advanced above yours, to consider your own privileges, who are distinguished above the other tribes, by being ordained Levites.

11 *What is Aaron*, &c.] He has done nothing of himself; God is the doer of all, *Exod.* xxi. 7.

12 *Moses sent to call Dathan and Abiram*, &c.] Suspecting they had been drawn into the conspiracy by the artifice and insinuations of Korah, he sends for them to argue the case mildly.

13 *Thou hast brought us up out of a land that floweth with milk and honey*, &c.] This seems a sarcastical reflection on Moses, who, in his description of the promised land, used so paint it as "a land flowing with milk and honey."

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Before CHRIST 1471. out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thyſelf altogether a prince over us?

14 Moreover thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up.

15 And Moſes was very wroth, and ſaid unto the LORD, Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them.

16 ¶ And Moſes ſaid unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow.

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers; thou alſo, and Aaron, each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the congregation againſt them under the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD ſpake unto Moſes and unto Aaron, ſaying,

21 Separate yourſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs: leſt ye be conſumed in all their ſins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works; for *I have* not *done them* of mine own mind.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men; *then* the LORD hath not ſent me.

30 But if the LORD make a new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the LORD. Before CHRIST 1471.

31 ¶ And it came to paſs, as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*.

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe.

36 ¶ And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael.

39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the LORD; that he be not as Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

41 ¶ But on the morrow all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the LORD.

42 And it came to paſs, when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation:

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment. And they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And

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14 *Wilt thou put out the eyes of theſe men?* &c.] Doſt thou think to blind us, ſo that none of us ſhall be able to diſcern this impoſture? or ſhall we ſuffer thee to lead us about after this manner, like blind men, whither thou pleaſeſt, ſometimes towards Canaan, and now back again towards Egypt?

15 *Moſes was very wroth*] As this ſeems to contradict Moſes's character, of being the meekeſt man upon earth, the Septuagint render, It was very grievous to him; or it made him very ſad; and the Arabic, It was very troubleſome to Moſes.

I have not taken one aſs, &c.] This is a proverbial expreſſion, implying, that he had not in the leaſt inſtance deprived them of their property.

17 *Before the Lord*, &c.] That is, at the door of the tabernacle.

19 *Korah gathered all the congregation againſt them*, &c.] A plain indication, that the people were inclined to diſpute the authority of Moſes and Aaron.

22 *God of the ſpirits of all fleſh*, &c.] O thou God and father of the ſpirits of all fleſh, wilt thou not have mercy upon thoſe ſpirits which thou haſt created, whoſe frame thou knoweſt, and canſt diſtinguiſh between the leaders and miſled.

24 *From about the tabernacle*, &c.] It is thought theſe rebels had erected a tabernacle in the midſt of their tents, in which they met in council, and hung out a flag of defiance againſt Moſes: hence called the tabernacle of Korah, Dathan, and Abiram.

30 *A new thing*] That is, a new and unexperienced kind of judgment; for God has many arrows in his quiver; nor is he limited to one way of puniſhing; but the earth, when he pleaſeth, ſhall execute his vengeance, as well as the fire.

Into the pit, &c.] The word which we render "pit" ſometimes ſignifies the grave, and ſometimes the region of departed ſouls: here it denotes that pit or cavity in the earth into which the bodies and ſubſtance of theſe men were ſwallowed up.

35 *A fire from the Lord, and conſumed the two hundred and fifty men*, &c.] That is, the men who had aſſumed the prieſts office. This was the more aſtoniſhing, as Moſes and Aaron were then among them, though they received no hurt.

38 *The cenſers of theſe ſinners againſt their own ſouls*, &c.] It may be better tranſlated, The cenſers of theſe ſinners are ſanctified by their intentions.

41 *All the congregation—of Iſrael murmured*, &c.] It might naturally have been expected that ſuch a ſignal vengeance would have effectually ſilenced all murmurings and diſcontent; but it had a different effect upon this inflexible people; for the very next day they aſſembled in a tumultuous manner, charging Moſes and Aaron with the blood of theſe men.

42 *They looked toward the tabernacle*, &c.] The faith and intrepidity of Moſes and Aaron on this occaſion is rendered very conſpicuous in this paſſage, which ſignifies that they firmly relied on the interpoſition of Providence in their favour, who, in order to eſtabliſh their faith, and comfort them in this critical juncture, manifeſted his glorious preſence in the cloud.

49 The

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47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and, behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

48 And he ſtood between the dead and the living; and the plague was ſtayed.

49 Now they that died in the plague were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes unto the door of the tabernacle of the congregation: and the plague was ſtayed.

GENERAL REFLECTIONS on Chap. XVI.

The terrible puniſhments theſe rebellious Iſraelites drew upon themſelves by their incorrigibility and hardneſs of heart, ſhews us, that they who will not be humbled by leſſer judgments, only expoſe themſelves to greater; and that God not only puniſhes the authors of diſorders and offences, but likewiſe, thoſe who ſuffer themſelves to be drawn away to do evil.

CHAP. XVII.

1 *God commandeth the rods of the tribes to be brought before the teſtimony.* 6 *They are laid up, and Aaron's rod only flouriſheth.* 10 *It is left for a monument againſt the rebels.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes according to the houſe of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou ſhalt write Aaron's name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation before the teſtimony, where I will meet with you.

5 And it ſhall come to paſs, *that* the man's rod, whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, for each prince one, according to their father's houſes, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moſes laid up the rods before the LORD in the tabernacle of witneſs.

8 And it came to paſs, that on the morrow Moſes went into the tabernacle of witneſs; and, behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked, and took every man his rod. Before CHRIST 1471.

10 ¶ And the LORD ſaid unto Moſes, Bring Aaron's rod again before the teſtimony, to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not.

11 And Moſes did *ſo:* as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh.

13 Whoſoever cometh any thing near unto the tabernacle of the LORD ſhall die: ſhall we be conſumed with dying?

GENERAL REFLECTIONS on Chap. XVII.

From this chapter we perceive, that after God had ſupported the miniſtry of Aaron, by puniſhing thoſe who had ſet themſelves up againſt him, he was pleaſed to confirm it again by this new miracle: from whence we may learn, that it is in no caſe lawful to oppoſe divine ordinances; that we muſt ſubmit ourſelves to thoſe whom God has eſtabliſhed in his church, or the government thereof; and that no one ought to oppoſe them, or uſurp their office and authority.

CHAP. XVIII.

1 *The charge of the prieſts and Levites.* 8 *The portion of the prieſts.* 21 *The portion of the Levites.* 25 *The heave offering to the prieſts out of the portion of the Levites.*

AND the LORD ſaid unto Aaron, Thou and thy ſons and thy father's houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee *ſhall miniſter* before the tabernacle of witneſs.

3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor ye alſo, die.

4 And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar: that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have taken your brethren the Levites from among the children of Iſrael: to you *they are* given *as* a gift for the LORD, to do the ſervice of the tabernacle of the congregation.

7 Therefore thou and thy ſons with thee ſhall keep your

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49 *They that died in the plague were fourteen thouſand and ſeven hundred,* &c.] As the people, inſtead of being led to repentance by the dreadful cataſtrophe of Korah and his accomplices, murmured on account of the death of thoſe delinquents: God now ſilences their complaints by the ſlaughter of many thouſands.

COMMENTARY AND NOTES ON CHAP. XVII.

5 *I will make to ceaſe from me the murmurings of the children of Iſrael,* &c.] I will work ſuch a miracle as ſhall be ſufficient to prevent their murmuring any more; and ſhall be a ſtanding teſtimony to them, of the perſons on whom I have conferred the prieſthood.

6 *Every one of their princes gave him a rod apiece,* &c.] It is thought that theſe rods were twigs cut off from an almond-tree; and probably from one and the ſame tree, that there might be no manner of difference between them.

8 *Was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.*] In ſome parts of the rod, there was an appearance of buds coming forth; in others they were fully thruſt out; in others they were opened into bloſſoms; and in other parts thoſe bloſſoms had grown into almonds. This was truly aſtoniſhing; and we find that the Iſraelites were ſo thoroughly convinced by this miraculous ſign, that they never after called the authority of Aaron's prieſthood in queſtion.

10 *Before the teſtimony.*] It has been a matter of enquiry, whether Aaron's rod was put within the ark of the covenant, or only by it; God commanded Moſes only to put it in the tabernacle, there to be preſerved. St. Paul ſays it was placed within the ark, *Heb.* iv. 4. together with a pot of manna, and the tables of the law. In 1 *Kings* viii. 9. it ſeems to be intimated, that there was nothing in the ark but the tables of the law; and for that reaſon others will have it, that it was only placed on the ſide of the ark.

To be kept for a token, &c.] To convince the conſciences of men, and to ſilence all diſputes concerning the prieſthood. We find no mention in ſcripture, how long this wonderful rod continued in this ſacred repoſitory. When the ark was brought into the temple of Solomon, no notice is taken of it; and yet it is reaſonable to think it was preſerved for a conſiderable time in the verdure in which it now appeared, for the conviction of poſterity.

12 *We die, we periſh, we all periſh.*] This is a natural picture of the great conſternation of their minds. The Iſraelites were ever in extremes; either daring and preſumptuous, or abject and deſponding.

COMMENTARY AND NOTES on CHAP. XVIII.

1 *Shall bear the iniquity of the ſanctuary,* &c.] That is, you ſhall take care that ſuch people as are legally defiled, do not approach the tabernacle. This charge lieth upon you, and if you ſuffer theſe inſtitutions to be profaned through your negligence, you ſhall bear the puniſhment of ſuch profanation. Theſe declarations proved uſeful on removing the envy of the people from the prieſts, whoſe dignity they ſaw attended with ſo great danger.

4 *A ſtranger ſhall not,* &c.] The Hebrew word *zar* implies not only a perſon of a different nation, but likewiſe any Iſraelite who was not a Levite.

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Before CHRIST 1471.

your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

14 Every thing devoted in Israel shall be thine.

15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. Before CHRIST 1471.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel, they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tribe.

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

GENERAL REFLECTIONS on Chap. XVIII.

By God's regulating the offices of the priests and Levites, and providing for their subsistence, we are taught, that all things ought to be done in the church according to order; that provision should be made in the church, for the maintenance of the pastors, and those that serve in it; and that if the Jews were obliged to give the tithes and first fruits, &c. for the maintenance of the priests, Christians also are no less obliged to devote some part of their goods to the service of God, of the poor, and to other holy uses.

CHAP. XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law, which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

3 And

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8 *By reason of the anointing*, &c.] Because thou art anointed with sacred oil, and consecrated to the office of a priest.

9 *Every oblation*, &c.] The Hebrew word *kerban*, rendered an "oblation," is a general term, comprehending all the particulars specified afterwards; it includes not only the animal sacrifices, but likewise the inanimate oblations, termed meat offerings.

10 *In the most holy place*, &c.] That is, the court of the tabernacle, termed "most holy," in respect of the camp.

19 *A covenant of salt*, &c.] That is, a firm and inviolable covenant, or one that shall continue as long as the dispensation lasts. A perpetual covenant was termed "a covenant of salt," because salt is of a preserving nature. It was a symbol of friendship and fidelity. Perhaps it was usual, in all solemn covenants which were confirmed by sacrifice, to offer salt with the sacrifice, to denote the perpetuity of the covenant.

20 *Neither shalt thou have any part among them: I am thy part*, &c.] The provision made for the priests was so ample, that their proportion, without any share in the land of Canaan, upon computation, will be found to have been far richer than of any other persons.

23 *Shall bear their iniquity*, &c.] That is, the effect or punishment of their iniquity.

24 *The tithes,—which they offer—unto the Lord, I have given to the Levites*, &c.] It was indeed highly reasonable that they should be provided for by the public, who had parted with their own inheritance to them; had yielded up many national advantages to the other tribes, and eased the nation by their services.

31 *In every place*, &c.] That is, at their own houses, or wherever they pleased.

32 *Lest ye die.*] In the Hebrew, Nor shall ye eat; as they did who intermeddled with those sacred things which God had reserved for his ministers.

COMMENTARY AND NOTES ON CHAP. XIX.

2 *A red heifer*, &c.] The original word properly signifies, A young cow, between the age of a calf and an heifer; one that is not past three years old, and which has not yet felt the yoke. The reason why a heifer was required for this sacrifice, was probably in opposition to the superstition of the Egyptians, who, though they offered bullocks in sacrifice, yet held cows in great veneration.

3 And

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Before CHRIST 1471. 3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bath himself in water, and shall be clean at even. Before CHRIST 1471.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

GENERAL REFLECTIONS on Chap. XIX.

The red colour of the heifer may serve to denote the heinous nature of sin and rebellion against God, and setting his commands at defiance. As the sins of the people could not be expiated without blood, that circumstance may direct our view to the efficacy of the blood of Christ, which cleanseth from all sin; and that as God commanded the children of Israel to avoid external impurity by not touching an infected person, so we should carefully avoid the conversation of such persons as would tend to corrupt our morals.

CHAP. XX.

1 *The children of Israel come to Zin, where Miriam dieth.* 2 *They murmur for want of water.* 7 *Moses smiting the rock bringeth forth water.* 12 *God is displeased with Moses and Aaron at Meribah.* 14 *Moses at Kadesh desireth a passage through Edom, which is denied.* 22 *At mount Hor Aaron resigneth his place to Eleazar, and dieth.*

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. 1453.

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates: neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the

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3 *Ye shall give her unto Eleazar, &c.*] Had the high-priest been employed in the following work, he would have been defiled; a thing which he was carefully to avoid; but as it was an affair of great concern, it was to be performed by one next to Aaron in dignity.

9 *A water of separation: it is a purification for sin.*] It has been a matter of dispute, why this water, mixed with the ashes of a red heifer, should purify the unclean, and yet pollute not only those who assisted at the slaying, burning, or gathering the ashes of it; but even those who sprinkled the unclean person with it. This sacrifice was a type of Christ, who was of much greater efficacy towards the purifying and sanctifying of men, than that of bulls and goats, the ashes of an heifer, or any other legal sacrifice. See *Heb.* xiii. 11, 12. and ix. 13.

20 *That soul shall be cut off, &c.*] The ceremonial pollution, by neglecting the purification prescribed, became a mortal guilt, for which the offender was to be cut off. It is a dangerous thing to despise divine institutions, how inconsiderable soever they may seem to us. A small sin unrepented of will hazard our salvation; yet the wound is not so fatal as the contempt of the remedy.

COMMENTARY AND NOTES ON CHAP. XX.

1 *Then came the children of Israel—into the desert of Zin, in the first month.*] The people having now wandered in the wilderness, near forty years, and that generation of murmurers being almost extinct, they are again brought back to Kadesh. It is probable there were no new laws delivered in all that time.

Miriam died there, and was buried there.] She was sister of Moses and Aaron, and daughter of Amram and Jochebed; was born about ten or twelve years before Moses, and about the year of the world 2424, and was probably about ten or twelve years of age at the time her brother was exposed upon the banks of the Nile, where she was watching when Pharaoh's daughter found him. She was enlightened with the supernatural gift of prophecy, as she herself insinuates, chap. xii. 2. She died in the first month of the fortieth year after the Israelites left Egypt.

2 *There was no water for the congregation*] The water which had hitherto supplied them from Horeb, now failed; intimating that they were now to quit the wilderness, and to be introduced into the land of promise, a land abounding with springs and rivers.

They gathered themselves together against Moses and against Aaron.] Notwithstanding this new generation had so evidently seen the accomplishment of the divine judgments threatened to their parents, who were now almost all dead; yet the pain of thirst threw them into the very same sin of murmuring and mutinying.

8 *Assembly, &c.*] This must be understood the whole concourse or congregation of the people.

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the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This *is* the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor. Before CHRIST 1453.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

GENERAL REFLECTIONS on Chap. XX.

We may remark, from this chapter, the many mercies the Israelites received from God, and the many chastisements inflicted on them for their murmurings: that God, nevertheless, gave them water after a wonderful manner; that Moses and Aaron were not permitted to enter the land of Canaan, through their unbelief; and that Aaron died about the same time: which represents to us, on the one hand, the hardness and incredulity of sinners, on whom neither mercies nor chastisements have any effect. We also learn, that God punishes the want of faith, even in the faithful themselves; and though he pardons their infirmities, he does not always exempt them from temporal punishments.

CHAP. XXI.

Israel with some loss destroy the Canaanites at Hormah. 4 *The people murmuring are plagued with fiery serpents.* 7 *Repenting they are healed by a brasen serpent.* 10 *Sundry journeys of the Israelites, with their song on finding water.* 21 *Sihon is overcome,* 33 *and Og.*

AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If

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16 *Hear now, ye rebels; must we fetch you water out of this rock?*] It is to this passage the psalmist seems to allude, where he says of Moses, that "he spoke unadvisedly with his lips," *Psalm* cvi. 33. Perhaps he might be guilty of arrogating too much to himself and Aaron on this occasion; for he says, without mentioning God, "must we fetch you water out of this rock?" as if they could do it by their own power.

11 *And Moses lifted up his hand, and with his rod he smote the rock twice*, &c.] His not waiting at all for the eruption of the water upon the first stroke, had somewhat the appearance of impatience; add to which, that this behaviour was in public, in the sight of the Israelites, to whom Moses and Aaron were designed to be examples of faith, and ~~patience, meekness~~ and hope.

12 *Because ye believed me not*] That is, they had a less degree of faith than was required, or than they ought to have had at this time; for it is evident they did not actually disbelieve, since they smote the rock, which was an intimation that they entertained some hope of the water flowing from thence, upon the sign given.

Ye shall not bring this congregation into the land, &c.] As Moses, the minister of the law, conducted the people through the wilderness to the borders of the promised land, but could not bring them into it, but Joshua put them into possession; so neither can the works of the law, or legal dispensation, put us in possession of heaven; it is our spiritual Joshua, or Jesus, only can do this.

13 *Meribah*] That is, "strife or contention." In *Deut.* xxxii. 51. it is called Meribah Kadesh, to distinguish it from that other Meribah at Horeb, where the Israelites were guilty of the same crime, *Exod.* xvii. 7.

He was sanctified in them.] That is, God glorified his power, his goodness, and his veracity, in the sight of Israel; and demonstrated the impartiality of his justice by this signal miracle, by punishing even his greatest favourites for their incredulity.

14 *Moses sent messengers from Kadesh unto the king of Edom*] It is said, *Deut.* xx. 10. "When thou comest nigh unto a city to fight against it, then proclaim peace unto it." On this text the Jews have founded a tradition, that the Israelites were obliged to send a herald, to offer peace to every city and people in their name, before they made any attempts to conquer it by the sword; if they accepted it, they became tributaries only; if not, they were devoted to destruction. The reason for sending this message was, because the nearest passage to the land of Canaan was through the country of Edom or Idumea.

Thy brother Israel, &c.] Moses, in his message, kindly reminds them of their relation and descent; the Edomites being the posterity of Esau, and the Israelites of Jacob, who were brothers.

20 *Thou shalt not go through*, &c.] As Esau hated Jacob, on account of his having obtained the blessing, so in his descendants that hatred now revived, when Jacob's posterity were just going to inherit that blessing.

22 *Mount Hor.*] This mountain, or rather chain of mountains, was in the eastern border of the land of Edom, and was probably so named from Hori, the first possessor of it, *Gen.* xxxvi. 30.

24 *Shall be gathered unto his people*, &c.] Aaron is not cut off, as it was usually expressed concerning those who died by the hand of justice; but he is gathered unto his people, as one who died in the arms of divine grace.

28 *And Aaron died there in the top of the mount*, &c.] Aaron was born in the year of the world 2430: he was three years older than his brother. In point of dignity, he was considered as next to him, being immediately appointed by God to exercise the office of priesthood in the tabernacle, and his sons for ever after him. He had four sons by his wife Elisheba, namely, Nadab and Abihu, Eleazar and Ithamar. He died in the arms of Moses his brother, and Eleazar his son, A. M. 2552, at the age of one hundred and twenty-three years, and was buried by Moses and his sons in a cave of this mountain.

COMMENTARY AND NOTES ON CHAP. XXI.

2 *Vowed a vow*, &c.] See *Lev.* xxviii. 29. This was that species of vow distinguished by the title of *cherem*. The devoting whole nations to destruction may, to the inconsiderate, appear cruel; yet

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Before CHRIST 1453. If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites; and they utterly deſtroyed them and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for *there is* no bread, neither *is there any* water; and our ſoul lotheth this light bread.

6 And the LORD ſent fiery ſerpents among the people, and they bit the people; and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD that he take away the ſerpents from us. And Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.

9 And Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

10 ¶ And the children of Iſrael ſet forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſunriſing.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

1452. 14 Wherefore it is ſaid in the book of the wars of the LORD, What he did in the Red ſea, and in the brooks of Arnon.

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from hence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water.

17 Then Iſrael ſang this ſong, Spring up, O well; ſing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their ſtaves. And from the wilderneſs *they went* to Mattanah: Before CHRIST 1452.

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Piſgah, which looketh towards Jeſhimon.

21 ¶ And Iſrael ſent meſſages unto Sihon king of the Amorites, ſaying,

22 Let me paſs through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be paſt thy borders.

23 And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz, and fought againſt Iſrael.

24 And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* ſtrong.

25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the villages thereof.

26 For Heſhbon *was* the city of Sihon the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that ſpeak in proverbs ſay, Come into Heſhbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemoſh: he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have ſhot at them; Heſhbon periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which *reacheth* unto Medeba.

31 Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſpy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people, to the battle at Edrei.

34 And the LORD ſaid unto Moſes, Fear him not: for

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yet it ſhould be remembered, that theſe nations had grown ſo abandoned in vice, that they had already provoked God to denounce their extermination, in order to vindicate his own attributes, and prevent their example from proving contagious.

3 *Hormah.*] That is, "utter deſtruction." See note on chap. xiv. 45.

4 *Soul—was much diſcouraged*, &c.] They were not only tired with the circuit they were obliged to take on account of the refuſal of the Edomites, but were impatient of ſtaying any longer in the wilderneſs, which their return towards the Red ſea indicated.

5 *There is no bread, neither is there any water*, &c.] It was their rage cauſed them to utter falſhoods; for they had both, being fed with manna from heaven, and ſupplied with water from the rock.

6 *The Lord ſent fiery ſerpents among the people*, &c.] The ſacred hiſtorian informs us, that they were exceedingly numerous in this place, *Deut.* viii. 15. and as we have not met with any inſtance of their proving fatal in the preceding part of this hiſtory, we muſt ſuppoſe that the Iſraelites were hitherto preſerved from their rage by an extraordinary providence, which being ſuſpended on account of their crimes, they were expoſed to the attacks of theſe creatures. It was now in the heat of ſummer, when creatures of this kind are naturally moſt venomous, and they raiſed ſuch ſores and ſudden inflammations whereſoever they fell, as occaſioned death in ſome of the guilty, and violent pains in all.

8 *Make thee a fiery ſerpent*] It has been matter of great ſurprize and perplexity in the Jews, why God, who had forbidden all manner of images, ſhould upon this occaſion command one to be made; but had they known the nature of Chriſt's ſufferings, they would have quickly perceived that it was an eminent type of his crucifixion.

And ſet it upon a pole, &c.] The word which we render "a pole," ſignifies a banner or enſign, erected with an intention that the people ſhould gather unto it.

9 *And Moſes made a ſerpent of braſs*] A figure of the ſharaph, the ſerpent above-mentioned.

When he beheld the ſerpent of braſs, he lived.] This healing virtue was derived from God alone, who was pleaſed in this manner to diſplay his great power, to make the Iſraelites ſenſible that thoſe ſerpents were ſent by him; and that if he was their enemy, he could employ any inſtrument to their deſtruction, and if their friend, he could provide a remedy for the worſt of evils.

24 *Iſrael ſmote him with the edge of the ſword*, &c.] As the Amalekites were become irreclaimably wicked, and had "filled up the meaſure of their iniquity," the Almighty gave them up to national deſtruction, according to his prediction, *Deut.* xxxiii. 34.

27 *They that ſpeak in proverbs*] That is, thoſe who ſpeak or write in a lofty and figurative ſtyle, ſuch as the following poem appears to be, which was the compoſition of ſome ancient poet among the Amorites, on Sihon's victory over the Moabites.

Come into Heſhbon, let the city of Sihon be built, &c.] That is, let Heſhbon now become the city of Sihon, and be made fit for his royal ſeat.

28 *For there is a fire gone out of Heſhbon*, &c.] The poet here riſes into raptures, and propheſies the conqueſt of the whole country, by the deſolating army of Sihon marching out of Heſhbon.

29 *O people of Chemoſh*, &c.] So he calls the Moabites, on account of their worſhipping the god Chemoſh, 1 *Kings* xi. 7. Chemoſh is underſtood to be the ſun.

33 *Baſhan*] This mountain is much celebrated in ſcripture for its rich paſtures, excellent breed of cattle, and ſtately oaks.

COMMENTARY

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Before CHRIST 1452. for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

35 So they ſmote him, and his ſons, and all his people, until there was none left him alive: and they poſſeſſed his land.

GENERAL REFLECTIONS on Chap. XXI.

The defeat of the kings mentioned in this chapter indicates a beginning of the accompliſhment of thoſe promiſes that God had made to the children of Iſrael, that he would give them the land of Canaan, even whilſt Moſes lived. From the hiſtory of the fiery ſerpents we may obſerve the puniſhment of the Iſraelites for their frequent murmurings; and alſo the wonderful manner by which the people were healed of the bite of thoſe ſerpents; but, above all, this hiſtory ought to lead our minds to Chriſt, the great antitype, who died on the croſs to expiate ſin.

CHAP. XXII.

1 *The Iſraelites encamp in the plains of Moab.* 2 *Balak's firſt meſſage for Balaam is refuſed.* 15 *His ſecond meſſage prevaileth.* 22 *An angel oppoſeth Balaam on the way; his aſs ſeeth the angel, and endeavoureth to avoid him; Balaam ſmiteth the aſs; God openeth the aſs's mouth; the angel reproveth Balaam, but ſuffereth him to proceed on his journey.* 36 *Balak goeth out to meet him.*

AND the children of Iſrael ſet forward, and pitched in the plains of Moab on this ſide Jordan *by* Jericho.

2 ¶ And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed becauſe of the children of Iſrael.

4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

5 He ſent meſſengers therefore unto Balaam the ſon of Beor to Pethor, which is by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth and they abide over againſt me:

6 Come now therefore, I pray thee, curſe me this people; for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt *is* bleſſed, and he whom thou curſeſt *is* curſed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hands; and they came unto Balaam, and ſpake unto him the words of Balak. Before CHRIST 1452.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again, as the LORD ſhall ſpeak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.

12 And God ſaid unto Balaam, Thou ſhalt not go with them; thou ſhalt not curſe the people: for they *are* bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the LORD refuſeth to give me leave to go with you.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

15 ¶ And Balak ſent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the LORD my God, to do leſs or more.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the LORD will ſay unto me more.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab.

22 ¶ And God's anger was kindled becauſe he went: and the angel of the LORD ſtood in the way for an adverſary againſt him. Now he was riding upon his aſs, and his two ſervants *were* with him.

23 And the aſs ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs, to turn her into the way.

24 But.

COMMENTARY AND NOTES ON CHAP. XXII.

1 *In the plains of Moab*, &c.] Theſe plains formerly belonged to Moab, but were now in the poſſeſſion of the Amorites: they lay oppoſite to the fords of Jordan; that river flowing between them and the town of Jericho.

4 *Moab ſaid unto the elders of Midian*] That is, by his meſſengers, whom he ſent unto the kings and princes of Midian, inviting them to join with him as confederates againſt the Iſraelites, whom he repreſented as their common enemy.

As the ox licketh up the graſs of the field, &c.] By this metaphor he ſignified with what eaſe the Iſraelites would conquer them, and what an univerſal deſolation they would make, in caſe they did not meet with timely oppoſition.

5 *He ſent meſſengers therefore unto Balaam*, &c.] The ſcripture expreſsly calls Balaam a prophet; and ſome are of opinion, that he had been a good man, till loving the wages of unrighteouſneſs, he apoſtatized from God; and, betaking himſelf to idolatry, fell under the deluſion of Satan.

6 *Curſe me this people*, &c.] Some of the wiſeſt nations among the heathens believed the perſons of their prophets to be in ſuch great eſteem with their gods, that they would liſten to, and ratify their benedictions or execrations; and that ſuch had effect not only on private perſons, but even whole communities.

9 *God came unto Balaam*, &c.] That is, manifeſted his will to him by an angel, ver. 23.

12 *They are bleſſed.*] They are under the protection of heaven, and no imprecations againſt them will avail.

18 *If Balak would give me his houſe full of ſilver and gold*, &c.] Thus far his regard to the divine command had ſome aſcendancy over his covetouſneſs and ambition; but yet thoſe paſſions were not intirely ſubdued, ſince the next words ſhew, he would have gratified them, if he could by any means have ſatisfied his conſcience.

19 *Tarry ye alſo here this night*, &c.] The iniquity of his heart now began to diſcloſe itſelf: he had an avaricious eye on the tempting rewards, and therefore hinted to the meſſengers, that there was ſome upon his interceſſions, that the counſels of heaven might be altered; and that the unchangeable Being might poſſibly recede from his former decree.

20 *If the men come to call thee, riſe up and go with them*] He would not hearken to the voice of God, and ſo was left to periſh by his own devices; and was, with the princes of Moab, ſlain by the Iſraelites, *Joſh.* xiii. 22.

But yet the word which I ſhall ſay unto thee, that ſhalt thou do.] The meaning ſeems to be, that he might go with the meſſengers of Balak, provided they did not require him to do any thing contrary to what God had before commanded him.

21 *Balaam roſe up in the morning*, &c.] His great haſte betrayed the inclinations of his heart, ſhewed how much he hankered after the wages of unrighteouſneſs, and his wicked intention of curſing the Iſraelites.

22 *God's anger was kindled becauſe he went*, &c.] Becauſe he went voluntarily, and waited not for the meſſengers to call him; in all probability, he ſet out with an intention to curſe Iſrael, according to the earneſt deſire of Balak.

23 *The aſs ſaw the angel—and—turned aſide out of the way*, &c.] Terrified, as it ſeems, by the brightneſs and dazzling appearance of the angel; which yet the eye of Balaam did not perceive, being blinded

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24 But the angel of the LORD ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

25 And when the aſs ſaw the angel of the LORD, ſhe thruſt herſelf unto the wall, and cruſhed Balaam's foot againſt the wall: and he ſmote her again.

26 And the angel of the LORD went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſs ſaw the angel of the LORD, ſhe fell down under Balaam: and Balaam's anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the LORD opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince *I was* thine unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

31 Then the LORD opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee, becauſe *thy* way is perverſe before me:

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore, if it diſpleaſe thee, I will get me back again.

35 And the angel of the LORD ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? wherefore cameſt thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him. Before CHRIST 1452.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

GENERAL REFLECTIONS on Chap. XXII.

From the conduct of Balaam, we may infer, that covetous men will even act againſt the dictates of their conſciences, to gratify their avarice; but that God can effectually employ the meaneſt inſtruments to ſtop their mad career, eſpecially when they are bent on the deſtruction of the people of the moſt high. From Balaam's being ordered to continue his journey when he would have returned, we may learn, that God accepts of no forced obedience, which proceeds from fear; and that when ſinners embark in undertakings contrary to his, he can produce a quite contrary effect from their evil deſigns, by making it appear that he will be always maſter, and cauſe them to bring about his purpoſes, even againſt their own minds.

CHAP. XXIII.

1 *Balak's ſacrifice.* 7 *Balaam's firſt parable.* 14 *Balak ſacrificeth again.* 18 *Balaam's ſecond parable.* 25 *Balak is diſpleaſed with Balaam; but bringeth him to the top of Peor, and ſacrificeth there.*

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen and ſeven rams.

2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam ſaid unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatſoever he ſheweth me I will tell thee. And he went to an high place.

4 And God met Balaam: and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

6 And he returned unto him, and, lo, he ſtood by his burnt ſacrifice, he, and all the princes of Moab.

7 ¶ And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, curſe me Jacob, and come, defy Iſrael.

8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations.

10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his!

11 And Balak ſaid unto Balaam, What haſt thou done

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blinded with the glare of filthy lucre, with bribery and corruption; and having his head and heart filled with the greateſt expectations from Balak.

28 *Opened the mouth of the aſs*, &c.] The end of this extraordinary miracle probably was, to ſhew the mercenary prophet, that his paſſions had blinded and ſtupified him; that he had not even the ſenſe and diſcernment of a brute, and that it would be a dangerous and vain attempt for him to proceed to prevaricate, and not to ſay to Balak what God ſhould put in his mouth.

29 *Balaam ſaid unto the aſs*] Balaam might poſſibly not regard or attend to the wonder through exceſs of rage or madneſs; and his threatening to kill the beaſt implies that his paſſion was downright frenzy, and the behaviour of a man quite beſide himſelf, who, though awake, had not the proper uſe of his faculties.

Becauſe thou haſt mocked me, &c.] That is, expoſed me to ſcorn.

31 *The Lord opened the eyes of Balaam*] Either by preſenting the angel to his view, who was concealed before; or elſe by awakening his attention, ſo as that he might take notice of the angel, whom he had not hitherto obſerved.

He bowed down his head, and fell flat on his face.] Through fear and aſtoniſhment.

35 *Go with the men*, &c.] A man of ſo covetous a diſpoſition as Balaam, not daring to imprecate evil againſt the Iſraelites, though prompted by the greateſt rewards, was a ſufficient token and aſſurance to the Moabites, that they were the peculiar care of Providence.

39 *Kirjath-huzoth.*] In the Hebrew, The city of ſtones, or of many ſtones: Perhaps it was another name for Ar, the metropolis of Moab.

41 *Balak took Balaam, and brought him up into the high places of Baal*, &c.] "Baal" ſignifies Lord; and was a name given to many different deities, both male and female.

COMMENTARY AND NOTES ON CHAP. XXIII.

1 *Seven altars and ſeven rams.*] Theſe ſacrifices were obſerved, according to the religious rites in worſhipping the God of Iſrael.

3 *He went to an high place.*] In the margin, He went ſolitarily, or into the moſt retired part of the grove; for he was already on an high place.

5 *The Lord put a word in Balaam's mouth*, &c.] In the Hebrew, Jehovah put a word, &c. Hence it is reaſonable to conclude, that Balaam was a prophet of the true God.

7 *His parable*, &c.] That is, his prophetical ſpeech.

8 *How ſhall I curſe*, &c.] How can I perform an improbability, and curſe thoſe whom God Almighty has determined to bleſs.

9 *The people ſhall dwell alone*, &c.] That is, ſhall be ſeparated from all other nations, by laws, religion, and manners peculiar to themſelves.

10 *Who can count the duſt of Jacob?*] The Septuagint render it, Who can count the ſeed of Jacob? A people like the duſt in multitude.

Let me die the death of the righteous] He vainly wiſhes to die like thoſe who were in the favour of God, after having enjoyed a proſperous, if not wicked, life, in this world.

Let my laſt end be like his.] The Hebrew word, tranſlated "laſt end," properly ſignifies, a future ſtate after death. The deſire of Balaam, therefore, is a ſtriking proof that a future ſtate was generally believed and acknowledged in thoſe early and remote times.

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done unto me? I took thee to curſe mine enemies, and, behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhall not ſee them all: and curſe me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

15 And he ſaid unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

17 And when he came to him, behold, he ſtood by his burnt offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 ¶ And he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor:

19 God *is* not a man, that he ſhould lie; neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good?

20 Behold, I have received *commandment* to bleſs: and he hath bleſſed; and I cannot reverſe it.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the LORD his God *is* with him, and the ſhout of a king *is* among them.

22 God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

23 Surely *there is* no enchantment againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob and of Iſrael, What hath God wrought!

24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain.

25 ¶ And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the LORD ſpeaketh, that I muſt do?

27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God that thou mayeſt curſe me them from thence. Before CHRIST 1452.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

GENERAL REFLECTIONS on Chap. XXIII.

We may obſerve from this chapter, that though Balak uſed his utmoſt endeavours to induce Balaam to curſe the Iſraelites; and though the prophet, allured by the promiſes made him, was inclined to curſe them, yet God did not permit him, but obliged him to bleſs them; by which we may learn, that God always rules over the wicked; that he does not ſuffer them to do his children the harm they deſire; nay, that he makes uſe of them to do good to them; and that nothing can hurt thoſe whom God bleſſes and favours.

CHAP. XXIV.

1 *Balaam, leaving divinations, propheſieth the happineſs of Iſrael.* 10 *Balak in anger diſmiſſeth him.* 15 *He propheſieth of the Star of Jacob, and the deſtruction of ſome nations.*

AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not, as at other times, to ſeek for enchantments, but he ſet his face toward the wilderneſs.

2 And Balaam lifted up his eyes, and he ſaw Iſrael abiding *in his tents* according to their tribes; and the ſpirit of God came upon him.

3 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:

4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael!

6 As the valleys are they ſpread forth, as gardens by the river's ſide, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beſide the waters.

7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than Agag, and his kingdom ſhall be exalted.

8 God brought him forth out of Egypt; he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

9 He

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14 *The field of Zophim*, &c.] That is, the field of the watchmen, who were placed on the top of Piſgah, a very high mountain in the country of Moab, to give notice of an enemy's approach. It ſeems to have been a plain on the top of the mountain, where theſe watchmen were placed.

16 *The Lord met Balaam*, &c.] The Lord came to him perſonally, in a glorious manifeſtation of the Shechinah; which ſo amazed and confounded him, that he never afterwards went to enquire what he ſhould ſay.

19 *God is not a man that he ſhould lie.*] It is in vain for me to importune a Being, who is in his nature immutable, to reverſe the bleſſings he has promiſed to Iſrael, or to curſe thoſe whom he hath ſaid he will bleſs.

21 *He hath not beheld iniquity in Jacob*, &c.] The Vulgate renders it, There is no idol in Jacob, neither is there any image ſeen in Iſrael. Intimating, that notwithſtanding the Iſraelites might have been guilty of violating the divine laws in many inſtances, yet ſo long as they kept themſelves from the worſhip of falſe gods, the true one whom they ſerved, would preſerve them from their enemies, and crown all their undertakings with ſucceſs.

22 *He hath as it were the ſtrength of an unicorn.*] Some commentators take the Hebrew word *reem*, tranſlated "unicorn" for the rhinoceros; a creature which, from its make, and the ſtructure of its body, appears to be the ſtrongeſt of quadrupeds, the elephant not excepted. Many think it ſignifies the algazel, or gazellus, a kind of mountain or wild goat, of a conſiderable ſize, very common in Arabia.

23 *There is no enchantment againſt Jacob*, &c.] No imprecations whatever, uttered by a diviner, can affect a people who are under the immediate protection of the Almighty.

28 *Balak brought Balaam to the top of Peor*, &c.] This was the moſt famous eminence in all the country of Moab, where Baal is ſuppoſed to have had a temple, and was therefore called Baal-Peor.

COMMENTARY AND NOTES on CHAP. XXIV.

1 *He went not, as at other times, to ſeek for enchantments*, &c.] That is, he did not uſe unwarrantable arts, as before.

3 *The man, whoſe eyes are open, hath ſaid.*] The words ſhould be rendered, The man who had his eyes ſhut, but now open; alluding to his not ſeeing the angel.

4 *Falling into a trance, but having his eyes open.*] Or rather, "falling," and his eyes were opened; in alluſion to what happened in the way.

6 *As the valleys*] As the word *nechalim* ſignifies either brooks, or valleys, this ſentence may be rendered, As ſtreams of water they are extended. The imagery which compoſes this beautiful ſimile, conveys the higheſt degree of beauty, order, and utility.

As the trees of lign aloes, &c.] This tree, (which is not the common aloe) grows in Arabia and the Eaſt Indies, and diffuſes a very fragrant odour.

7 *He ſhall pour the water out of his buckets*] God ſhall bleſs them with plentiful harveſts; to which rain greatly contributes in thoſe countries.

His ſeed ſhall be in many waters] Or, by many waters; it ſhall be ſown in a well watered ground, and produce a plentiful crop; probably implying the great increaſe of the Iſraelites.

His king ſhall be higher than Agag, &c.] Agag was a general name for the kings of the Amalekites; he was very powerful: but, ſays Balaam, "his king," i. e. Chriſt, the king of Iſrael, "ſhall be higher than Agag;" ſhall be exalted above all the kings of the earth.

8 *Shall eat up*, &c.] He ſhall utterly deſtroy or extirpate.

9 *He*

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9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thee to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore and* I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most high, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this! Before CHRIST 1452.

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

GENERAL REFLECTIONS on Chap. XXIV.

These prophecies of Balaam import, that a great king should destroy the Moabites and the Edomites; that the Amalekites should likewise be destroyed; that the Kenites should be carried away into captivity by the Assyrians; that afterwards the Assyrians should be conquered by the people of Chittim, that is, by the Macedonians. These prophecies are all of them remarkable, because they foretel what was to happen several ages after to all those people.

CHAP. XXV.

1 *Israel at Shittim commit whoredom and idolatry.* 6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.* 16 *God commandeth Moses to vex the Midianites.*

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the

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9 *He couched*, &c.] Implying, that the Israelites should conquer the Canaanites, and settle in their land, and that all attempts to disturb them would prove ineffectual.

10 *Smote his hands together*, &c.] So as to make a loud explosion. This was an expression of great anger or concern, *Ezek.* xxi. 17.

11 *The Lord hath kept thee back from honour.*] Meaning, that he had deprived himself of great advantages by being less solicitous of pleasing Jehovah, than Baal-peor.

14 *Come—and I will advertise thee*, &c.] Probably Balaam here gave to Balak that wicked politic council mentioned chap. xxxi. 16.

17 *I shall see him, but not now; I shall behold him, but not nigh.*] The true sense of the passage is, I see him (the person of whom he is about to speak) though not yet in being: I behold him, though as yet afar off.

There shall come a Star out of Jacob, and a Sceptre shall arise out of Israel] This prophecy belongs principally to Christ: the metaphor here used of a star was of a mysterious kind, and is to be understood only as relating to Christ, the eternal Son of God, who was the star seen by the eastern sages, *Matt.* ii. 2. and "the bright and morning star," *Rev.* xxii. 16.

Shall smite the corners of Moab.] That is, shall totally destroy the Moabites. It means, spiritually, Christ's glorious victory over the Gentiles, by captivating their minds to the love of goodness, and subduing their will and affections to the service of the true God.

And destroy all the children of Sheth.] We may reasonably conclude, that not all mankind in general (as the words seem to imply) but some particular persons, were intended by "the children of Sheth." The Jerusalem Targum translates it, the sons of the east.

18 *Edom shall be a possession*, &c.] This was fulfilled by David, 2 *Sam.* viii. 14. See also *Psalm* lx. 8. and cviii. 9.

19 *Out of Jacob shall come he that shall have dominion*, &c.] This prophecy was fulfilled literally in David, and was spiritually accomplished in Christ.

20 *Amalek was the first of the nations*] They were possessed of these countries before the days of Abraham and Lot. See *Gen.* iv.

But his latter end shall be that he perish for ever.] This prediction was literally fulfilled by Saul, 1 *Sam.* xv. 18.

21 *And he looked on the Kenites*, &c.] By the Kenites we should understand the Midianites, Jethro's posterity, who is called the Kenite, *Judges* i. 16.

22 *Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.*] The power and number of the Kenites shall decline, till in the end they are carried away captive by the Assyrians.

23 *Alas! who shall live when God doeth this!*] Who shall escape the ravages of the Assyrians, when God shall permit them to over-run a great part of the world!

24 *Ships shall come from the coast of Chittim*] By Chittim is meant Greece, *Gen.* x. 4. This prophecy was fulfilled by Alexander the Great.

And shall afflict Asshur, &c.] The Grecians under Alexander the Great subdued all those countries: and the Romans afterwards extended their empire into the same regions.

COMMENTARY AND NOTES ON CHAP. XXV.

1 *Shittim*] This was in the plains of Moab.

The people began to commit whoredom with the daughters of Moab.] Balaam devised this mean stratagem to deprive the Israelites of the favour of the Almighty, and to bring them under a curse.

2 *They called the people to the sacrifices of their gods*, &c.] The feasts following these sacrifices, were accompanied with music and dancing, which had a great tendency to inflame their carnal appetites, which these fair deluders would not permit them to satisfy, till they had first consented to worship their idols.

4 *Take all the heads of the people, and hang them up*] More properly thus, take all the heads or judges of the people to thy assistance, and hang them up; that is, all those that have quitted God for Baal peor.

Before the Lord] That is, before the sanctuary.

Against the sun, &c.] That is, openly or publicly.

5 *Slay ye every one his men*, &c.] It seems the judges were very dilatory in executing this order; seeing God himself thought proper to visit the principal offenders with exemplary punishment.

8 *Thrust both of them through*, &c.] Phinehas did this by the express

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Before CHRIST 1452. the woman through her belly. So the plague was ſtayed from the children of Iſrael.

9 And thoſe that died in the plague were twenty and four thouſand.

10 ¶ And the LORD ſpake unto Moſes, ſaying,

11 Phinehas, the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael, while he was zealous for my ſake among them, that I conſumed not the children of Iſrael in my jealouſy.

12 Wherefore ſay, Behold, I give unto him my covenant of peace:

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri, the ſon of Salu, a prince of a chief houſe among the Simeonites.

15 And the name of the Midianitiſh woman that was ſlain *was* Cozbi, the daughter of Zur; he *was* head over a people, and of a chief houſe in Midian.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Vex the Midianites, and ſmite them:

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their ſiſter, which was ſlain in the day of the plague for Peor's ſake.

GENERAL REFLECTIONS on Chap. XXV.

The ſin committed by the Iſraelites with the Moabitiſh women, ſhould warn us to reſiſt with more eagerneſs the temptations of the fleſh, than the malice of our enemies. See 1 *Cor.* x. The zeal of Moſes and Phinehas, and the reward the latter met with, prove that it is our duty zealouſly to oppoſe and rebuke all thoſe who openly offend God.

CHAP. XXVI.

1 *The ſum of all Iſrael is taken in the plains of Moab.* 5 *The families of Reuben;* 12 *of Simeon;* 15 *of Gad;* 19 *of Judah;* 23 *of Iſſachar;* 26 *of Zebulun;* 28 *of Manaſſeh;* 35 *of Ephraim;* 38 *of Benjamin;* 42 *of Dan;* 44 *of Aſher;* 48 *of Naphtali.* 52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them who were numbered at Sinai, but Caleb and Joſhua.*

AND it came to paſs after the plague, that the LORD ſpake unto Moſes and unto Eleazar the ſon of Aaron the prieſt, ſaying,

2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers' houſe, all that are able to go to war in Iſrael.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* Jericho, ſaying,

4 *Take the ſum of the people,* from twenty years old and upward; as the LORD commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

5 ¶ Reuben, the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. Before CHRIST 1452.

7 Theſe *are* the families of the Reubenites: and they that were numbered of them were forty and three thouſand and ſeven hundred and thirty.

8 And the ſons of Pallu; Eliab.

9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the company of Korah, when they ſtrove againſt the LORD:

10 And the earth opened her mouth, and ſwallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign.

11 Notwithſtanding the children of Korah died not.

12 ¶ The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad according to thoſe that were numbered of them, forty thouſand and five hundred.

19 ¶ The ſons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the ſons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the ſons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 Theſe *are* the families of Judah according to thoſe that were numbered of them, threeſcore and ſixteen thouſand and five hundred.

23 ¶ *Of* the ſons of Iſſachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar according to thoſe that were numbered of them, threeſcore and four thouſand and three hundred.

26 ¶ *Of* the ſons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites according to thoſe that were numbered of them, threeſcore thouſand and five hundred.

28 ¶ The ſons of Joſeph after their families *were* Manaſſeh and Ephraim.

29 Of

expreſs command of Moſes, the ſupreme magiſtrate, who ordered the judges of the people to fall upon thoſe who had joined themſelves to Baal-Peor, and to ſlay every one his men, ver. 5.

9 *Thoſe that died in the plague were twenty and four thouſand.*] St. Paul, in 1 *Cor.* x. 8. mentions only twenty and three thouſand, who fell in one day; whence it ſeems as if one thouſand were ſlain by the judges, and twenty and three thouſand by the hand of God.

11 *He was zealous for my ſake,* &c.] Or, he was jealous with my jealouſy. Such was his zeal for the honour of God, and the national intereſt, he could not bear ſo notorious a breach of allegiance.

COMMENTARY AND NOTES ON CHAP. XXVI.

2 *Take the ſum of all the congregation,* &c.] God commands a third poll, or regiſter of males, to be taken to demonſtrate his faithfulneſs in fulfilling his threats denounced againſt their ungrateful and diſobedient predeceſſors, and in performing his promiſe of multiplying Abraham's ſeed.

10 *The earth ſwallowed them up with Korah.*] It is very probable that Korah was conſumed with the fire of God, with thoſe who offered incenſe unbidden. See chap. xvi. 35.

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29 Of the ſons of Manaſſeh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 Theſe *are* the ſons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Aſriel, the family of the Aſrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 And Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbered of them, fifty and two thouſand and ſeven hundred.

35 ¶ Theſe *are* the ſons of Ephraim after their families: of Shuthelah, the family of the Shuthalites: of Bechar, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſons of Ephraim according to thoſe that were numbered of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

38 ¶ The ſons of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſons of Benjamin after their families: and they that were numbered of them *were* forty and five thouſand and ſix hundred.

42 ¶ Theſe *are* the ſons of Dan after their families: of Shuham, the family of the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to thoſe that were numbered of them, *were* threeſcore and four thouſand and four hundred.

44 ¶ *Of* the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites.

45 Of the ſons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Sarah.

47 Theſe *are* the families of the ſons of Aſher according to thoſe that were numbered of them; *who were* fifty and three thouſand and four hundred.

48 ¶ *Of* the ſons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 Theſe *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thouſand and four hundred.

51 Theſe *were* the numbered of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirty.

52 ¶ And the LORD ſpake unto Moſes, ſaying,

53 Unto theſe the land ſhall be divided for an inheritance according to the number of names.

54 To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance: to every one ſhall his inheritance be given according to thoſe that were numbered of him.

55 Notwithſtanding the land ſhall be divided by lot: according to the names of the tribes of their fathers they ſhall inherit.

56 According to the lot ſhall the poſſeſſion thereof be divided between many and few.

57 ¶ And theſe *are* they that were numbered of the Levites after their families: of Gerſhon, the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram Aaron and Moſes, and Miriam their ſiſter.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered ſtrange fire before the LORD.

62 And thoſe that were numbered of them were twenty and three thouſand, all males from a month old and upward: for they were not numbered among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael.

63 ¶ Theſe *are* they that were numbered by Moſes and Eleazar the prieſt, who numbered the children of Iſrael in the plains of Moab by Jordan, *near* Jericho.

64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbered, when they numbered the children of Iſrael in the wilderneſs of Sinai.

65 For the LORD had ſaid of them, They ſhall ſurely die in the wilderneſs. And there was not left a man of them, ſave Caleb, the ſon of Jephunneh, and Joſhua the ſon of Nun.

GENERAL REFLECTIONS on Chap. XXVI.

God's care for his people was a great act of mercy; he cauſed them to be numbered, in order to prevent diſputes when they divided the land. Their number was nearly the ſame as it was forty years before; upwards of ſix hundred thouſand men, beſides women and children, had died; from which we may learn, what a heinous ſin it is to murmur againſt God. Caleb and Joſhua, on the contrary, are particularly mentioned, becauſe they believed in the promiſe God had made, and were not afraid of the Canaanites.

CHAP. XXVII.

1 *The daughters of Zelophehad ſue for an inheritance.* 6 *The law of inheritances.* 12 *Moſes is told of his death.* 15 *He ſueth for a ſucceſſor.* 18 *Joſhua is appointed to ſucceed him.*

THEN

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29 *The family of the Machirites*, &c.] See *Joſhua* xvii. 1. from whence it appears, that Machir had divers children, ſome of whoſe poſterity took their names from Machir, and ſome from his ſon Gilead.

30 *Jeezer*, &c.] He is alſo called Abiezer. See *Joſh.* xvii. 2. *Judges* vi. 11, 34.

51 *Six hundred*, &c.] Notwithſtanding all that had happened to the Iſraelites in the deſert, and the plagues inflicted on them, their number was but one thouſand eight hundred and twenty perſons leſs than at the laſt poll, chap. i. 46.

54 *To every one ſhall his inheritance be given*, &c.] The land of Canaan contained about 14,976,000 acres; which quantity of land will divide to 600,000 men, above twenty-one acres and an half in property, with a remainder of 1,976,000 acres for the princes of tribes, heads of families, Levitical cities, and other public uſes, which was an ample proviſion for each perſon.

55 *Notwithſtanding the land ſhall be divided by lot*, &c.] This diviſion only reſpected that quarter which each tribe was to poſſeſs; and in whatever quarter the lot fell, the portion of the land was larger or ſmaller, according to the goodneſs of the ſoil, and as the people were more or leſs numerous.

65 *Save Caleb—and Joſhua*, &c.] Whom God hath promiſed to ſpare, as a reward of their zeal, chap. xiv. 24, 30, 38. Some of the Levites alſo ſeem to be excepted; and it is certain that Eleazar was born in Egypt, *Exod.* vi. 23.

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THEN came the daughters of Zelophehad, the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: and theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, ſaying,

3 Our father died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the LORD in the company of Korah; but died in his own ſin, and had no ſons.

4 Why ſhould the name of our father be done away from among his family, becauſe he hath no ſon? Give unto us *therefore* a poſſeſſion among the brethren of our father.

5 And Moſes brought their cauſe before the LORD.

6 ¶ And the LORD ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their father's brethren; and thou ſhalt cauſe the inheritance of their father to paſs unto them.

8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if ye have no brethren, then ye ſhall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it: and it ſhall be unto the children of Iſrael a ſtatute of judgment, as the LORD commanded Moſes.

12 ¶ And the LORD ſaid unto Moſes, Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael.

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled againſt my commandment in the deſert of Zin, in the ſtrife of the congregation, to ſanctify me at the water before their eyes: that *is* the water of Meribah in Kadiſh in the wilderneſs of Zin.

15 ¶ And Moſes ſpake unto the LORD, ſaying,

16 Let the LORD, the God of the ſpirits of all fleſh, ſet a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as ſheep which have no ſhepherd.

18 ¶ And the LORD ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom *is* the ſpirit, and lay thine hand upon him; Before CHRIST 1452.

19 And ſet him before Eleazar the prieſt, and before all the congregation; and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of thine honour upon him, that all the congregation of the children of Iſrael may be obedient.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk *counſel* for him after the judgment of Urim before the LORD: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation.

22 And Moſes did as the LORD commanded him: and he took Joſhua, and ſet him before Eleazar the prieſt, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moſes.

GENERAL REFLECTIONS on Chap. XXVII.

By the law concerning the daughters of Zelophehad, it appears that God deſigned to preſerve the diſtinction of families and inheritances among the Jews, and that daughters ſhould have their right; from whence we ſhould learn to adminiſter impartial juſtice to all, reſpecting property. The eſtabliſhing Joſhua in the place of Moſes, is a token of God's care of his people; and ſhews us, that when he removes any of his ſervants from us, he uſually raiſes up others to ſucceed them.

CHAP. XXVIII.

1 *The Lord's offerings are commanded to be offered in their due ſeaſon.* 3 *The continual burnt offering.* 9 *The offering on the ſabbath,* 11 *on the new moons,* 16 *at the paſſover,* 26 *in the day of firſtfruits.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, My offering, *and* my bread for my ſacrifices made by fire, *for* a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

3 ¶ And thou ſhalt ſay unto them, This *is* the offering made by fire which ye ſhall offer unto the LORD; two lambs of the firſt year without ſpot day by day, *for* a continual burnt offering.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even;

5 And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou

COMMENTARY AND NOTES on CHAP. XXVII.

1 *Then came the daughters of Zelophehad,* &c.] Theſe apprehending that, being females, they were to be excluded from all ſettled inheritance in the lands and eſtates of the country, drew up a repreſentation of their caſe, and preſented it to Moſes, then in the great court of judicature at the tabernacle.

3 *He died in his own ſin,* &c.] That is, he did not die as an aſſociate in the rebellion, but as a common ſinner, to whom death is due. His ſin was perſonal, and therefore did not affect his children.

4 *Why ſhould the name of our father be done away?* &c.] When any one's family was extinct, his name was raiſed out of the genealogical tables.

12 *Get thee up into this mount Abarim,* &c.] Theſe words were ſpoken after all that follows in this book, and in Deuteronomy; as appears from *Deut.* xxxii. 49.

14 *Ye rebelled,* &c.] See chap. xx. ver. 12.

18 *Take thee Joſhua, the ſon of Nun*] As the high office of judge of Iſrael required a perſon of the moſt eminent qualifications, God appointed Joſhua to ſucceed Moſes, though he was not only of another family, but another tribe; viz. that of Ephraim.

Lay thine hand upon him, &c.] Moſes, by this ceremony, transferred the public truſt upon Joſhua, which was delegated to him from God.

20 *Put ſome of thine honour upon him,* &c.] Moſes is ordered to permit him to ſhare with him immediately in the government, that the people might thereby have the greater reſpect for this his ſucceſſor.

21 *He ſhall ſtand before Eleazar the prieſt*] This privilege ſhews the pre-eminence Joſhua had above other Iſraelites, who, though not admitted to ſo near an intercourſe with God as Moſes, was nevertheleſs aſſured, he ſhould not want direction from the oracle, in any doubt, by conſulting the high-prieſt, who was to receive the anſwer.

After the judgment of Urim, &c.] See note on *Exod.* xxviii. 30.

22 *Moſes did as the Lord commanded him,* &c.] This ſhews him to have been governed by a principle of diſintereſtedneſs, which places him above all other law-givers, who generally took care to advance their own family.

COMMENTARY AND NOTES ON CHAP. XXVIII.

1 *The Lord ſpake unto Moſes, ſaying.*] The ſtated ſacrifices and ſervice of the tabernacle, having now for many years been very much interrupted by reaſon of the frequent and tedious journies of the Iſraelites; God commands Moſes to repeat them to the people in the following order, of daily, weekly, monthly, and anniverſary ſacrifices.

2 *My offering, and my bread,* &c.] Thoſe ſacrifices which were conſumed on the altar, were conſumed as the food of God. *Lev.* iii. 11.

3 *Two lambs of the firſt year,* &c.] The firſt national ſacrifice was to be offered every day, morning and evening, throughout the whole year.

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Before CHRIST 1452. thou cauſe the ſtrong wine to be poured unto the LORD *for* a drink offering.

8 And the other lamb ſhalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou ſhalt offer *it*, a ſacrifice made by fire, of a ſweet ſavour unto the LORD.

9 ¶ And on the ſabbath day two lambs of the firſt year without ſpot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every ſabbath, beſide the continual burnt offering, and his drink offering.

11 ¶ And in the beginnings of your months ye ſhall offer a burnt offering unto the LORD; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot;

12 And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 And a ſeveral tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a ſweet ſavour, a ſacrifice made by fire unto the LORD.

14 And their drink offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

15 And one kid of the goats for a ſin offering unto the LORD ſhall be offered, beſide the continual burnt offering, and his drink offering.

16 ¶ And in the fourteenth day of the firſt month *is* the paſſover of the LORD.

17 And in the fifteenth day of this month *is* the feaſt: ſeven days ſhall unleavened bread be eaten.

18 In the firſt day *ſhall be* an holy convocation; ye ſhall do no manner of ſervile work *therein:*

19 But ye ſhall offer a ſacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh:

20 And their meat offering *ſhall be of* flour mingled with oil: three tenth deals ſhall ye offer for a bullock, and two tenth deals for a ram;

21 A ſeveral tenth deal ſhalt thou offer for every lamb, throughout the ſeven lambs:

22 And one goat *for* a ſin offering, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye ſhall offer daily, throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the LORD: it ſhall be offered beſide the continual burnt offering, and his drink offering.

25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work.

26 ¶ Alſo in the day of the firſt fruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work:

27 But ye ſhall offer the burnt offering for a ſweet ſavour unto the LORD; two young bullocks, one ram, ſeven lambs of the firſt year; Before CHRIST 1452.

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A ſeveral tenth deal unto one lamb, throughout the ſeven lambs;

30 *And* one kid of the goats to make an atonement for you.

31 Ye ſhall offer *them* beſide the continual burnt offering, and his meat offering, (they ſhall be unto you without blemiſh) and their drink offerings.

GENERAL REFLECTIONS on Chap. XXVIII.

From this chapter, we may diſcern the watchfulneſs of God over his people, by a new promulgation of the law before the death of Moſes, and juſt after the inveſtiture of Joſhua. Hence we ſhould learn to treaſure up the word of God in our hearts, and practiſe it in our lives. By the firſt day of every month being ſet apart for the exerciſe of religious duties, we are to obſerve, that we ſhould dedicate as much of our time as poſſible, to the worſhip of the God of nature, providence, and grace.

CHAP. XXIX.

1 *The offering at the feaſt of trumpets,* 7 *on the day of humiliation, and* 12, 17, 20, 23, 26, 29, 32, 35, *on the eight days of the feaſt of tabernacles.*

AND in the ſeventh month, on the firſt *day* of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work; it is a day of blowing the trumpets unto you.

2 And ye ſhall offer a burnt offering for a ſweet ſavour unto the LORD; one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh:

3 And their meat offering *ſhall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin offering, to make an atonement for you:

6 Beſides the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 ¶ And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation; and ye ſhall afflict your ſouls: ye ſhall not do any work *therein:*

8 But ye ſhall offer a burnt offering unto the LORD *for* a ſweet ſavour; one young bullock, one ram, *and* ſeven lambs of the firſt year; they ſhall be unto you without blemiſh:

9 And their meat offering *ſhall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A ſeveral tenth deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats *for* a ſin offering; beſide the ſin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 ¶ And

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9 *On the ſabbath day two lambs,* &c.] The ſecond national ſacrifice was weekly. On this day the burnt offerings and meat offerings were ordered to be double, as appears from ver. 10.

11 *In the beginnings of your months ye ſhall offer,* &c.] The third ſtated ſacrifice was monthly, to be offered upon the firſt day of every month. As one of the moſt natural diviſions of time is, by the periodical revolutions of the moon, which, in theſe ſerious climates, could be eaſily diſcerned by all; ſo it is natural to think, that the ſolemn celebration of the new moon, in honour of the true God, was in uſe even before the riſe of idolatry, and probably made a part of the patriarchal religion.

15 *Unto the Lord,* &c.] Not to the moon, as was practiſed by the Egyptians, and other nations.

16 *The fourteenth day—is the paſſover,* &c.] This fourth and national ſacrifice was annually, viz. the great paſſover feſtival, with the feaſt of unleavened bread, annexed to it. *Exod.* xii. 5, 6.

24 *After this manner ye ſhall offer*] This ſolemn feſtival was deſigned as an acknowledgment of God's goodneſs in bringing them forth from Egypt, and making them a free people, which was the foundation of all their future happineſs.

26 *In the day of the firſt fruits,* &c.] The firſt national ſacrifice was alſo annual, viz. at the harveſt-feſtival, when the firſt fruits of corn were to be offered up.

After your weeks be out, &c.] Seven weeks to be counted from Eaſter to Pentecoſt, *Lev.* xxiii. 15, 16.

COMMENTARY AND NOTES ON CHAP. XXIX.

1 *In the ſeventh month,* &c.] The fifth national and annual ſacrifice was performed on the feaſt of trumpets, about the time of our September. As the ſcripture no where gives the reaſon of this feſtival, authors are much divided about it. Some of the fathers were of opinion, it was in memory of the law given on mount Sinai, at which time the trumpet and thunder was heard. Others have conceived that it was intended to put mankind in remembrance of the general reſurrection, which is to be uſhered in with the ſound of the trumpet, *Lev.* xxiii. 24. *Univ. Hiſt.*

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12 ¶ And on the fifteenth day of the ſeventh month ye ſhall have an holy convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven days:

13 And ye ſhall offer a burnt offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year; they ſhall be without blemiſh:

14 And their meat offering *ſhall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a ſeveral tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a ſin offering; beſide the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

19 And one kid of the goats *for* a ſin offering; beſide the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

22 And one goat *for* a ſin offering; beſides the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

25 And one kid of the goats *for* a ſin offering; beſide the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot:

27 And their meat offering, and their drink offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

28 And one goat *for* a ſin offering; beſide the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

31 And one goat *for* a ſin offering; beſide the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: Before CHRIST 1452.

34 And one goat *for* a ſin offering; beſides a continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work *therein*:

36 But ye ſhall offer a burnt offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD: one bullock, one ram, ſeven lambs of the firſt year without blemiſh:

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *ſhall be* according to their number, after the manner:

38 And one goat *for* a ſin offering; beſide the continual burnt offering, and his meat offering, and his drink offering.

39 Theſe *things* ye ſhall do unto the LORD in your ſet feaſts, beſide your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moſes told the children of Iſrael according to all that the LORD commanded Moſes.

GENERAL REFLECTIONS on Chap. XXIX.

We may here learn, that no religion can be of God, that does not inculcate the doctrine of repentance; nor is repentance genuine, unleſs it be habitual. As the ſacrifices were not ſo numerous on the laſt day as on the others, we are hereby admoniſhed not to truſt in any thing for ſalvation but the merits of Chriſt, and to turn to him by faith and true repentance.

CHAP. XXX.

1 *Vows are not to be broken.* 3 *The exceptions of a maid's vow, of a wife's,* 9 *of a widow's, or of her that is divorced.*

AND Moſes ſpake unto the heads of the tribes concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth.

3 ¶ If a woman alſo vow a vow unto the LORD, and bind *herſelf* by a bond, *being* in her father's houſe in her youth;

4 And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul ſhall ſtand.

5 But if her father diſallow her in the day that he heareth; not any of her vows, or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her, becauſe her father diſallowed her.

6 ¶ And if ſhe had at all an huſband, when ſhe vowed, or uttered ought out of her lips, wherewith ſhe bound her ſoul;

7 And her huſband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul ſhall ſtand.

8 But

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13 *Thirteen young bullocks,* &c.] All theſe troubleſome ſervices, and expenſive ſacrifices, made their religion a very grievous yoke, under which the beſt men among them groaned, longing for the coming of the Meſſiah; when, their own doctors ſay, "No ſacrifices ſhall remain but thoſe of thankſgiving, praiſe and prayer." It appears from the account, that there were every year ſacrificed at the tabernacle and temple, at the national charge, the following number of beaſts; viz. lambs, 1101; bullocks, 132; rams, 72; kids, 21; goats, 2; excluſive of a prodigious number of voluntary vow and treſpaſs-offerings.

COMMENTARY AND NOTES ON CHAP. XXX.

1 *Unto the heads of the tribes,* &c.] This law was delivered to them, that they might inſtruct thoſe committed to their charge, explain the law to them, give them neceſſary cautions upon it, and alſo call them to account for the breach of their vows.

2 *If a man vow a vow unto the Lord.*] Vows were early in uſe among the Jews; thus Jacob vowed a tenth of all his acquiſitions to the Lord, when he retired to Padan-aram for fear of his brother Eſau, *Gen.* xxviii. 20. and Hannah, deſirous of a ſon, in order to obtain her requeſt, vowed before-hand, to conſecrate him to God, 1 *Sam.* ii. 21.

An oath to bind his ſoul, &c.] A promiſe to man is but a bond upon the eſtate; but a promiſe to God, is a bond upon the ſoul.

3 *If a woman alſo vow a vow,* &c.] Women at their own diſpoſal, were bound, if poſſible, to perform their vows; but if a woman unmarried, and conſequently at her parent's diſpoſal, ſhould vow a vow, the law here orders that her vow ſhould be no longer obligatory, than in reſpect to her parents conſent to it at firſt making thereof; and it was the ſame with regard to wives, orphans, and ſervants, who are under the power of their huſbands, guardians, and maſters.

14 *If*

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Before CHRIST 1451. 8 But if her huſband diſallowed her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the LORD ſhall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her.

10 And if ſhe vowed in her huſband's houſe, or bound her ſoul by a bond with an oath;

11 And her huſband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul ſhall ſtand.

12 But if her huſband hath utterly made them void on the day he heard *them; then* whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her huſband hath made them void; and the LORD ſhall forgive her.

13 Every vow, and every binding oath to afflict the ſoul, her huſband may eſtabliſh it, or her huſband may make it void.

14 But if her huſband altogether hold his peace at her from day to day; then he eſtabliſheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them*.

15 But if he ſhall any ways make them void after that he hath heard *them*; then he ſhall bear her iniquity.

16 Theſe *are* the ſtatutes, which the LORD commanded Moſes, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's houſe.

GENERAL REFLECTIONS on Chap. XXX.

From this chapter we are taught, that all lawful vows ſhould be performed, and that nothing (if we have ability) can releaſe us from them; that raſh vows, and ſuch as we have no right to make, may be annulled, provided it be done lawfully, and by thoſe who have proper right and authority; and that God takes care to preſerve the power of fathers, huſbands, and guardians.

CHAP. XXXI.

1 *The Midianites are ſpoiled, and Balaam ſlain.* 13 *Moſes is wroth with the officers for ſaving the women alive, and ordereth the ſoldiers with their captives and ſpoil to be purified.* 21 *Eleazar ſheweth the law of purification.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation of the officers unto the treaſury of the Lord.*

AND the LORD ſpake unto Moſes, ſaying,

2 Avenge the children of Iſrael of the Midianites: afterward ſhalt thou be gathered unto thy people.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of yourſelves unto the war, and let them go againſt the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

Before CHRIST 1452. 5 So they were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for war.

6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and Phinehas the ſon of Eleazar the prieſt, to the war, with the holy inſtruments, and the trumpets to blow in his hand.

7 And they warred againſt the Midianites, as the LORD commanded Moſes; and they ſlew all the males.

8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*, Evi, and Reken, and Zur, and Hur, and Reba, five kings of Midian: Balaam alſo the ſon of Beor they ſlew with the ſword.

9 And the children of Iſrael took all the women of Midian captives, and their little ones, and took the ſpoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly caſtles, with fire.

11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts.

12 And they brought the captives, and the prey, and the ſpoil, unto Moſes, and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moſes, and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the battle.

15 And Moſes ſaid unto them, Have ye ſaved all the women alive?

16 Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourſelves.

19 And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and whoſoever hath touched any ſlain, purify *both* yourſelves and your captives on the third day, and on the ſeventh day.

20 And purify all *your* raiment, and all that is made of ſkins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the prieſt ſaid unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moſes;

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: nevertheleſs

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14 *If her huſband—hold his peace*, &c.] His ſilence, or not contradicting it at the firſt propoſal, ſhall be interpreted a conſent, nor ſhall it be in the huſband's or father's power to retract that conſent, or hinder her from performing her vow; if he does, "He ſhall bear her iniquity;" God ſhall puniſh him, and not her, for a breach of ſacred faith.

COMMENTARY AND NOTES ON CHAP. XXXI.

2 *Avenge the children of Iſrael of the Midianites*, &c.] The Midianites were the poſterity of Abraham by Keturah; ſome of them ſettled ſouth of Canaan, among whom Jethro lived, and they retained the worſhip of the true God; but theſe were ſettled eaſt of Canaan, and were idolaters, neighbours to, and in confederacy with the Moabites. In conformity to the counſel given them by Balaam, theſe latter had ſeduced the Iſraelites to uncleanneſs, and the worſhip of their gods; for which Moſes is here ordered to ſend an army againſt them, and utterly to deſtroy them.

4 *Of every tribe a thouſand*, &c.] By this ſmall number, to let them ſee they were to rely more upon God, than the ſtrength of their army.

6 *And Phinehas*] Some have thought, that from the late courageous act of Phinehas, chap. xxv. 8. he was appointed to command the troops who were to avenge the Lord of Midian. But as Moſes in the war with the Amorites, had ſent the forces under the conduct of Joſhua, it was moſt probable he was commander at that time; and that the province appointed Phinehas, was only to take care of the holy things.

With the holy inſtruments and the trumpets, &c.] The moſt probable opinion is, that by theſe inſtruments, are to be underſtood the ark of the covenant, and what was included in it.

7 *They ſlew all the males.*] That is, all they met with, giving no quarter. But it is not to be underſtood of all the males of the nation; becauſe the Midianites of this country, who are reckoned with the children of the eaſt, *Judges* vi. 3. were a potent and formidable enemy to Iſrael, in the days of Gideon.

17 *Kill every male*] Moſes ordered the male children to be ſlain, that he might thereby extirpate the whole nation, as far as lay in his power, and prevent their revenging the death of their parents, in caſe they were ſuffered to live to man's eſtate.

Kill every woman that hath known man, &c.] Becauſe they had been the chief inſtruments of drawing the Iſraelites to idolatry.

18 *All the women children—keep alive*, &c.] Being young, they might be brought to embrace the Jewiſh religion.

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lets it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep.

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels, of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. Before CHRIST 1452.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

GENERAL REFLECTIONS on Chap. XXXI.

Several things are observable in this history, of the victory gained over the Midianites; namely, the subduing the enemies of the Israelites; that Balaam, and the women who had caused the people to sin, were slain; the division of the spoil equally between those who were in the war, and those who remained in the camp; and that the officers presented to God the most valuable things taken from the Midianites, teaching us to do him homage for all our prosperity, and devote all his gifts to his service and glory.

CHAP. XXXII.

1 *The Reubenites and Gadites sue for their inheritance on the east side of Jordan.* 6 *Moses reproveth them.* 16 *They offer conditions;* 20 *he is content; and assigneth the land them, and to half the tribe of Manasseh.* 34 *They build cities, and conquer what remained.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save

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27 *Divide the prey*, &c.] The captives and cattle; as to the plate, jewels, and other goods, every man kept what he took. See ver. 50, 53.

49 *There lacketh not one man of us.*] An evident proof that Omnipotence fought for them, and defended them; this was so extraordinary an instance of the divine protection, as can scarcely be paralleled in history.

52 *Sixteen thousand seven hundred and fifty shekels.*] About five talents and a half, or 27,919 l. sterling. Three hundred shekels make a talent.

COMMENTARY AND NOTES on CHAP. XXXII.

1 *Now the children of Reuben*, &c.] The tribes of Reuben, Gad, and the half tribe of Manasseh, observing that the country was fertile, and stored with good pasturage, desired they might be permitted to settle there, as a place very commodious for them, having large stocks of cattle.

7 *Wherefore discourage ye the heart*, &c.] Moses suspected that it was either cowardice, or a love of ease, that made them petition to stay where they were, which ill example might have proved of bad consequence in disheartening the rest of their brethren.

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12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build ye cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may* be our's.

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33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim.

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

GENERAL REFLECTIONS on Chap. XXXII.

This chapter points out to us, that the distribution made to the two tribes and a half, of the country beyond Jordan, was the beginning of the accomplishment of the promises God made to his people, to give them all that country; and also that God ordered they should be assisting in the reduction of the land of Canaan, for their brethren who had helped them to subdue that part of the country; we are here instructed to act justly towards, and assist each other, on all lawful occasions.

CHAP. XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they departed from Rameses in the first month: on the fifteenth day of the first month, on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and

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17 *But we ourselves will go ready armed*, &c.] The offer which they made to go in the front of the battle, and risque their lives against such potent enemies, without any farther advantage to themselves, was an expression of their faith in God, and love to their brethren.

33 *Moses gave unto them*] The dominions of Sihon and Og, the two vanquished kings of the Amorites, extended from the river Arnon to mount Hermon. These countries Moses gave to the tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh.

Even the cities of the country round about.] It is observable, that as these tribes were first settled before the others, so they were afterwards displaced before them, being, for their idolatry, first carried captive into Assyria, 1 *Chron.* v. 25, 26. Probably their early defection from the true religion, was owing to their being placed at so great a distance from the public worship. We see by this, how Providence proportions his dispensations by balancing prosperity and adversity, and setting the one against the other.

COMMENTARY AND NOTES ON CHAP. XXXIII.

1 *These are the journeys of the children of Israel*, &c.] Moses was particularly commissioned to preserve their history for the benefit of posterity; therefore he here recapitulates the principal stages of this long journey, setting them all before the reader in one view, that all who would take pains to examine things, might be satisfied by what a train of miracles such a multitude of people were fed every day, for forty years together, in a barren and inhospitable desart.

31 *Bese-*

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Before CHRIST 1452. and went three days' journey in the wilderneſs of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threeſcore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red ſea.

11 And they removed from the Red ſea, and encamped in the wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkar.

13 And they departed from Dophkar, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderneſs of Sinai.

16 And they removed from the deſert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderneſs of Zin, which *is* Kadeſh.

37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the prieſt went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month. Before CHRIST 1452.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the ſouth in the land of Canaan, heard of the coming of the children of Iſrael.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jeſimoth *even* unto Abel-ſhittim in the plains of Moab.

50 ¶ And the LORD ſpake unto Moſes in the plains of Moab by Jordan *near* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay unto them, When ye are paſſed over Jordan into the land of Canaan;

52 Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite pluck down all their high places:

53 And ye ſhall diſpoſſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it.

54 And ye ſhall divide the land by lot for an inheritance among your families: *and* to the more ye ſhall give the more inheritance, and to the fewer ye ſhall give the leſs inheritance: every man's *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers ye ſhall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them *ſhall be* pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover it ſhall come to paſs, *that* I ſhall do unto you, as I thought to do unto them.

GENERAL REFLECTIONS on Chap. XXXIII.

The ſeveral journies of the Iſraelites indicate to us, that we have no continuing city here, but ſhould look for an heavenly one: their various changes ſhew the tranſitorineſs of all ſublunary things; which ſhould remind us, that peace of conſcience only is durable, which will follow from the performance of the divine commands, and that we ſhould beg of God to accept of our moſt imperfect ſervices through the merits of Chriſt.

CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men which ſhall divide the land.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them,

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31 *Bene-jaakan.*] A name abbreviated from *Beeroth-Bene-jaakan*; *i. e.* the wells of the ſons of Jaakan. *Deut.* x. 6.

45 *Dibon-gad.*] So named after the conqueſt, to diſtinguiſh it from Dibon, in the tribe of Reuben.

51 *Speak unto the children of Iſrael*, &c.] One intention of the Iſraelites ſojourning ſo long in the wilderneſs, might be, that the people might forget the idols of Egypt, and be purified from their infection; and that the new generation that entered Canaan, might be ſuch as had not known the ſuperſtitious practices of their fathers.

52 *Deſtroy all their pictures.*] See note on *Lev.* xxvi. 1.

Pluck down all their high places.] The groves and altars erected in mountains, which places they ſuppoſed nearer to their deities, than other parts of the earth.

54 *Ye ſhall divide the land by lot*, &c.] This partition of the country by lot, was a moſt prudent contrivance; tending to prevent effectually all diſagreements among ſuch an obſtinate people; as the lots were to bear a proportion to each tribe and family.

Pricks in your eyes, and thorns in your ſides, &c.] As the eye is a part the moſt ſenſibly affected by pain, this image pathetically expreſſes the grievous afflictions they ſhould ſuffer by thoſe of the inhabitants whom they neglected to extirpate, according to the divine command.

COMMENTARY AND NOTES ON CHAP. XXXIV.

2 *Command the children of Iſrael, and ſay unto them*, &c.] The Iſraelites had firſt a charge concerning the manner of treating the inhabitants, whoſe country they were to poſſeſs; and in the next place,

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Before CHRIST 1451. them, When ye come into the land of Canaan; this *is* the land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof;)

3 Then your ſouth quarter ſhall be from the wilderneſs of Zin along by the coaſt of Edom, and your ſouth border ſhall be the outmoſt coaſt of the ſalt ſea eaſtward:

4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon:

5 And the border ſhall fetch a compaſs from Azmon unto the river of Egypt, and the goings out of it ſhall be at the ſea.

6 And *as for* the weſtern border ye ſhall even have the great ſea for a border: this ſhall be your weſt border.

7 And this ſhall be your north border: from the great ſea ye ſhall point out for you mount Hor:

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath; and the goings forth of the border ſhall be to Zedad:

9 And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north border:

10 And ye ſhall point out your eaſt border from Hazar-enan to Shepham:

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Chinnereth eaſtward:

12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt ſea: this ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 For the tribe of the children of Reuben according to the houſe of their fathers, and the tribe of the children of Gad according to the houſe of their fathers, have received *their inheritance*; and half the tribe of Manaſſeh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this ſide Jordan *near* Jericho eaſtward, toward the ſunriſing.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: Eleazar the prieſt, and Joſhua the ſon of Nun.

18 And ye ſhall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* theſe: of the tribe of Judah, Caleb the ſon of Jephunneh. Before CHRIST 1452.

20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.

23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach.

26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud.

29 Theſe *are they* whom the LORD commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

GENERAL REFLECTIONS on Chap. XXXIV.

We are to remark from this chapter, that the different habitations, pointed out by Moſes before the Iſraelites took poſſeſſion of Canaan, afterwards took place juſt as he had predicted; that Moſes teſtified his obedience, and reliance on God's faithfulneſs to his promiſe, by making known the will of God to the children of Iſrael; and that God gave a clear proof of his love, by appointing proper leaders for his people before the death of Moſes.

CHAP. XXXV.

1 *The Levites are to have eight and forty cities (ſix of them to be cities of refuge) with their ſuburbs of a certain meaſure.* 9 *The laws of murder and manſlaughter.* 31 *No ſatisfaction to be taken for either of them.*

AND the LORD ſpake unto Moſes in the plains of Moab by Jordan *near* Jericho, ſaying, 1451.

2 Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion cities to dwell in; and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them.

3 And the cities ſhall they have to dwell in; and the ſuburbs of them ſhall be for their cattle, and for their goods, and for all their beaſts.

4 And the ſuburbs of the cities, which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward a thouſand cubits round about.

5 And ye ſhall meaſure from without the city on the eaſt ſide two thouſand cubits, and on the ſouth ſide two thouſand cubits, and on the weſt ſide two thouſand cubits, and on the north ſide two thouſand cubits; and the

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place, the boundaries of the land were fixed and deſcribed; as well to aſcertain where they were to ſtop their conqueſts, as to prevent incroachments.

3 *Your ſouth quarter ſhall be from the wilderneſs of Zin*, &c.] They were to terminate at the laſt point of the Salt or Dead-ſea, running by the borders of Idumea, to the moſt northern part of the river Nile; and to the Mediterranean ſea weſtward, and along by the wilderneſs of Zin, making the bounds of the river Jordan. The determined border of the land of Canaan on the ſouth was Idumea and the deſarts of Arabia.

4 *From the ſouth to the aſcent of Akrabbim*, &c.] *Maaleh akrabbim*, or "the mount of ſcorpions," *Joſh.* xv. 3. ſo called from the multitude of ſcorpions found there.

5 *From Azmon unto the river of Egypt*] That is, to the river Nile.

At the ſea.] That is, the Mediterranean-ſea, called the "great ſea," ver. 6.

7 *Ye ſhall point out for you mount Hor.*] It was a long ridge of hills, of which one part might be called Hor, the other parts Shenir, Sirion, Sion, Miſar; ſee *Deut.* iii. 9. and iv. 18. and *Pſalm* xlii. 6. and therefore the general name is ſometimes expreſſed in the plural Hormonim, *i.e.* the Hormonian hills.

9 *The goings out of it ſhall be at Hazar-enan*, &c.] That is, "the village of the fountain;" viz. of Jordan, which took its riſe in that track.

11 *The coaſt ſhall go down from Shepham to Riblah*] Shepham and Riblah were two towns on the banks of the river Jordan; ſo that the eaſtern bounds of the land began from the head of Jordan, and extended along the whole courſe of the river to the Dead-ſea, until it met with the ſouth bounds in the borders of Edom.

The ſea of Chinnereth, &c.] This is called in the New Teſtament, the ſea of Tiberias, or Galilee.

12 *The goings out of it ſhall be at the ſalt ſea*, &c.] Here the eaſtern and ſouthern borders met.

13 *This is the land which ye ſhall inherit*, &c.] From the foregoing deſcription, it appears that they were placed in a very pleaſant country, being bounded on the ſouth by lofty mountains, which ſheltered them from the ſultry air of the Arabian deſarts; on the weſt, by the Mediterranean-ſea, which afforded them refreſhing breezes; on the north, by mount Lebanon, which kept off the colder blaſts from that quarter; and, on the eaſt, by the delightful plains of Jordan.

COMMENTARY AND NOTES ON CHAP. XXXV.

2 *That they give unto the Levites of the inheritance of their poſſeſſion cities to dwell in.*] The Levites were plentifully provided for, by the laws concerning tythes and offerings; but it was alſo neceſſary, that when they came to Canaan, proper habitations ſhould be appointed for them, where they might live comfortably and uſefully.

Suburbs, &c.] Theſe were certain ſpaces of ground about and belonging to the cities, for paſtures, orchards, gardens, ſheep-houſes, barns, and other little rural conveniences.

4 *A thouſand cubits*, &c.] It is two thouſand in the Greek tranſlation; which, in the next verſe, is proved to be the right reading. Two thouſand cubits is about three-fourths of a mile.

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the city *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the cities.

6 And among the cities which ye ſhall give unto the Levites *there ſhall be* ſix cities for refuge, which ye ſhall appoint for the manſlayer, that he may flee thither: and to them ye ſhall add forty and two cities.

7 *So* all the cities which ye ſhall give to the Levites *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhall give *ſhall be* of the poſſeſſion of the children of Iſrael: from *them that have* many ye ſhall give many; but from *them that have* few ye ſhall give few: every one ſhall give of his cities unto the Levites according to his inheritance which he inheriteth.

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye ſhall appoint you cities to be cities of refuge for you; that the ſlayer may flee thither, which killeth any perſon at unawares.

12 And they ſhall be unto you cities for refuge from the avenger; that the manſlayer die not, until he ſtand before the congregation in judgment.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge.

15 Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares may flee thither.

16 And if he ſmite him with an inſtrument of iron, ſo that he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

17 And if he ſmite him with throwing a ſtone, wherewith he may die, and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

18 Or *if* he ſmite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him.

20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him.

22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait,

23 Or with any ſtone, wherewith a man may die, ſeeing *him* not, and caſt *it* upon him, that he die, and *was* not his enemy, neither ſought his harm.

24 Then the congregation ſhall judge between the ſlayer and the revenger of blood according to theſe judgments:

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it unto the death of the high prieſt, which was anointed with the holy oil.

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26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood:

28 Becauſe he ſhould have remained in the city of his refuge until the death of the high prieſt: but after the death of the high prieſt the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a ſtatute of judgment unto you throughout your generations in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon *to cauſe him* to die.

31 ¶ Moreover ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death.

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the LORD dwell among the children of Iſrael.

GENERAL REFLECTIONS on Chap. XXXV.

The habitations for the Levites teach us to provide for thoſe who miniſter in holy things; and the laws about murderers denote the heinouſneſs of the crime, the curſe and puniſhment entailed upon it; and the extreme horror even the thought, and eſpecially whatever may lead to the crime, ſhould affect us with.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters is ſet forth.* 5 *It is remedied by their being reſtrained to marry in their own tribes.* 10 *The daughters of Zelophehad are married to their father's brothers' ſons.*

AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes, and before the princes, the chief fathers of the children of Iſrael:

2 And they ſaid, The LORD commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael, then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

4 And

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6 *Six cities for refuge*, &c.] The Levites were to have, in all, forty-eight cities, ver. 7. out of theſe, ſix were to be privileged places, or cities of refuge, whither any perſon, who had the misfortune to kill another undeſignedly, might flee and take ſanctuary. Theſe aſylums were very different from thoſe of other nations; they did not ſcreen them who were guilty of wilful murder; but ſuch, according to the tenor of the ſame law, were to be dragged even from the horns of the altar.

16 *If he ſmite him with an inſtrument of iron*, &c.] It was preſumed, if he aſſaulted a man with a weapon, he intended him a miſchief; though perhaps there was no malice prepenſe, and he did it in a paſſion.

27 *And the revenger of blood find him without the borders—and—kill the ſlayer; he ſhall not be guilty*, &c.] If Chriſtians, who have fled to Chriſt for ſuccour, forſake and wander from him, how can they, without an abſurdity, expect to be protected and ſaved by him!

30 *One witneſs ſhall not teſtify againſt any perſon*, &c.] In right reaſon there ſhould be two; for the witneſs who affirms, and the accuſed who denies, make an equal balance; a third, therefore, is neceſſarily required, to incline the ſcale.

COMMENTARY AND NOTES ON CHAP. XXXVI.

1 *The chief fathers of the families*, &c.] The portion that hath been given to the daughters of Zelophehad, and the laws which ordered the eſtates of thoſe who died without iſſue male, ſhould deſcend to their daughters, gave the elders of Iſrael ſome reaſon to fear, that by theſe heireſſes marrying into different tribes, the parts allotted to each would be confounded; as theſe eſtates would of courſe be alienated from their own tribe, and incorporated into another by the rights of their huſbands; nor would the year of jubile rectify this inconvenience, ſince theſe inheritances would, by the common right of marriage, deſcend, at the jubile, to the heirs of thoſe women who married in another tribe. Theſe conſiderations induced them to preſent a petition to Moſes, to deſire him to prevent this inconvenience by a particular law.

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4 And when the jubile of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moſes commanded the children of Iſrael according to the word of the LORD, ſaying, The tribe of the ſons of Joſeph hath ſaid well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry.

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.

8 And every daughter, that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

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10 ¶ Even as the LORD commanded Moſes, ſo did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' ſons:

12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

13 Theſe *are* the commandments and the judgments, which the LORD commanded by the hand of Moſes unto the children of Iſrael in the plains of Moab by Jordan *near* Jericho.

GENERAL REFLECTIONS on Chap. XXXVI.

In what concerns private property, we are hereby taught to act with judgment, prudence and diſcretion, if we expect the divine bleſſing. As the people conſulted Moſes in difficult caſes, let us learn to ſeek advice from God in prayer, relying on the divine promiſe for aſſiſtance; and that to be regular in our conduct, will make us in ſome meaſure reſemble the bleſſed above, where all is harmony, order, peace and love.

6 *Let them marry to whom they think beſt*, &c.] They were not to marry to thoſe of another tribe or family, but in their own tribe. This was enjoined to preſerve order in the commonwealth; and particularly to prevent the mixture of the tribe of Judah (from which the Meſſiah was to deſcend) with other tribes.

8 *Every daughter, that poſſeſſeth an inheritance*, &c.] Heireſſes were to obſerve what is here commanded: but thoſe who had no inheritance, might marry into what tribe they pleaſed.

12 *They were married into the families*, &c.] In the Hebrew, To ſome who were of the families; that is, into one of the families of Manaſſeh, from whom ſeveral families deſcended; for they did not marry promiſcuouſly, but into their father's family, viz. that of Hepher.

13 *Theſe are the commandments and the judgments*, &c.] By "commandments," in this place, the precepts relating to the worſhip of God, ſeem to be underſtood; and by "judgments," the laws of civil polity.

The Fifth BOOK of *MOSES*, CALLED DEUTERONOMY.

THE ARGUMENT.

This book is called from the Greek, Deuteronomy, *or, a ſecond law, being a recapitulation of the ſeveral laws already delivered. Thoſe Iſraelites, to whom the law was firſt given in the wilderneſs, being dead; a repetition of it ſeemed neceſſary to this new generation of men. There are contained ſeveral additional laws, explications, and enlargements, enforced by the ſtrongeſt and moſt pathetic motives to obedience, taking up about the ſpace of one month.*

CHAP. I.

1 *Moſes' ſpeech at the end of the fortieth year,* 6 *in which he rehearſeth the ſtory of God's ſending Iſrael from Horeb to go and poſſeſs the promiſed land,* 9 *of giving them officers,* 19 *of paſſing through the wilderneſs to Kadeſh,* 22 *of ſending the ſpies to ſearch the land,* 34 *and of God's anger for their incredulity and diſobedience.*

1451. THESE *be* the words which Moſes ſpake unto all Iſrael on this ſide Jordan in the wilderneſs, in the plain over againſt the Red *ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadeſh-barnea). 1451.

3 And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael, according unto all that the LORD had given him in commandment unto them;

4 After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt in Aſtaroth in Edrei:

5 On this ſide Jordan, in the land of Moab, began Moſes to declare this law, ſaying,

6 ¶ The

COMMENTARY AND NOTES on CHAP. I.

1 *Theſe be the words*] All the paſſages and ſpeeches of this book were comprehended in the ſpace of a month. It begins on the firſt day of the eleventh month, and on the firſt day of the twelfth month Moſes is ſuppoſed to have died.

On this ſide Jordan] That is, on the eaſt, where they are encamped at this time.

Over againſt the Red ſea, &c.] Some interpreters explain it not of the ſea Zuph, (the Red or Arabian ſea) but rather of ſome flaggy place on the banks of the river Jordan; or elſe on the ſides of the Dead ſea, towards the wilderneſs of Arabia.

2 *There are eleven days' journey*, &c.] This was inſerted to ſhew, that it was the will and pleaſure of the Almighty, that what might have been effected in eleven days, the Iſraelites ſhould not accompliſh in leſs than thirty and eight years.

6 In

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6 ¶ The LORD our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea ſide, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have ſet the land before you: go in and poſſeſs the land which the LORD ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them and to their ſeed after them.

9 ¶ And I ſpake unto you at that time, ſaying, I am not able to bear you myſelf alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the ſtars of heaven for multitude.

11 (The LORD God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you, as he hath promiſed you!)

12 How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife?

13 Take you wiſe men, and underſtanding, and known among your tribes, and I will make them rulers over you.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken *is* good *for us* to do.

15 So I took the chief of your tribes, wiſe men, and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him.

17 Ye ſhall not reſpect perſons in judgment; *but* ye ſhall hear the ſmall as well as the great; ye ſhall not be afraid of the face of man; for the judgment *is* God's: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye ſhould do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderneſs, which ye ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeſh-barnea.

20 And I ſaid unto you, Ye are come unto the mountains of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath ſet the land before thee: go up *and* poſſeſs *it*, as the LORD God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 ¶ And ye came near unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come.

23 And the ſaying pleaſed me well; and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came into the valley of Eſhcol, and ſearched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land which the LORD our God doth give us.

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26 Notwithſtanding ye would not go up, but rebelled againſt the commandment of the LORD your God:

27 And ye murmured in your tents, and ſaid, Becauſe the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hands of the Amorites, to deſtroy us.

28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have ſeen the ſons of the Anakims there.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderneſs, where thou haſt ſeen how that the LORD thy God bare thee, as a man doth bear his ſon, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 Who went in the way before you, to ſearch you out a place to pitch your tents *in*, in fire by night, to ſhew you by what way ye ſhould go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words and was wroth, and ſware, ſaying,

35 Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers,

36 Save Caleb the ſon of Jephunneh; he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath wholly followed the LORD.

37 Alſo the LORD was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither: encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover your little ones, which ye ſaid ſhould be a prey, and your children, which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

40 But *as for* you, turn you, and take your journey into the wilderneſs by the way of the Red ſea.

41 Then ye anſwered and ſaid unto me, We have ſinned againſt the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD ſaid unto me, Say unto them, Go not up, neither fight; for I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you; and ye would not hear, but rebelled againſt the commandment of the LORD, and went preſumptuouſly up into the hill.

44 And the Amorites, which dwelt in that mountain, came out againſt you, and chaſed you, as bees do, and deſtroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

GENERAL

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6 *In Horeb*, &c.] This paſſage would have been more properly tranſlated by or near Horeb; for God did not deliver his oracle from the mountain, but from the tabernacle.

14 *The thing which thou haſt ſpoken is good for us to do.*] This he mentions, not to court their applauſe, but to aggravate the ſin of their mutinies after this, to ſhew them, that the government they quarrelled with was what they themſelves had conſented to.

17 *The judgment is God's*, &c.] They were God's miniſters, and acted by his authority; and therefore ought to give judgment with perfect equity, reſolution, and impartiality, as being accountable to him.

28 *Walled up to heaven*, &c.] An hyperbolical expreſſion, implying no more than that the walls were exceedingly lofty.

38 *Encourage him*, &c.] Strengthen him; namely, by the impoſition of hands, whereby Moſes imparted ſome of his honour to Joſhua, and he was filled with the Spirit.

41 *Then ye anſwered and ſaid unto me, We have ſinned againſt the Lord*, &c.] God, by Moſes, forbad the attempt, and yet they went preſumptuouſly up to the hill; and, as if governed by a ſpirit of contradiction, acted now in contempt of the threatening, as they had before acted in contempt of the promiſe.

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GENERAL REFLECTIONS on Chap. I.

The author of the epiſtle to the Hebrews ſhews us the uſe we ought to make of this hiſtory, when he tells us, that as the murmurings and rebellions of the Iſraelites was the reaſon why they did not enter into the land of Canaan; ſo we ſhould take care that we be not excluded by our unbelief and diſobedience to the goſpel, from the heavenly Canaan, and from that reſt which is reſerved for the people of God.

CHAP. II.

1 *The ſtory is continued, ſetting forth that they were not to meddle with the Edomites,* 9 *nor with the Moabites,* 16 *nor with the Ammonites:* 24 *but Sihon the Amorite was given up to be ſubdued by them.*

THEN we turned, and took our journey into the wilderneſs by the way of the Red ſea, as the LORD ſpake unto me: and we compaſſed mount Seir many days.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn you northward.

4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir; and they ſhall be afraid of you: take ye good heed unto yourſelves therefore:

5 Meddle not with them; for I will not give you of their land, no, not ſo much as a foot breadth; becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

7 For the LORD thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe forty years the LORD thy God *hath been* with thee; thou haſt lacked nothing.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſs of Moab.

9 ¶ And the LORD ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a poſſeſſion; becauſe I have given Ar unto the children of Lot *for* a poſſeſſion.

10 The Emims dwelt therein in times paſt, a people great, and many, and tall, as the Anakims;

11 Which alſo were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims alſo dwelt in Seir beforetime; but the children of Eſau ſucceeded them, when they had deſtroyed them from before them, and dwelt in their ſtead; as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them.

13 Now, riſe up, *ſaid I*, and get you over the brook Zered. And we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were waſted out from among the hoſt, as the LORD ſware unto them.

15 For indeed the hand of the LORD was againſt them, to deſtroy them from among the hoſt, until they were conſumed.

16 ¶ So it came to paſs, when all the men of war were conſumed and dead from among the people, Before CHRIST 1451.

17 That the LORD ſpake unto me, ſaying;

18 Thou art to paſs over through Ar, the coaſt of Moab, this day:

19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſions; becauſe I have given it unto the children of Lot *for* a poſſeſſion.

20 (That alſo was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

21 A people great, and many, and tall, as the Anakims; but the LORD deſtroyed them before them; and they ſucceeded them, and dwelt in their ſtead:

22 As he did to the children of Eſau, which dwelt in Seir, when he deſtroyed the Horims from before them: and they ſucceeded them, and dwelt in their ſtead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.)

24 ¶ Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heſhbon, and his land: begin to poſſeſs *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

26 And I ſent meſſengers out of the wilderneſs of Kedemoth unto Sihon king of Heſhbon with words of peace, ſaying,

27 Let me paſs through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: only I will paſs through on my feet;

29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I ſhall paſs over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heſhbon would not let us paſs by him: for the LORD thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayeſt inherit his land.

32 Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we ſmote him, and his ſons, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the men, and the women, and the little ones, of every city, we left none to remain:

35 Only

COMMENTARY AND NOTES on Chap. II.

1 *Then we turned*, &c.] From the borders of Canaan to go ſouthward. Moſes preſerves not the record of any thing that happened during that tedious march back to the Red ſea; but paſſeth it over in ſilence, as a dark time, and makes his narrative immediately begin again when they faced about towards Canaan. See ver. 3.

5 *Meddle not with them*, &c.] Thus, before God brought Iſrael to deſtroy their enemies in Canaan, he taught them to forgive their enemies in Edom.

6 *Buy water*, &c.] This may be underſtood of buying wells already digged.

9 *I have given Ar*] Ar was the name of the chief city of the Moabites; but here it implies the whole country.

Unto the children of Lot, &c.] God out of remembrance of the righteouſneſs of his ſervant Lot, is propitious to the Moabites, who were his poſterity.

10 *The Emims*, &c.] The original word ſignifies "terrible;" and was probably given them by the Moabites, from their being remarkably terrible to their neighbours.

12 *The Horims alſo dwelt in Seir*, &c.] This part of the hiſtory encourages the Iſraelites not to fear their ſtouteſt enemies, but rather to hope, that if the providence of God had done thus much for the Moabites and Edomites, he would do much more for Iſrael his peculiar people.

13 *The brook Zered*, &c.] Or bourn; a valley, with a river running through it.

20 *Zamzummims.*] They are ſuppoſed to be the ſame as are called Zuzims, *Gen.* xiv. 5. and the name ſignifies "vile" or "wicked."

23 *The Avims*] The antient inhabitants of the country, of which the Philiſtines afterwards poſſeſſed themſelves.

The Caphtorims, &c.] Theſe were a people joined both in kindred and habitation with the Philiſtines. See *Gen.* x. 14. *Amos* ix. 7.

30 *The Lord thy God hardened his ſpirit*, &c.] That is, gave him over to his own inflexible humour, and ſuffered his heart to be hardened: for he, denying their requeſt, drew upon himſelf their reſentment, provoked the war, and was the occaſion of his own deſtruction.

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35 Only the cattle we took for a prey unto ourſelves, and the ſpoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the LORD our God forbad us.

GENERAL REFLECTIONS on Chap. II.

We are taught, from this chapter, by the proceedings of the Edomites, never to injure others, eſpecially thoſe of our own kindred. By the Iſraelites being forbidden to do any harm to the Edomites, Moabites, and Ammonites, we may obſerve the care God took of thoſe people for the ſake of the patriarchs their progenitors; and that we ought not to revenge ourſelves, nor deprive others of what God has given them. The ſubduing the country of the Amorites by the aſſiſtance of God, and his promiſes thereby beginning to be accompliſhed, was an earneſt that God would put them into the poſſeſſion of the whole country. Let us, therefore, by faith in God's promiſes, look for the heavenly Canaan above.

CHAP. III.

1 *The ſtory of the conqueſt of Og king of Baſhan; the ſize of his bed; 12 the diſtribution of the conquered lands to the two tribes and half; 18 the charge given to theſe by Moſes, 21 and his exhortation to Joſhua; 23 his prayer that he might enter into the land, which is not accepted; but he is permitted to ſee the land.*

THEN we turned, and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battle at Edrei.

2 And the LORD ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

3 So the LORD our God delivered into our hands Og alſo, the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan.

5 All theſe cities *were* fenced with high walls, gates, and bars; beſide unwalled towns a great many.

6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and children, of every city.

7 But all the cattle, and the ſpoil of the cities, we took for a prey to ourſelves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan.

11 For only Og king of Baſhan remained of the remnant of giants; behold, his bedſtead *was* a bedſtead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ And this land, *which* we poſſeſſed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. Before CHRIST 1451.

13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants.

14 Jair the ſon of Manaſſeh took all the country of Argob unto the coaſts of Geſhuri and Maachathi; and called them after his own name, Baſhan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the ſalt ſea, under Aſhdoth-piſgah eaſtward.

18 ¶ And I commanded you at that time, ſaying, The LORD your God hath given you the land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) ſhall abide in your cities which I have given you;

20 Until the LORD have given reſt unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the LORD your God hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion, which I have given you.

21 ¶ And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the LORD your God hath done unto theſe two kings: ſo ſhall the LORD do unto all the kingdoms whither thou paſſeſt.

22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

23 ¶ And I beſought the LORD at that time, ſaying,

24 O Lord GOD, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD was wroth with me for your ſakes, and would not hear me: and the LORD ſaid unto me, Let it ſuffice thee; ſpeak no more unto me of this matter.

27 Get thee up into the top of Piſgah, and lift up thine eyes weſtward, and northward, and ſouthward, and eaſtward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan.

28 But charge Joſhua, and encourage him, and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee.

29 So we abode in the valley over againſt Beth-peor.

GENERAL REFLECTIONS on Chap. III.

What is moſt remarkable in this chapter, is, the earneſt requeſt of Moſes, that he might go into the land of Canaan, and God's refuſing him that favour. This is a leſſon to us, that God does not always hear thoſe prayers which concern temporal affairs; and that though he pardons thoſe whom he loves, he nevertheleſs thinks fit ſometimes to puniſh them in this life, for certain ſins which they have committed. David was a notable inſtance of this.

CHAP.

COMMENTARY AND NOTES ON CHAP. III.

9 *Which Hermon the Sidonians call*, &c.] This mountain had five names, Hermon, Sirion, Shenir, Sion, and Hor; ſome of which Moſes here enumerates that the Iſraelites, who were to conſider this mountain as the northern boundary, might not be miſled by this diverſity of appellations.

11 *Of the remnant of giants*] What we render giants, is in the Hebrew *rephaim*; ſee *Gen.* xiv. 5.

A bedſtead of iron] Bedſteads of iron were not uncommon in antient days, though of much later date. When the Thebans took Platæa, they made bedſteads of the braſs and iron they found there.

Is it not in Rabbath] As a monument of his extraordinary ſtature, his bedſtead was preſerved by the Ammorites, and ſhewed as a curioſity in their chief city.

Nine cubits, &c.] Hence it appears, that Og was ſix cubits high, reckoning the bedſtead to have been made, according to the common cuſtom, a third part larger than the perſon who lay in it; conſequently he was ten feet and an half of our meaſure in height, or twice as tall as an ordinary man.

14 *Baſhan-havoth-jair*, &c.] Baſhan, the towns of Jair.

COMMENTARY

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CHAP. IV.

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1 *An exhortation to obedience from God's paſt dealings;* 15 *and a particular diſſuaſive againſt idolatry,* 25 *and ſolemn admonition of the ill conſequences of diſobedience, and of the happy conſequences of returning to God.* 32 *The eſpecial regard ſhewn to the Iſraelites in God's wonderful dealings with them.* 41 *Moſes appointeth the three cities of refuge on the eaſt ſide of Jordan.* 44 *Recapitulation.*

NOW therefore hearken, O Iſrael, unto the ſtatutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and poſſeſs the land which the LORD God of your fathers giveth you.

2 Ye ſhall not add unto the word which I command you, neither ſhall ye diminiſh *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have ſeen what the LORD did becauſe of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgments, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore and do *them*; for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God *ſo* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous as all this law, which I ſet before you this day?

9 Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons' ſons;

10 *Specially* the day that thou ſtoodeſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near and ſtood under the mountain; and the mountain burned with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude; only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of ſtone.

14 And the LORD commanded me at that time to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.

15 ¶ Take ye therefore good heed unto yourſelves; for ye ſaw no manner of ſimilitude on the day *that* the LORD ſpake unto you in Horeb out of the midſt of the fire: Before CHRIST 1451.

16 Leſt ye corrupt *yourſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female,

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the LORD was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over, and poſſeſs that good land.

23 Take heed unto yourſelves, leſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a conſuming fire, *even* a jealous God.

25 ¶ When thou ſhalt beget children, and children's children, and ye ſhall have remained long in the land, and ſhall corrupt *yourſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto ye go over Jordan to poſſeſs it; ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

27 And the LORD ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the LORD ſhall lead you.

28 And there ye ſhall ſerve gods, the work of men's hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart and with all thy ſoul.

30 When thou art in tribulation, and all theſe things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he ſware unto them.

32 ¶ For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon

COMMENTARY AND NOTES ON CHAP. IV.

1 *Now therefore hearken*, &c.] Moſes exhorts them, in the moſt ſerious and affectionate manner, as they were about to enter into and poſſeſs the promiſed land, to be punctually obedient to the laws of God, and cautious of offending him, for fear of incurring his diſpleaſure.

2 *Ye ſhall not add—neither ſhall ye diminiſh*, &c.] He ſhall neither add to the law which I have given you, any heatheniſh ſuperſtition, or modes of worſhip, of your own invention; nor ſhall you wilfully omit any plain duty which it requires.

7 *Who hath God ſo nigh them*, &c.] The Jews were the only nation under heaven that had a ſymbol of God's preſence continually among them.

15 *For ye ſaw no manner of ſimilitude*, &c.] Moſes puts them in mind of this particular, as a ſtrong and everlaſting argument to keep them clear of all ſuperſtitious or idolatrous worſhip of him, by the uſe of any kind of image, picture, or reſemblance of any created being.

19 *Leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun*, &c.] The heavenly luminaries were the firſt prophane objects of adoration, and the moſt plauſible idolatry; leading the adoration to thoſe creatures that not only are in ſituation above us, but are moſt ſerviceably glorious in themſelves. The plauſibility of this ſpecies of idolatry made it the more dangerous, and the more neceſſary for Moſes to caution the people againſt it; ſo ſtrong is the temptation to ſenſe! ſo forcible is the impulſe of a vain imagination, and the impetuous torrent of the cuſtom of the nations! and ſo weak is faith in an inviſible God, and an inviſible world!

24 *The Lord thy God is a conſuming fire*, &c.] God, from the rectitude of his nature, will be as far from letting moral evils paſs with impunity, as fire is from conſuming its proper fuel.

26 *I call heaven and earth to witneſs*, &c.] He conjures them, by all that is ſacred in heaven and earth, not to incur thoſe evils which await their diſobedience.

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upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sun rising:

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past: and that fleeing unto one of these cities he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

GENERAL REFLECTIONS on Chap. IV.

The admonitions and cautions given by Moses to the Israelites, as they were to them incentives to duty; so also should they make a still greater impression upon us, whom God has chosen to be his true people, and for whom he has wrought greater miracles than he did for the Jews.

CHAP. V.

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1 *A commemoration of the covenant in Horeb.* 6 *The ten commandments.* 7 *The first table.* 16 *The second table* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgment which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Horeb. 1491.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of thy fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These

36 *His great fire*, &c.] Some rays of that transcendent brightness with which he is said to clothe himself, and which shines out in all its glory to the saints in heaven.

46 *Beth-peor*, &c.] An idol temple of the Moabites.

49 *The sea of the plain*, &c.] Or, the sea of salt; that is, the lake of Sodom, or the Dead sea.

COMMENTARY AND NOTES ON CHAP. V.

4 *Talked with you face to face*, &c.] Not in dark visions, as of old he spake unto the fathers; but so as that all the thousands of Israel might hear and understand. The Israelites beheld a conspicuous symbol of the divine presence, and heard a divine voice, clearly and distinctly, as one man talks with another face to face.

6 *I am the Lord*, &c.] See the commentary on *Exod.* xx.

15 *Remember that thou wast a servant in the land of Egypt*, &c.] The argument brought to enforce the observation of the sabbath, is the deliverance of the Israelites out of Egypt; perhaps, because it was typical of our redemption by Jesus Christ; in remembrance of which the Christian sabbath was to be observed.

16 *That it may go well with thee*, &c.] This is also an addition to what we meet with, *Exod.* xx. 12, as a farther motive to obedience.

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22 ¶ Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice: and he added no more. And he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs, when ye heard the voice out of the midſt of the darkneſs, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us: if we hear the voice of the LORD our God any more, then we ſhall die.

26 For who *is there of* all fleſh, that hath heard the voice of the living God ſpeaking out of the midſt of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God ſhall ſay: and ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go ſay to them, Get you into your tents again.

31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments, which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: ye ſhall not turn aſide to the right hand or to the left.

33 Ye ſhall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

GENERAL REFLECTIONS on Chap. V.

The dread which the publication of the law cauſed in the Jews, ſhould make us remember that our God is a conſuming fire to the tranſgreſſors of it; and fear the terrible puniſhment with which thoſe are threatened who deſpiſe the voice of Jeſus Chriſt. We may learn from hence, that nothing is more acceptable to God than the chearful obedience of his creatures; and that his care is, to load them with his favours.

CHAP. VI.

1 *The end of the law is obedience:* 3 *An exhortation thereto.* 20 *What they are required to teach their children concerning it.*

NOW theſe *are* the commandments, the ſtatutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it:

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2 That thou mighteſt fear the LORD thy God, to keep all his ſtatutes and his commandments, which I command thee, thou, and thy ſon, and thy ſon's ſon, all the days of thy life; and that thy days may be prolonged.

3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*; that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 Hear, O Iſrael: the LORD our God *is* one LORD:

5 ¶ And thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And theſe words, which I command thee this day, ſhall be in thine heart:

7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

10 And it ſhall be, when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee great and goodly cities, which thou buildeſt not,

11 And houſes full of all good *things*, which thou filledſt not, and wells digged, which thou diggedſt not, vineyards and olive trees, which thou plantedſt not; when thou ſhalt have eaten and be full;

12 *Then* beware leſt thou forget the LORD, which brought thee forth out of the land of Egypt, from the houſe of bondage.

13 Thou ſhalt fear the LORD thy God, and ſerve him, and ſhalt ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

16 Ye ſhall not tempt the LORD your God, as ye tempted *him* in Maſſah.

17 Ye ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes, which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the LORD: that it may be well with thee, and that thou mayeſt go in and poſſeſs the good land which the LORD ſware unto thy fathers,

19 To caſt out all thine enemies from before thee, as the LORD hath ſpoken.

20 ¶ *And* when thy ſon aſketh thee in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD ſhewed ſigns and wonders, great and

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22 *And he added no more*, &c.] God pronounced the decalogue immediately to the people; the reſt of the law was given to Moſes, and by him delivered to the people.

29 *O that there were ſuch an heart in them*, &c.] This expreſſion denotes, that men's compliance with their duty, and the happineſs which from thence ariſes to them, are things highly pleaſing and acceptable to God.

COMMENTARY AND NOTES ON CHAP. VI.

3 *Obſerve to do it*, &c.] To do them, namely, the ſtatutes and commandments.

4 *The Lord our God is one Lord.*] As polytheiſm is the great error of the world, the Jewiſh religion and laws were calculated to ſtrike at the root of this epidemical evil; therefore the firſt and fundamental article of their creed is, that as there is but one ſupreme God, Jehovah, ſo he alone is to be the object of worſhip, in oppoſition to heatheniſh idols and falſe gods.

8 *For a ſign upon thine hand*, &c.] See commentary on *Exod.* xiii. 9.

9 *Upon the poſts of thy houſe, and on thy gates.*] Some wrote them on little rolls of parchment, which they faſtened to their gates; others incloſed them in a caſe, which they faſtened to the gate, or put into a hole in the wall; on this place the devotees laid their hands when they went out, and ſaid, "the Lord preſerve my going out, and my coming in."

13 *And ſhall ſwear by his name.*] To ſwear to the Lord of hoſts, is to profeſs the true religion, *Iſaiah* xix. 18. and in *Pſalm* lxiii. 11. every one that ſweareth by him, means every worſhipper of the true God.

15 *Leſt the anger of the Lord*, &c.] We never find, either in the law or the prophets, that anger, fury, jealouſy, or indignation, are attributed to God, but upon occaſion of idolatry.

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and ſore, upon Egypt, upon Pharaoh, and upon all his houſhold, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God, for our good always, that he might preſerve us alive, as *it is* at this day.

25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments before the LORD our God, as he hath commanded us.

GENERAL REFLECTIONS on Chap. VI.

This chapter inſtructs us, that our chief care ought to be to love and obey God, and to adhere inviolably to his word; that the bounden duty of parents is, to teach their children in the law and fear of the Lord; and to be always ſpeaking of his mercies, his commandments and judgments; we ſhould alſo learn, never to abuſe the favours of God, but to be always meditating upon them, ſo that we may both fear and love him, which alone can make us happy.

CHAP. VII.

1 *All communication with the ſeven nations of Canaan is forbidden for fear of idolatry,* 6 *and in conſideration of the holineſs of the people.* 9 *The juſtice and mercy of God's nature a motive to obedience.* 12 *Bleſſings and victory are aſſured to them from God in return.* 25 *Images muſt be wholly deſtroyed.*

WHEN the LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou;

2 And when the LORD thy God ſhall deliver them before thee, thou ſhalt ſmite them, *and* utterly deſtroy them: thou ſhalt make no covenant with them, nor ſhew mercy unto them:

3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the LORD be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them; ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 ¶ For thou *art* an holy people unto the LORD thy God: the LORD thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth.

7 The LORD did not ſet his love upon you, nor chuſe you, becauſe ye were more in number than any people; for ye *were* the feweſt of all people:

8 But becauſe the LORD loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the houſe of bondmen, from the hand of Pharoah king of Egypt.

9 ¶ Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thouſand generations;

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10 And repayeth them that hate him to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face.

11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep, and do them, that the LORD thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers:

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: there ſhall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt, which thou knoweſt, upon thee; but will lay them upon all *them* that hate thee.

16 And thou ſhalt conſume all the people which the LORD thy God ſhall deliver thee; thine eye ſhall have no pity upon them: neither ſhalt thou ſerve their gods; for that *will be* a ſnare unto thee.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I; how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched out arm, whereby the LORD thy God brought thee out: ſo ſhall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will ſend the hornet among them, until they that are left, and hide themſelves from thee, be deſtroyed.

21 Thou ſhalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the beaſts of the field increaſe upon thee.

23 But the LORD thy God ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed.

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them.

25 ¶ The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that is* on them, nor take *it* unto thee, leſt thou be ſnared therein: for it *is* an abomination to the LORD thy God.

26 Neither ſhalt thou bring an abomination into thine houſe,

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25 *It ſhall be our righteouſneſs*, &c.] The Greek tranſlateth it, Mercy ſhall be to us; but here it meaneth juſtice, or righteouſneſs; whereby men, if they could perform the law (which indeed they cannot do) might be juſtified before God.

COMMENTARY AND NOTES ON CHAP. VII.

2 *And utterly deſtroy them*, &c.] If either the incorrigible wickedneſs of my people, or the danger of their corrupting others by their enticements and bad examples, may be deemed a ſufficient reaſon (as it is in all civil governments to cut off obnoxious members) for God to rid himſelf of any nation that has incurred his higheſt diſpleaſure; the Iſraelites, who were only inſtruments in God's hands, are no more to be blamed for executing the Almighty's commands, than the perſon who apprehends a malefactor, and brings him to condign puniſhment, is to be thought culpable by the laws of the land.

7 *The Lord did not ſet his love upon you*, &c.] It is not your numbers, nor your ſtrength, nor any qualifications of your own, that induced God to confer theſe ſingular privileges upon you; but it was the completion of the promiſes made to your anceſtors, to which you are indebted for all the diſtinguiſhing bleſſings of your nation.

18 *Shalt well remember what the Lord thy God did unto Pharaoh*, &c.] The Iſraelites might perhaps think, that the moſt numerous muſt needs be victorious; but to fortify them againſt this temptation, they were to call to mind the deſtruction of Pharaoh and all the power of Egypt, the ſigns and wonders wherewith God had brought them out of Egypt, in order to ſettle them in Canaan.

20 *The Lord thy God will ſend the hornet*, &c.] They were not to diſhearten themſelves on account of the weakneſs and deficiency of their own forces; for God would ſend them in auxiliary troops of hornets and waſps, which ſhould ſo terrify and moleſt their enemies, that their moſt numerous armies would become an eaſy prey to Iſrael.

COMMENTARY

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Before CHRIST 1451. houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it; for it *is* a curſed thing.

GENERAL REFLECTIONS on Chap. VII.

To make a right uſe of this chapter, we ſhould conſider that the Canaanites were deſtroyed not only for their abominable wickedneſs, but that the Iſraelites might not by them be drawn into iniquity and idolatry; whence it appears, that God does at laſt deſtroy nations, when their wickedneſs is become enormous; and that we ſhould be afraid to have any dealings with the prophane, leſt we be involved in their ſins and puniſhment.

CHAP. VIII.

An exhortation to obedience in regard of God's mercy and goodneſs in his dealings with Iſrael.

ALL the commandments which I command thee this day ſhall ye obſerve to do that ye may live, and multiply, and go in and poſſeſs the land which the LORD ſware unto your fathers.

2 And thou ſhalt remember all the way which the LORD thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandments, or no.

3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna, which thou kneweſt not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot ſwell, theſe forty years.

5 Thou ſhalt alſo conſider in thine heart, that, as a man chaſteneth his ſon, *ſo* the LORD thy God chaſteneth thee.

6 Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that ſpring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it; a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs.

10 When thou haſt eaten and art full, then thou ſhalt bleſs the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day:

12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the houſe of bondage; Before CHRIST 1451.

15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou ſay in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou ſhalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.

19 And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day that ye ſhall ſurely periſh.

20 As the nations which the LORD deſtroyeth before your face, ſo ſhall ye periſh; becauſe ye would not be obedient unto the voice of the LORD your God.

GENERAL REFLECTIONS on Chap. VIII.

We have, in this chapter, two inſtructions, drawn from the favours and corrections of God to excite us to fear him, and alſo to meditate upon the mercies and afflictions which come from his hand. From hence we are alſo taught, that men are too prone to abuſe proſperity; that they forget God, and fall into pride and ſin, when they are too much at their eaſe; and thereby force God to take from them thoſe comforts and that plenty of which they made ſo ill an uſe.

CHAP. IX.

1 Moſes diſſuadeth them from the opinion of their own righteouſneſs, 7 by rehearſing their ſeveral rebellions.

HEAR, O Iſrael: Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thyſelf, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak!

3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a conſuming fire he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the LORD hath ſaid unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the LORD hath brought me in to poſſeſs this land: but for the wickedneſs of theſe nations the LORD doth drive them out from before thee.

5 Not for thy righteouſneſs, or for the uprightneſs of thine heart, doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the LORD thy God giveth

COMMENTARY AND NOTES on CHAP. VIII.

3 *Man doth not live by bread only, but by every word*, &c.] He ſupplies your wants by his miraculous hand, to convince you, that the ſuſtenance and preſervation of your life is not owing to mere bread or ordinary food; but to the word or power of God, and to any thing that he ſhall pleaſe to appoint to be the means of your nouriſhment.

4 *Thy raiment waxed not old upon thee, neither did thy feet ſwell*, &c.] As nothing hindered the Iſraelites from trafficking with their Arabian neighbours, it is evident they might have been ſupplied with cloaths, either by making or purchaſing them: theſe words of Moſes have therefore been explained thus: "Thy raiment waxed not old upon thee;" that is, Providence has been ſo liberal in ſupplying your wants in this deſert land, that you have never through poverty, been obliged to let your cloaths wax old upon you, but have always been ſupplied with new before the old were worn out.

9 *Whoſe ſtones are iron*, &c.] Whoſe iron mines are as plentiful as quarries of ſtone in other places.

14 *Then thine heart be lifted up*, &c.] For want of reflecting on the inſtability of human affairs, men think themſelves ſelf-ſufficient, and loſe that juſt ſenſe which they ought to have of the ſovereignty of their Maker, and their abſolute and neceſſary dependance upon him.

15 *The rock of flint.*] The rock of Meribah, which has continued to this day, without the leaſt injury from time or accidents, and is here called "the rock of flint," may, from its purple or reddiſh colour, be more properly rendered, the rock of amethyſt, or the granate rock. It is about ſix yards ſquare, lying looſe near the valley of Rephidim, and ſeems to have been formerly a cliff of mount Sinai, which hangs in a variety of precipices all over this valley.

COMMENTARY AND NOTES on CHAP. X.

1 *This day*, &c.] At this time, that is, very ſhortly; "day" is often uſed in ſcripture for time; among other places, ſee 2 *Cor.* vi. 2.

5 *Not for thy righteouſneſs*, &c.] Though the Canaanites were expelled for their national wickedneſs, it does not follow that the Iſraelites were ſettled in their room for their own virtue. God often chaſtiſes the wicked by means of others, who are full as wicked as they.

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Before CHRIST 1451. giveth thee not this good land to poſſeſs it for thy righteouſneſs; for thou *art* a ſtiffnecked people.

7 ¶ Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of Egypt, until ye came unto this place, ye have been rebellious againſt the LORD.

8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you to have deſtroyed you.

9 When I was gone up into the mount to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of ſtone written with the finger of God; and on them *was written* according to all the words, which the LORD ſpake with you in the mount out of the midſt of the fire in the day of the aſſembly.

11 And it came to paſs at the end of forty days and forty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the LORD ſaid unto me, Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt have corrupted *themſelves;* they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD ſpake unto me, ſaying, I have ſeen this people, and, behold, it *is* a ſtiffnecked people:

14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had ſinned againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the firſt, forty days and forty nights: I did neither eat bread, nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot diſpleaſure, wherewith the LORD was wroth againſt you to deſtroy you. But the LORD hearkened unto me at that time alſo.

20 And the LORD was very angry with Aaron to have deſtroyed him: and I prayed for Aaron alſo the ſame time.

21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

22 And at Taberah, and at Maſſah, and at Kibrothhataavah, ye provoked the LORD to wrath.

23 Likewiſe when the LORD ſent you from Kadeſhbarnea, ſaying, Go up and poſſeſs the land which I have given you; then ye rebelled againſt the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. Before CHRIST 1451.

24 Ye have been rebellious againſt the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the firſt*; becauſe the LORD had ſaid he would deſtroy you.

26 I prayed therefore unto the LORD, and ſaid, O Lord GOD, deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 Remember thy ſervants, Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

28 Leſt the land whence thou broughteſt us out ſay, Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

29 Yet they *are* thy people and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched out arm.

GENERAL REFLECTIONS on Chap. IX.

The inſtruction we are to derive from this chapter is, that it is to the mercy of God alone that we are obliged for all our happineſs; and that the remembrance of his mercies, and of our own unworthineſs, ought always to be preſent with us, and incline us to humility and gratitude.

CHAP. X.

1 *Moſes proceedeth to relate the mercy of God in reſtoring the two tables,* 6 *continuing the prieſthood,* 8 *ſeparating the tribe of Levi,* 10 *and hearkening unto his ſuit for the people.* 12 *He exhorteth to obedience.*

AT that time the LORD ſaid unto me, Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark *of* ſhittim wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten commandments, which the LORD ſpake unto you in the mount out of the midſt of the fire in the day of the aſſembly: and the LORD gave them unto me.

5 And I turned myſelf and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jaakan to Moſera: there Aaron died, and there he was buried; and Eleazar his ſon miniſtered in the prieſt's office in his ſtead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand

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7 *Forget not, how thou provokeſt the Lord thy God to wrath,* &c.] That they might have no pretence to think that God brought them into the land of Canaan for their righteouſneſs: he here ſhews them, what a miracle of mercy it was, that they had not long ere this been deſtroyed in the wilderneſs: ſo far from purchaſing his favour, he reminds them, that they had many times laid themſelves open to his diſpleaſure.

12 *Thy people which,* &c.] This expreſſion denotes the extreme anger of God: he ſeems here to abandon them, throws them out of his care, and diſowns them: they are thy people, ſays he to Moſes, they are none of mine, nor ſhall they be dealt with as mine.

26 *I prayed therefore unto the Lord,* &c.] From the manner of this prayer it appears, that it was entirely owing to the mercy of God, and the importunity of Moſes, and not to any merit of theirs, that the Iſraelites ſtood indebted for pardon and reconciliation.

COMMENTARY AND NOTES ON CHAP. X.

6 *Took their journey from Beeroth—to Moſera: there Aaron died,* &c.] It ſeems very plain, from the account which we have of their encampments, in *Numb.* xxxiii. that mount Hor and Moſera were two diſtinct places; and therefore ſome have maintained, that the ſixth and ſeventh verſes of this chapter, in the common Hebrew text, have been extremely corrupted by the ignorance of ſome tranſcribers; becauſe the Samaritan makes the account, here given, exactly agree with the order of the encampments mentioned *Numb.* xxxiii. and there it is ſaid that Aaron died, and was buried in mount Hor.

14 *The*

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Before CHRIST 1451. ſtand before the LORD to miniſter unto him, and to bleſs in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promiſed him.

10 ¶ And I ſtayed in the mount, according to the firſt time, forty days and forty nights; and the LORD hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee.

11 And the LORD ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in and poſſeſs the land, which I ſware unto their fathers to give unto them.

12 ¶ And now, Iſrael, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to ſerve the LORD thy God with all thy heart and with all thy ſoul,

13 To keep the commandments of the LORD, and his ſtatutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *alſo*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiffnecked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward:

18 He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 Thou ſhalt fear the LORD thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

21 He *is* thy praiſe, and he *is* thy God, that hath done for thee theſe great and terrible things, which thine eyes have ſeen.

22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the LORD thy God hath made thee as the ſtars of heaven for multitude.

GENERAL REFLECTIONS on Chap. X.

We are taught, from this chapter, that the end which God propoſes to himſelf in all that he does for mankind, and what he requires from us, above all other things, is, that we ſhould love him with all our heart, and ſerve him with all our ſtrength; that we ſhould fear him, walk in his ways, and love our neighbour as ourſelves.

CHAP. XI.

1 *Moſes continueth his exhortation to obedience,* 2 *from the people's perſonal experience of God's great works, and their future expectations in the land of promiſe.* 10 *The character of the land;* 13 *which God will render fruitful or barren according as they behave.* 18 *A careful ſtudy in theſe words is required of them, and inſtruction of their children therein.* 22 *Victory and extenſive territory will reward their obedience.* 26 *The bleſſing and curſe ſet before them.* Before CHRIST 1451.

THEREFORE thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments, alway.

2 ¶ And know ye this day; for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the LORD your God, his greatneſs, his mighty hand, and his ſtretched out arm.

3 And his miracles, and his acts, which he did in the midſt of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots; how he made the water of the Red ſea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day;

5 And what he did unto you in the wilderneſs, until ye came into this place;

6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that *was* in their poſſeſſion, in the midſt of all Iſrael:

7 But your eyes have ſeen all the great acts of the LORD which he did.

8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land, whither ye go to poſſeſs it;

9 And that ye may prolong *your* days in the land, which the LORD ſware unto your fathers to give unto them and to their ſeed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goeſt in to poſſeſs it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to poſſeſs it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it ſhall come to paſs, if ye ſhall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to ſerve him with all your heart and with all your ſoul,

14 That I will give *you* the rain of your land in his due ſeaſon, the firſt rain and the latter rain, that thou mayeſt

14 *The heaven and the heaven of heavens*, &c.] The firſt heaven comprehends the atmoſphere, the ſpace illuminated by the ſun, moon, and ſtars: the ſecond, or the heaven of heavens, is the glorious region, in which the throne of God is placed.

16 *Circumciſe therefore the foreſkin of your heart*, &c.] Would you therefore recommend yourſelves to the favour of God, you muſt not ſatisfy yourſelves with the obſervance of external rites and ceremonies; but your chief aim muſt be, to attain thoſe inward diſpoſitions of mind, and to reform thoſe ſinful affections, that are intended by circumciſion, and other external ordinances.

19 *Love ye therefore the ſtranger*, &c.] Be kind therefore to all your fellow-creatures, out of honour to your common creator, and in imitation of that tender care which he exerciſes over all the ſons of men.

COMMENTARY AND NOTES on Chap. XI.

1 *Therefore*, &c.] That is, becauſe the Lord thy God hath made thee as the ſtars of heaven for multitude, with which the preceding chapter concludes.

2 *I ſpeak not with your children*, &c.] All that were now above fifty could very well remember their deliverance out of Egypt; for all thoſe who, at the time of the deliverance, were turned of twenty, were now (except only three of them) all dead; but of thoſe, who at that time were under twenty, many were now living and to them he ſpeaks, and not to their children, who could know it only by hearſay.

10 *And wateredſt it with thy foot*, &c.] The meaning is, that whereas Egypt was watered by human art, Canaan was watered by rain from heaven: or as the foot is ſometimes metaphorically uſed for labour, the import of the phraſe may be, Which thou wateredſt with great labour.

11 *But the land, whither ye go to poſſeſs it*, &c.] Whilſt the Egyptians were inventing methods, and labouring to moiſten and refreſh their grounds; the Iſraelites knew no ſuch neceſſity, and were releaſed from all that toil; they had their God to "water their furrows, and to ſend rain into the little vallies thereof: he bleſſed their increaſe, he crowned the year with his goodneſs, and his clouds dropped fatneſs," *Pſalm* lxv. 11, 12.

12 *A land which the Lord thy God careth for*, &c.] Not ſo much fruitful of itſelf, as by the peculiar bleſſings of God upon it; God often declares, that he would either ſend or withhold the rain, and they were to expect to find the country fruitful or barren, as they were faithful or remiſs in their duty.

14 *The firſt rain and the latter rain*, &c.] The firſt at the autumnal, and the ſecond at the vernal equinox: the firſt, to cauſe the ſeed ſown to ſpring up; and the ſecond, to nouriſh the corn until the harveſt.

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Before CHRIST 1451. mayeſt gather in thy corn, and thy wine, and thine oil.

15 And I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full.

16 Take heed to yourſelves, that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them;

17 And *then* the LORD's wrath be kindled againſt you, and he ſhut up the heaven, and there be no rain, and that the land yield not her fruit; and *leſt* ye periſh quickly from off the good land which the LORD giveth you.

18 ¶ Therefore ſhall ye lay up theſe my words in your heart and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

19 And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the door poſts of thine houſe, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD ſware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations and mightier than yourſelves.

24 Every place whereon the ſoles of your feet ſhall tread ſhall be your's: from the wilderneſs and Lebanon, from the river, the river Euphrates, even unto the utmoſt ſea ſhall your coaſt be.

25 There ſhall no man be able to ſtand before you: *for* the LORD your God ſhall lay the fear of you and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe;

27 A bleſſing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it ſhall come to paſs, when the LORD thy God hath brought thee unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

30 *Are* they not on the other ſide Jordan, by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champaign over againſt Gilgal, beſide the plains of Moreh?

31 For ye ſhall paſs over Jordan to go in to poſſeſs the land which the LORD your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

GENERAL REFLECTIONS on Chap. XI. Before CHRIST 1451.

We ſhould always remember, that if Moſes denounced bleſſings and curſes to the Jews to oblige them to fear the Lord; the goſpel contains much more valuable bleſſings, and more terrible curſes. Let us think well of this, and learn to obey the commands of God.

CHAP. XII.

1 *Monuments of idolatry muſt be deſtroyed.* 4 *The ſervice of God muſt be attended upon in the place of his chooſing.* 15, 20 *Fleſh for common food may be killed and eaten elſewhere, only without the blood;* 17, 26 *but all holy things muſt be brought and eaten in the holy place.* 19 *The Levite not to be forſaken.* 29 *Idolatrous practices not to be enquired after.*

THESE *are* the ſtatutes and judgments, which ye ſhall obſerve to do in the land, which the LORD God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

2 Ye ſhall utterly deſtroy all the places, wherein the nations which ye ſhall poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye ſhall overthrow their altars, and break their pillars, and burn their groves with fire; and ye ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

4 ¶ Ye ſhall not do ſo unto the LORD your God.

5 But unto the place which the LORD your God ſhall chooſe out of all your tribes to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

6 And thither ye ſhall bring your burnt offerings, and your ſacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firſtlings of your herds and of your flocks:

7 And there ye ſhall eat before the LORD your God, and ye ſhall rejoice in all ye put your hand unto, ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes.

9 For ye are not as yet come to the reſt and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety;

11 Then there ſhall be a place which the LORD your God ſhall chooſe to cauſe his name to dwell there; thither ſhall ye bring all that I command you; your burnt offerings, and your ſacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ye ſhall rejoice before the LORD your God, ye, and your ſons, and your daughters, and your menſervants, and your maidſervants, and the Levite that *is* within your gates; foraſmuch as he hath no part nor inheritance with you.

13 Take heed to thyſelf that thou offer not thy burnt offerings in every place that thou ſeeſt:

14 But

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29 *Thou ſhalt put the bleſſing.*] Thou ſhalt cauſe it to be pronounced.

Upon mount Gerizim, and upon mount Ebal.] The above-mentioned mountains were ſeparated by a valley two hundred paces wide, and ſituated in the tribe of Ephraim, near the oaks or plains of Moreh; where God appeared to Abraham, after he came into the land of Canaan, and where Abraham built an altar unto the Lord.

COMMENTARY AND NOTES ON CHAP. XII.

1 *Theſe are the ſtatutes,* &c.] Moſes begins with thoſe ſtatutes which relate to the worſhip of God; and particularly thoſe which explain the ſecond commandment, about which God is in a ſpecial manner jealous.

2 *Upon the high mountains, and upon the hills,* &c.] The firſt altars (of nature's raiſing) acquired a relative ſanctity; that is, they were conſidered as holy places; but the temples and altars there raiſed being afterwards abuſed to the vileſt purpoſes of ſuperſtition, and barbarous idol-worſhip, Moſes wiſely ordered them to be deſtroyed.

3 *And burn their groves,* &c.] Being the places where the works of darkneſs were committed, they muſt all be deſtroyed, with the altars, pillars, and images that had been uſed by the heathens in the worſhip of their gods, ſo as the very names of them might be buried in oblivion; and not only not to be remembered with reſpect, but not remembered at all.

5 *To put his name there,* &c.] The Chaldee paraphraſe expounds it, To cauſe his majeſty or divine preſence to dwell there.

6 *Your tithes,* &c.] Thoſe which were uſed at feaſts of thankſgiving, in ſolemn feſtivals.

8 *Ye ſhall not do after all the things that we do here this day,* &c.] In the wilderneſs, while the Iſraelites were deſtitute of many things requiſite to the exact performance of their ſacred rites, they were excuſed from the obſervance of many of them, and, among the reſt, of that of circumciſion.

14 *In*

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14 But in the place which the LORD ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt offerings, and there thou ſhalt do all that I command thee.

15 ¶ Notwithſtanding thou mayeſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only ye ſhall not eat the blood; ye ſhall pour it upon the earth as water.

17 ¶ Thou mayeſt not eat within thy gates thy tithe of thy corn, or of thy wine, or of thy oil, or the firſtlings of thy herds or of thy flock, nor any of thy vows which thou voweſt, nor thy freewill offerings, or heave offering of thine hand:

18 But thou muſt eat them before the LORD thy God in the place which the LORD thy God ſhall chooſe, thou, and thy ſon, and thy daughter, and thy manſervant, and thy maidſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoice before the LORD thy God in all that thou putteſt thine hands unto.

19 ¶ Take heed to thyſelf that thou forſake not the Levite as long as thou liveſt upon the earth.

20 ¶ When the LORD thy God ſhall enlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh, becauſe thy ſoul longeth to eat fleſh; thou mayeſt eat fleſh, whatſoever thy ſoul luſteth after.

21 If the place which the LORD thy God hath choſen to put his name there be too far from thee, then thou ſhalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

22 Even as the roebuck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike.

23 Only be ſure that thou eat not the blood: for the blood *is* the life; and thou mayeſt not eat the life with the fleſh.

24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it; that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the LORD.

26 ¶ Only thy holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the LORD ſhall chooſe:

27 And thou ſhalt offer thy burnt offerings, the fleſh and the blood, upon the altar of the LORD thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh.

28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the LORD thy God.

29 ¶ When the LORD thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their land;

30 Take heed to thyſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee; and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe. Before CHRIST 1451.

31 Thou ſhalt not do ſo unto the LORD thy God: for every abomination to the LORD which he hateth have they done unto their gods; for even their ſons and their daughters they have burnt in the fire to their gods.

32 What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

GENERAL REFLECTIONS on Chap. XII.

From this chapter Chriſtians may learn, that God will not be ſerved otherwiſe than as he preſcribes in his word; that they ought to abominate all ſorts of idolatry and ſuperſtition; to keep themſelves from evil cuſtoms and evil examples; and to employ in the ſervice of God, and ſupport of the poor, thoſe temporal goods which God has beſtowed on them.

CHAP. XIII.

1 *Enticers to idolatry muſt be ſtoned to death, 6 without regard to nearneſs of relation.* 12 *Idolatrous cities muſt be utterly deſtroyed.*

IF there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder,

2 And the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods, which thou haſt not known, and let us ſerve them;

3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your ſoul.

4 Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye ſhall ſerve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, ſhall be put to death; becauſe he hath ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in. So ſhalt thou put the evil away from the midſt of thee.

6 ¶ If thy brother, the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods, which thou haſt not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him:

9 But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die; becauſe he hath ſought to thruſt thee away from the

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14 *In the place which the Lord ſhall chooſe in one of thy tribes, there thou ſhalt offer*, &c.] There is not any particular precept in all the law of Moſes, ſo largely preſſed and ſo frequently inculcated as this, by which they were all tied to bring their ſacrifices to that one altar which was ſet up in the court of the tabernacle, and there to perform all the rituals of their religion.

18 *The Levite that is within thy gates*, &c.] Beſides the Levites who attended the altar, as aſſiſtants to the prieſts, there were other Levites alſo, diſperſed in the country, to inſtruct the people in the law of God; and to aſſiſt them in their devotions.

23 *Be ſure that thou eat not the blood*, &c.] Why the Iſraelites were forbidden thus ſtrictly the eating of blood, has been ſuppoſed to be, to prevent the ſuperſtitions of the old idolaters, about the blood of their ſacrifices, which they thought their dæmons delighted in, and by eating of which they imagined that they had communion with them.

31 *Thou ſhalt not do ſo unto the Lord thy God*, &c.] They were not to introduce the inhuman cuſtoms of the idolaters, becauſe it would be abſurd to make thoſe their patterns whom God had made their ſlaves and captives.

COMMENTARY AND NOTES ON CHAP. XIII.

1 *If there ariſe among you a prophet*, &c.] Moſes, foreſeeing that the Iſraelites would, in after-ages, be expoſed to the deluſions of falſe prophets, lays down this certain rule whereby to judge of ſuch pretenders to inſpiration; namely, the exiſtence of the one true God, and the authority, goodneſs, and truth of his laws and religion, in oppoſition to the idolatrous cuſtoms, abſurdities, follies, and wickedneſſes of the worſhip of the heathens.

9 *Thou ſhalt ſurely kill him*, &c.] It is not ſufficient for thee to diſſent from his wicked perſuaſions; but thou muſt alſo, without any mercy, procure vengeance on him by way of juſtice, in accuſing him to the magiſtrate, either by information, to have it enquired into, or by ſufficient proof; and, in caſe he is condemned, thou oughteſt to be the firſt that ſhall put his condemnation in execution.

13 *Children*

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Before CHRIST 1451. the LORD thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

11 And all Iſrael ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs as this is among you.

12 ¶ If thou ſhalt hear *ſay* in one of thy cities, which the LORD thy God hath given thee to dwell there, ſaying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other gods, which ye have not known;

14 Then ſhalt thou enquire, and make ſearch, and aſk diligently; and, behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you;

15 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the ſword.

16 And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city, and all the ſpoil thereof every whit, for the LORD thy God: and it ſhall be an heap for ever; it ſhall not be built again.

17 And there ſhall cleave nought of the curſed thing to thine hand: that the LORD may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers;

18 When thou ſhalt hearken to the voice of the LORD thy God, to keep all the commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

GENERAL REFLECTIONS on Chap. XIII.

This chapter teaches us, that we ſhould, by all poſſible and juſt means, oppoſe ſuch as draw away others into error and wickedneſs, yea, though they be our neareſt relations; and that the church ought to make uſe of diſcipline, and the means that Jeſus Chriſt has appointed, to prevent ſcandals, to reclaim ſuch as are the authors thereof, and to exclude them from the communion, if they become incorrigible.

CHAP. XIV.

1 *God's children muſt not diſfigure themſelves in mourning.* 3 *What may, and what may not be eaten, of beaſts,* 9 *of fiſhes,* 11 *of fowls.* 21 *That which dieth of itſelf muſt not be eaten.* 22 *Tithing to be truly performed.* 23 *Tithes and firſtlings of cattle to be eaten before the LORD.* 24 *What is to be done in caſe of very diſtant abode.* 28 *The third year's tithes of alms and charity.*

YE *are* the children of the LORD your God: ye ſhall not cut yourſelves, nor make any baldneſs between your eyes for the dead.

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath choſen thee to be a peculiar people unto himſelf, above all the nations that *are* upon the earth.

3 ¶ Thou ſhalt not eat any abominable thing.

4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beaſts, that ye ſhall eat.

Before CHRIST 1451. 7 Nevertheleſs theſe ye ſhall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

9 ¶ Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales ſhall ye eat:

10 And whatſoever hath not fins and ſcales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the ſwan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they ſhall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye ſhall not eat *of* any thing that dieth of itſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it; or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

22 ¶ Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year.

23 ¶ And thou ſhalt eat before the LORD thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firſtlings of thy herds and of thy flocks; that thou mayeſt learn to fear the LORD thy God always.

24 ¶ And if the way be too long for thee ſo that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God ſhall chooſe to ſet his name there, when the LORD thy God hath bleſſed thee:

25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhall go unto the place which the LORD thy God ſhall chooſe:

26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul deſireth: and thou ſhalt eat there before the LORD thy God, and thou ſhalt rejoice, thou and thine houſhold,

27 And the Levite that *is* within thy gates; thou ſhalt not forſake him; for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates:

29 And the Levite, (becauſe he hath no part nor inheritance with thee,) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and be ſatisfied; that the LORD thy God may bleſs thee in all the work of thine hand which thou doeſt.

GENERAL

13 *Children of Belial*, &c.] The word "**Belial**," ſignifies one who is ſubject to no law; and therefore a very **proper** word for the devil, and all the children of diſobedience.

COMMENTARY AND NOTES ON CHAP. XIV.

1 *Ye ſhall not cut yourſelves.*] The Iſraelites are reminded that they were the children of the Lord their God; that therefore they were to bear all evil accidents and afflictions with patience; they were not to ſorrow as men without hope; being intitled after death, to an heavenly and eternal inheritance.

Nor make any baldneſs between your eyes, &c.] They were not to make themſelves bald, by ſhaving or plucking off the hair between their eyes, or on the fore part of their head.

3 *Any abominable thing.*] That is, Any thing which I have made abominable to you, or put far from you.

5 *The hart, and the roebuck*, &c.] The beaſts which Moſes here enumerates, are moſt probably the deer, the antelope, the wild beeve, the goat-deer, the white bullocks, the buffalo, and the jeraffa, or mountain goat.

29 *And ſhall eat and be ſatisfied*, &c.] Concerning the diſtribution of tithe, the Hebrew writers tell us, that the owner of the field, when the poor paſſed by him, and he had there the tithe of the poor, gave to every one of them that paſſed by, ſo much of that tithe as would ſatisfy him.

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GENERAL REFLECTIONS on Chap. XIV.

The inſtructions to be drawn from this chapter are, that thoſe who have a better hope, ſhould not afflict themſelves beyond meaſure for the deceaſed; that the creatures of God are to be uſed with ſobriety and thankfulneſs, and in ſuch a manner that nobody may be ſcandalized; that the miniſters of the church ſhould be maintained; and that care ſhould be taken of the poor.

CHAP. XV.

1 *The ſeventh year a year of releaſe for the poor.* 7 *It muſt be no hindrance to lending or giving.* 12 *An Hebrew ſervant, unleſs he be unwilling to depart, muſt in the ſeventh year go forth free and well furniſhed.* 19 *All firſtling males of the cattle are to be ſanctified unto the* LORD.

AT the end of *every* ſeven years thou ſhalt make a releaſe.

2 And this *is* the manner of the releaſe: Every creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*; he ſhall not exact *it* of his neighbour, or of his brother; becauſe it is called the LORD's releaſe.

3 Of a foreigner thou mayeſt exact *it again:* but *that* which is thine with thy brother thine hand ſhall releaſe;

4 Save when there ſhall be no poor among you; for the LORD ſhall greatly bleſs thee in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the LORD thy God bleſſeth thee, as he promiſed thee; and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poor brother:

8 But thou ſhalt open thine hand wide unto him, and ſhall ſurely lend him ſufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe, is at hand; and thine eye be evil againſt thy poor brother, and thou giveſt him nought; and he cry unto the LORD againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the LORD thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* if thy brother, an Hebrew man, or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy flour, and out of thy winepreſs: *of that* wherewith the LORD thy God hath bleſſed thee thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. Before CHRIST 1451.

16 And it ſhall be, if he ſay unto thee, I will not go away from thee; becauſe he loveth thee and thine houſe, becauſe he is well with thee;

17 Then thou ſhalt take an aul, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever. And alſo unto thy maidſervant thou ſhalt do likewiſe.

18 It ſhall not ſeem hard unto thee, when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant *to thee*, in ſerving thee ſix years: and the LORD thy God ſhall bleſs thee in all that thou doeſt.

19 ¶ All the firſtling males that come of thy herd and of thy flock thou ſhalt ſanctify unto the LORD thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

20 Thou ſhalt eat *it* before the LORD thy God year by year in the place which the LORD ſhall chooſe, thou and thy houſhold.

21 And if there be any blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the LORD thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roebuck, and as the hart.

23 Only thou ſhalt not eat the blood thereof; thou ſhalt pour it upon the ground as water.

GENERAL REFLECTIONS on Chap. XV.

We are taught from this chapter, to treat our ſervants with equity and gentleneſs, and not to be ſevere in exacting our debts from the poor; to take great care of people in want, and never to forſake them, ſince it is a crying ſin to oppreſs them, or leave them deſtitute of help; and that God will extend his bleſſings to thoſe who have compaſſion on the miſerable.

CHAP. XVI.

1 *The feaſt of the paſſover,* 9 *of weeks,* 13 *of tabernacles.* 16 *Every male muſt offer according to his ability at theſe three feaſts.* 18 *Of judges, and of juſtice.* 21 *Groves and images are forbidden.*

OBSERVE the month of Abib, and keep the paſſover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou ſhalt therefore ſacrifice the paſſover unto the LORD thy God, of the flock and the herd, in the place which the LORD ſhall chooſe to place his name there.

3 Thou ſhalt eat no leavened bread with it; ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou cameſt forth out of the land of Egypt in haſte: that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt all the days of thy life.

4 And there ſhall be no leavened bread ſeen with thee in all thy coaſt ſeven days; neither ſhall there *any thing* of the fleſh, which thou ſacrificedſt the firſt day at even, remain all night until the morning.

5 Thou mayeſt not ſacrifice the paſſover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God ſhall chooſe

COMMENTARY AND NOTES ON CHAP. XV.

4 *Save when there ſhall be no poor among you,* &c.] This is much better rendered, as in the margin, "To the end that there be no poor among you, or that none among you may be pinched by extreme poverty."

9 *Beware that there be not a thought in thy wicked heart,* &c.] Moſes here gives the Iſraelites a charge, that they ſhould look upon every poor neighbour as a member of the ſame happy ſociety, equally related to God as himſelf; who, therefore, would be ſure to puniſh all uncharitableneſs to ſuch as were his own, as he would be to bleſs and reward thoſe, who, with a generous and bountiful heart, humbly and gratefully depended upon his providence, and obeyed his commands.

18 *Worth a double hired ſervant,* &c.] The ordinary time for hiring mercenary ſervants, was not leſs than one year, nor more than three years: "Within three years, as the years of an hireling," ſays *Iſaiah*, xvi. 14. but the bond-ſervant, having ſerved ſix years, is therefore ſaid to be worth a double hired ſervant, in ſerving ſix years.

COMMENTARY AND NOTES ON CHAP. XVI.

3 *The bread of affliction,* &c.] So called becauſe it was inſipid, and not eaſily digeſted; and therefore ſerved to put them in mind of their afflicted ſtate in Egypt.

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choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go into thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein.*

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God,* according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee up *any* image; which the LORD thy God hateth.

GENERAL REFLECTIONS on Chap. XVI. Before CHRIST 1451.

This chapter conveys the following instructions; that as the Jews observed certain feasts in memory of national mercies, so Christians ought to celebrate God's goodness with greater zeal and devotion, not only at peculiar times, but at all times, and in all their ways; for the life of a Christian ought to be a perpetual feast; that magistrates and judges ought to administer exact justice, take no bribe, nor have respect of persons; and that every species of idolatry should be avoided, and whatever might be an occasion of sin or scandal to ourselves or others.

CHAP. XVII.

1 *The thing sacrificed must be sound.* 2 *Idolaters must be put to death.* 8 *Hard controversies must be determined by the priests and judges, the contemner of whose determination must be put to death.* 14 *The election and duty of a king.*

THOU shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is blemish, *or* any evil favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it,* and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And the man that will do presumptuously, and will

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7 *And go into thy tents.*] Unto thine own habitations. The words are only a permission, not an absolute command: after they had eaten the paschal lamb, they were permitted to return home, if they pleased.

9 *Seven weeks shalt thou number,* &c.] The feast of Pentecost was kept in solemn commemoration of the awful delivery of the law at mount Sinai; and in thankfulness to God for the fruits of the year.

13 *The feast of tabernacles,* &c.] This feast was instituted in order to commemorate the providential preservation of the Israelites, during their wandering in the wilderness.

18 *Judges and officers shalt thou make thee in all thy gates,* &c.] Accordingly judges were appointed, and tribunals erected, in every city, to determine all differences arising out of the law; though not as to the power of life and death. It was customary for the Israelites to keep their courts in the gates, or in the chambers over the gates of their cities; which custom accounts for the expression, "In all thy gates."

COMMENTARY AND NOTES ON CHAP. XVII.

3 *Any of the host of heaven*] This is, any of the stars, many of which were worshipped by the neighbouring nations; as the dog-star by the Egyptians, who imagined that the soul of Isis had been transported thither after death.

I have not commanded.] I have forbidden.

8 *Between blood and blood*] In a question that may arise, whether a man hath committed wilful murder or only casual.

Stroke, &c.] Or plague; the Chaldee translateth it, The plague of leprosy, wherein there might be difficulties that the priest could not easily judge.

16 *He*

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Before CHRIST 1451. will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

GENERAL REFLECTIONS on Chap. XVII.

We learn hence, to oppose those who would turn us away from the true worship of God, and the obedience we owe to him; that Christians should submit themselves to their spiritual and temporal guides; that kings and magistrates ought not to heap up riches, live deliciously, or oppress the people, but live within the bounds of humility, govern the people with equity, and, above all, meditate on the law of God, and conform themselves strictly to it.

CHAP. XVIII.

1 *The LORD is the inheritance of the priests and Levites.* 3 *The priest's due.* 6 *All Levites who minister are entitled to like portions.* 9 *The abominations of the Canaanites to be avoided.* 15 *A prophet to arise, like unto Moses, who must be hearkened unto.* 20 *The presumptuous prophet must be put to death.* 21 *How he may be known.*

THE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them. Before CHRIST 1451.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in thy name, I will require *it* of him.

20 ¶ But the prophet, which shall presume to speak a word in my name, which I have not commanded him to

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16 *He shall not multiply horses*, &c.] For the reason given in the next words; it was customary to buy horses out of Egypt, and so it continued to the days of Solomon.

17 *Neither shall he multiply wives*, &c.] Lest he be seduced from the true religion, by marrying the worshippers of strange gods, as Solomon was.

18 *Shall write him a copy of this law*, &c.] Some hereby understand the book of Deuteronomy, which is an abridgment of the law; others are of opinion, that it means the whole pentateuch.

COMMENTARY AND NOTES ON CHAP. XVIII.

3 *The two cheeks, and the maw.*] See *Lev.* vii. 32. By "the maw" is meant the stomach, which was accounted by the antients a great dainty.

6 *If a Levite*] By "a Levite" is here understood any of the levitical tribe, whether a priest or an ordinary Levite.

Come with all the desire of his mind, &c.] To encourage all those of the sacred order to take delight in the exercise of their ministry, and to promote the honour of divine service, he appointed that such of the priests as chose to serve at their tabernacle out of their ordinary course, and addicted themselves to a constant attendance upon the public ministry, should have the same continual allowance with the priests and Levites in waiting.

10 *An observer of times*] That sort of divination which consisted in observing the face of the heavens, the motion and figure of the clouds, the appearance of meteors, thunder, lightning, and the like.

Or an enchanter] One who divines by means of serpents.

Or a witch.] One who does mischief to men or beasts by evil acts.

11 *Or a charmer*] One who pretends to foretel future events from the positions of the planets.

Or a necromancer.] One who enquires of the dead, or a consulter of dead idols.

15 *Like unto me*, &c.] The words are applicable to none but the Messiah, who was a second law-giver, like unto Moses, which none of the other prophets were; nor had any of the other prophets, but the Messiah, such a near and familiar intercourse with God, as Moses.

18 *And will put my words*, &c.] This prediction was fully accomplished in our Saviour, who, though he confirmed his doctrine by miracles, yet were they calculated to promote the good of mankind, and not to render him an object of dread and terror.

19 *I will require it of him.*] The Greek translateth this passage, I will take vengeance on him.

20 *That*

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to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

GENERAL REFLECTIONS on Chap. XVIII.

From this chapter we may note, that it is a great sin to use divination, observe times, and other superstitious rites, and that these practices ought not to be suffered among those who know the true God: and that the command given by God, not to listen to false prophets, shews us that we must not believe all sorts of teachers and doctrines, but try the persons that teach, and avoid those that preach doctrines contrary to the scriptures, and obey those that declare the truth.

CHAP. XIX.

1 *The cities of refuge.* 4 *The privilege thereof allowed to the manslayer;* 11 *but not to him that is guilty of wilful murder.* 14 *The landmark not to be removed.* 15 *Two witnesses at the least are required to prove a criminal fact.* 16 *The punishment of false witness.*

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: whoso killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his way; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee. Before CHRIST 1451.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him *that which is* wrong;

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition; and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

GENERAL REFLECTIONS on Chap. XIX.

We are taught from this chapter, that wilful murder is a crime that should never pass unpunished by the magistrate; that land-marks are not to be removed; and that false witnesses should suffer the same punishment as would have been inflicted upon those against whom they gave their testimony. Hence we may see, that it is the will of God, that justice and uprightness should take place in societies, and that they who wrong their neighbours, by bearing false witness, or in any other manner, expose themselves to God's vengeance.

CHAP. XX.

1 *The priest's exhortation before the battle.* 5 *The officer's proclamation signifying who are to be dismissed.* 10 *How the cities that accept or refuse the proclamation of peace are to be treated.* 16 *The cities of the seven nations are devoted to utter destruction.* 19 *Trees good for food must not be cut down in the siege.*

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD

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20 *That prophet shall die.*] Shall be judged, and condemned to death by the magistrate.

22 *If the thing follow not,* &c.] If a prophet appeal to some miracle or future event, as an absolute sign of his being sent from God, and the miracle should fail, or the prediction not be fulfilled, he shall be considered as an impostor.

COMMENTARY AND NOTES ON CHAP. XIX.

1 *In the midst of thy land,* &c.] Within thy land; they were to be placed so conveniently in several parts of the country, that men might easily and speedily flee to them.

3 *Thou shalt prepare thee a way.*] The senate, or Jewish magistrates, were obliged to prepare the ways to the cities of refuge; and that on the fifteenth of the month Adar (answering to our February) they set people every year upon this work; these ways were thirty-two cubits in breadth, without any impediments or obstructions in them.

Divide the coasts of thy land, &c.] They were to divide their possessions into three equal parts, and in the central part of each they were to open an asylum, that, being nearly at an equal distance with respect to the inhabitants of each district, each might enjoy the same benefit from them.

9 *Then thou shalt add three cities more,* &c.] In David's time the bounds of the children of Israel were enlarged quite to the river Euphrates; yet three other cities were not added; so that we may conjecture that David did not drive out the heathen which were beyond Lebanon, but only subdued and made them tributary.

12 *The elders of his city shall send and fetch him thence,* &c.] Upon any suspicion or information of murder, laid against any one that took refuge there, the magistrate of the town or district where the fact was committed, shall send for the person out of the refuge-town, bring him to a fair trial, and, upon a clear evidence of wilful murder, shall condemn him to death, and cause execution to be done, without fear, partiality, or affection.

21 *Eye for eye, tooth for tooth,* &c.] See commentary on *Luke* xxiv. 20.

COMMENTARY AND NOTES ON CHAP. XX.

1 *And seest horses, and chariots,* &c.] The armies of the Israelites consisted wholly of foot, and their law seems to have continued so, in order to a more intire reliance upon God, the Canaanites and other nations having the advantage of chariots and horses.

2 *The*

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Before CHRIST 1451. LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it ſhall be, when ye are come nigh unto the battle, that the prieſt ſhall approach and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, ye approach this day unto battle againſt your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them;

4 For the LORD your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 ¶ And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it; let him go and return to his houſe, leſt he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in the battle, and another man take her.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and fainthearted? let him go and return unto his houſe, leſt his brethren's heart faint as well as his heart.

9 And it ſhall be, when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people.

10 ¶ When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be, *that* all the people *that is* found therein ſhall be tributaries unto thee, and they ſhall ſerve thee.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword:

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the ſpoile thereof, ſhalt thou take unto thyſelf; and thou ſhalt eat the ſpoil of thine enemies, which the LORD thy God hath given thee.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations.

16 ¶ But of the cities of theſe people, which the LORD thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth:

17 But thou ſhalt utterly deſtroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; ſo ſhould ye ſin againſt the LORD your God.

19 ¶ When thou ſhalt beſiege a city a long time, in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field is man's *life*) to employ them in the ſiege: Before CHRIST 1451.

20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

GENERAL REFLECTIONS on Chap. XX.

From this chapter we learn, that as the Jews were exhorted to engage in no unjuſt wars, on which they could not aſk a bleſſing on their attempts; and that they were to be carried on with temper and moderation, ſparing as much as poſſible, the lives of men and the fruits of the earth; much more ought Chriſtians to ſhew their moderation and mercy in this reſpect, and that they are animated with the Spirit of Jeſus Chriſt, the ſpirit of meekneſs and love.

CHAP. XXI.

1 *The expiation of a murder, when the ſlayer is unknown.* 10 *The uſage of a captive taken to wife.* 15 *The firſt-born not to be diſinherited upon private affection.* 18 *A rebellious ſon muſt be ſtoned to death.* 22 *The malefactor muſt not hang all night on a tree.*

IF *one* be found ſlain in the land which the LORD thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain:

3 And it ſhall be, *that* the city *which is* next unto the ſlain man, even the elders of that city ſhall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifer's neck there in the valley:

5 And the prieſts the ſons of Levi ſhall come near; for them the LORD thy God hath choſen to miniſter unto him, and to bleſs in the name of the LORD; and by their word ſhall every controverſy and every ſtroke be *tried*:

6 And all the elders of that city, *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley:

7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen *it*.

8 Be merciful, O LORD, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſrael's charge. And the blood ſhall be forgiven them.

9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the LORD.

10 ¶ When thou goeſt forth to war againſt thine enemies, and the LORD thy God hath delivered them into thine hands, and thou haſt taken them captive,

11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her, that thou wouldeſt have her to thy wife;

12 Then

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2 *The prieſt ſhall approach*, &c.] A prieſt was particularly appointed to blow with the trumpet when they were preparing for battle, and exhort them, in the moſt perſuaſive manner, to a courageous performance of their duty; to look upon their cauſe as the cauſe of God, and to aſſure themſelves of ſucceſs under his protection.

5 *The officers ſhall ſpeak unto the people*, &c.] The heralds were to make proclamation, allowing an exemption from the war to ſuch as had lately purchaſed eſtates, newly built houſes, and not yet ſettled in them, planted new vineyards, or were newly married; leſt the thoughts of ſuch men, continually hankering after their private affairs, might diſpirit them from the buſineſs of the war, and indiſpoſe them for the public ſervice.

8 *What man is there that is fearful and fainthearted?* &c.] We may obſerve from this paſſage, that though the Iſraelites were not abſolutely to rely upon their own ſtrength and valour, and the conduct of their men, for the victory, yet they were to employ only ſuch perſons in their wars as had a mind diſpoſed and qualified for the buſineſs, and were looking for a bleſſing upon their endeavours.

10 *Then proclaim peace unto it.*] See commentary on *Numb.* xx. 14.

COMMENTARY AND NOTES ON CHAP. XXI.

1 *If one be found ſlain in the land*, &c.] The expiation for a concealed murder, when the criminal could not be found, was attended with great ſolemnity, in order to ſhew the heinouſneſs of the fact, and to deter others from committing the like.

2 *Thy elders*, &c.] Not "the elders," as in the next verſe, (it not being yet known to what particular city it belongeth) but "thy elders," O Iſrael, which were of the general ſtate of the land, and members of the great council, or ſanhedrim.

4 *Unto a rough valley*, &c.] The original ſignifies both a valley and a ſtream; a valley with a brook running through it.

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12 Then thou ſhalt bring her home to thine houſe; and ſhe ſhall ſhave her head, and pare her nails;

13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and her mother a full month: and after that thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife.

14 And it ſhall be, if thou have no delight in her, then thou ſhalt let her go whither ſhe will; but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firſtborn ſon be her's that was hated:

16 Then it ſhall be, when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved firſtborn before the ſon of the hated, *which is indeed* the firſtborn:

17 But he ſhall acknowledge the ſon of the hated *for* the firſtborn, by giving him a double portion of all that he hath: for he *is* the beginning of his ſtrength; the right of the firſtborn *is* his.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you; and all Iſrael ſhall hear, and fear.

22 ¶ And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day; (for he that is hanged *is* accurſed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

GENERAL REFLECTIONS on Chap. XXI.

This chapter ſhews us, that judges and magiſtrates cannot be too ſtrict in diſcovering and puniſhing murderers; and that the puniſhment of diſobedient children, ſhould make ſuch fear the anger and curſe of God.

CHAP. XXII.

1 Of humanity toward brethren. 5 The ſex to be diſtinguiſhed by apparel. 6 The dam not to be taken with her young ones. 8 Every houſe muſt have battlements. 9 Three ſorts of confuſion to be avoided. 12 Fringes to be worn upon the veſture. 13 The puniſhment of him that ſlandereth his wife, and of the wife, if convicted of unchaſtity before marriage. 22 Adultery to be puniſhed with death. 23 Of a rape committed in the city, 25 or in the field. 28 Of fornication. 30 Inceſt is forbidden.

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THOU ſhalt not ſee thy brother's ox or his ſheep go aſtray, and hide thyſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his aſs; and ſo ſhalt thou do with his raiment; and with all loſt thing of thy brother's, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thyſelf.

4 Thou ſhalt not ſee thy brother's aſs or his ox fall down by the way, and hide thyſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The women ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a woman's garment: for all that do ſo *are* abomination unto the LORD thy God.

6 ¶ If a bird's neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young:

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 ¶ When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

9 ¶ Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard, be defiled.

10 Thou ſhalt not plough with an ox and an aſs together.

11 Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen together.

12 ¶ Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thyſelf*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occaſions of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſel's virginity unto the elders of the city in the gate:

16 And the damſel's father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe

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12 *She ſhall ſhave her head, and pare her nails.*] The Chaldee paraphraſe tranſlateth it, She ſhall let her nails grow; which ſeems moſt ſuitable to a ſtate of mourning.

13 *The raiment of her captivity*, &c.] Namely, the garments in which ſhe was taken: theſe ſhe was to lay aſide, and, in their room, to put on mourning, as another ſign of her humiliation, and to withdraw the man's affection from her if ſhe continued in her unbelief.

15 *Two wives*, &c.] Though bigamy was contrary to God's inſtitution, and was begun by the poſterity of Cain (ſee *Gen.* iv. 9.) yet the corruption being ſpread over all, and even in the church, God for a while only ſuffered it, until the time of reformation; but (notwithſtanding what a modern writer has aſſerted) approved not of it, as appears from our Saviour's words, *Matt.* xiv. 4, 5.

18 *If a man have a ſtubborn and rebellious ſon*, &c.] When all means of admonition and correction were loſt upon any ſon, and the parent ſaw nothing but ruin to the eſtate and family, he was directed to make complaint to the magiſtrates in court; who, upon ſufficient evidence given, were to condemn him to death, as a terrible example of diſobedience to the laws of God.

22 *And thou hang him on a tree.*] The Hebrews underſtand this, not of putting him to death by hanging, but of hanging a man up after he was ſtoned to death.

COMMENTARY AND NOTES ON CHAP. XXII.

5 *The women ſhall not wear that which pertaineth unto a man*, &c.] If the ſexes were not diſtinguiſhed by their habits, it would open a door to all manner of iniquity; for which reaſon, if there was no other, this law was very wiſe and good.

6 *Thou ſhalt not take the dam with the young.*] This is one of thoſe merciful conſtitutions in the law of Moſes, which reſpect the animal creation, and tend to humanize the hearts of the people, to produce in them a ſenſe of the divine providence, extending itſelf to all creatures, and to teach them to exerciſe their dominion over them with gentleneſs.

8 *Thou ſhalt make a battlement for thy roof*, &c.] That is, a baluſtrade of rails round the top of the houſe: the houſes of the Iſraelites had ſix roofs, on which they walked, and converſed from thence with the people in the ſtreets; and this illuſtrates the meaning of our Saviour's words, when he mentions ſpeaking and proclaiming upon the houſe-tops. See *Matt.* x. 27. *Luke* xii. 3.

10 *Thou ſhalt not plough with an ox and an aſs*, &c.] An ox and an aſs were not to be coupled together in the ſame carriage; with this merciful intent, that one beaſt of greater ſtrength might not ſtrain a creature of leſs beyond its ability.

COMMENTARY

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Before CHRIST 1451. theſe *are the tokens of* my daughter's virginity. And they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him;

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damſel:

21 Then they ſhall bring out the damſel to the door of her father's houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her father's houſe: ſo ſhalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

23 ¶ If a damſel *that is* a virgin be betrothed unto an huſband, and a man find her in the city, and lie with her;

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not, *being* in the city; and the man becauſe he hath humbled his neighbour's wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man force her, and lie with her: then the man only that lay with her ſhall die:

26 But unto the damſel thou ſhalt do nothing; *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter:

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her ſhall give unto the damſel's father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife; becauſe he hath humbled her, he may not put her away all his days.

30 ¶ A man ſhall not take his father's wife, nor diſcover his father's ſkirt.

GENERAL REFLECTIONS on Chap. XXII.

By this chapter we are exhorted honeſtly to reſtore things that are found. The law forbidding men and women to change the habits of their ſex, teaches us to obſerve modeſty and decency in apparel, and to avoid all that is unſeemly, or that may tend to impurity. The law prohibiting the mixture of divers kinds, was in oppoſition to the cuſtoms of the idolaters. By the laws againſt uncleanneſs, we ſee, that they who are guilty of fornication and adultery, ought to be puniſhed, and that they are obliged to make reparation by all poſſible means, which ſhould deter us from the practice of thoſe infamous ſins, and prompt us to live in great chaſtity.

CHAP. XXIII.

1 *What perſons may not enter into the congregation.* 3 *An Ammonite or Moabite are excluded to the tenth generation;* 7 *but an Edomite or Egyptian may be admitted in the third.* 9 *Every wicked thing to be avoided in the hoſt.* 10 *An unclean perſon muſt remove out of the camp.* 12 *Cleanlineſs to be attended to therein becauſe of God's preſence.* 15 *Of the fugitive ſervant.* 17 *Whoredom and ſodomy not to be committed in Iſrael.* 18 *Of abominable ſacrifices.* 19 *Of uſury.* 21 *Of vows.* 24 *Of treſpaſſes.*

Before CHRIST 1451. HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the LORD.

2 A baſtard ſhall not enter into the congregation of the LORD; even to his tenth generation ſhall he not enter into the congregation of the LORD.

3 ¶ An Ammonite or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever:

4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee.

5 Nevertheleſs the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee.

6 Thou ſhalt not ſeek their peace nor their proſperity all thy days for ever.

7 ¶ Thou ſhalt not abhor an Edomite; for he *is* thy brother: thou ſhalt not abhor an Egyptian; becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them ſhall enter into the congregation of the LORD in their third generation.

9 When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp:

11 But it ſhall be, when evening cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad:

13 And thou ſhalt have a paddle upon thy weapon; and it ſhall be, when thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee; therefore ſhall thy camp be holy: that he ſee no unclean thing in thee, and turn away from thee.

15 ¶ Thou ſhalt not deliver unto his maſter the ſervant which is eſcaped from his maſter unto thee:

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe in one of thy gates, where it liketh him beſt: thou ſhalt not oppreſs him.

17 ¶ There ſhall be no whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael.

18 ¶ Thou

COMMENTARY AND NOTES ON CHAP. XXIII.

3 *An Ammonite or Moabite ſhall not*, &c.] Though an Iſraelitiſh woman was not to marry an Ammonite or a Moabite, yet a man of Iſrael might marry one of theſe women, after they had embraced the Jewiſh religion, of which we have an inſtance in Boaz, the anceſtor of David, who married Ruth, the Moabiteſs.

6 *Thou ſhalt not ſeek their peace*, &c.] "Thou ſhalt have no public league or friendſhip with theſe nations," otherwiſe the particular duties of human and civil ſociety, and of ordinary juſtice, are not here forbidden.

7 *Thou ſhalt not abhor an Edomite*] The Edomites were the deſcendants of Eſau, and conſequently a kindred nation; and as they were a circumciſed people, they might make marriages with them, provided they worſhipped the true God.

Thou ſhalt not abhor an Egyptian, &c.] It appears from this injunction of the Almighty, that the memory of paſt favours ſhould not be effaced by ſucceeding injuries.

9 *Then keep thee from every wicked thing.*] We are not to ſuppoſe that this advice is confined to the time of the hoſt going forth, but is a duty at all times neceſſary and incumbent; but yet if there is any one time, wherein abſtinence from ſin becomes more neceſſary than any other, ſurely it is in the time of war.

13 *Thou ſhalt have a paddle upon thy weapon*, &c.] Or, Thou ſhalt have a paddle beſides thy arms; a paddle was an inſtrument of iron, the uſe of which, is deſcribed in the ſucceeding part of the verſe.

14 *The Lord—walketh in the midſt of—thee*, &c.] The ark, the ſymbol of God's preſence, went along with them.

15 *Thou ſhalt not deliver unto his*, &c.] This is thought to have a particular relation to times of war, when heathen ſoldiers or ſervants might deſert, and come over to the Iſraelites, with intent to embrace the true religion.

17 *Nor a ſodomite*, &c.] More probably, a whore-maſter; the Iſraelites being notoriouſly guilty of thoſe abominable practices.

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Before CHRIST 1451.

18 ¶ Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

GENERAL REFLECTIONS on Chap. XXIII.

From this chapter, we may perceive that God abhors impiety, which ought to be banished from those who profess to serve him: that we ought not to use extortion, nor forget to use great moderation and equity in exacting payment; that lawful vows should be punctually accomplished; that the tendency of the law relating to plucking the ears of corn, or the grapes, was to keep the Jews from covetousness, and a churlish disposition, to make them avoid injustice; and, in using another's property, not to abuse that liberty, by doing mischief to their neighbour's goods.

CHAP. XXIV.

1 *The law of divorce.* 5 *A new married man is exempt from war and civil offices for the space of a year.* 6, 10 *Of pledges.* 7 *Of manstealers.* 8 *Of leprosy.* 14 *The hire of a servant must not be detained.* 16 *Every man must be answerable for his own sin.* 17 *Of doing justice to the fatherless.* 19 *Of charity.*

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*;

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge. Before CHRIST 1451.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

GENERAL REFLECTIONS on Chap. XXIV.

We may hence observe, with our Lord, that the divorces tolerated among the Jews, are no longer so among Christians; and that the bond of marriage cannot be dissolved, unless in the cases mentioned, *Matt.* xix. and 1 *Cor.* vii.—That we should not be too rigorous when we take pledges, or when we make poor persons pay their debts to us; that we should pay readily and honestly the wages of the hireling, and use kindness to strangers, widows, and orphans; also that we should remember the poor with our substance, if we expect God's blessing upon it.

CHAP.

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18 *Of a dog*, &c.] Dog is understood here, by some, in a figurative sense, for the sodomite or whore-master above mentioned.

COMMENTARY AND NOTES ON CHAP. XXIV.

1 *Then let him write her a bill of divorcement*, &c.] Whoever had conceived an insurmountable dislike to his wife, had hereby the privilege of repudiating her, not in a precipitate manner, but deliberately, by giving her a discharge from any further relation to him, signed with his own hand, by which she acquired full liberty to marry any other person.

4 *May not take her again*, &c.] Lest this permission should give occasion to abuses, it was ordained by the law, that the husband who had once repudiated his wife, should, upon her being married to another, become incapable of retaking her, though she should grow rich, or be otherwise again desirable; this consideration prevented them from parting with their wives; since, if she was once married to a second, she was irrecoverably lost to her former husband.

10 *Thou shalt not go into his house*, &c.] This was a merciful provision for the poor, whose houses he privileged in such a manner, that no man might enter them without his content, and then choose what he pleased for the security of what was due to him.

16 *The fathers shall not be put to death for the children*, &c.] This is a rule of common equity, and not at all inconsistent with God's threatening to punish the sins of the fathers upon the children; as that refers to the strokes of heaven: whereas the present text relates to punishments inflicted upon criminals by men.

COMMENTARY

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CHAP. XXV.

Before CHRIST 1451. 1 *Stripes muſt not exceed forty.* 4 *The ox not to be muzzled.* 5 *The law of raiſing up ſeed unto a deceaſed brother.* 11 *Of immodeſty in a woman.* 13 *Of unjuſt weights and meaſures.* 17 *The memory of Amalek to be blotted out.*

IF there be a controverſy between men, and they come unto judgment, that *the judges* may judge them; then they ſhall juſtify the righteous, and condemn the wicked.

2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty ſtripes he may give him, *and* not exceed: leſt, *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

4 ¶ Thou ſhalt not muzzle the ox when he treadeth out *the corn.*

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her huſband's brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſband's brother unto her.

6 And it ſhall be, *that* the firſtborn which ſhe beareth ſhall ſucceed in the name of his brother *which is* dead, that his name be not put out of Iſrael.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and ſay, My huſband's brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the duty of my huſband's brother.

8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her;

9 Then ſhall his brother's wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brother's houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

11 ¶ When men ſtrive together one with another, and the wife of the one draweth near for to deliver her huſband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her.*

13 ¶ Thou ſhalt not have in thy bag divers weights, a great and a ſmall.

14 Thou ſhalt not have in thine houſe divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God. Before CHRIST 1451.

19 Therefore it ſhall be, when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it.*

GENERAL REFLECTIONS on Chap. XXV.

From this chapter we have the following inſtructions; that the guilty ſhould be puniſhed with humanity and moderation; that we ſhould provide a maintenance for thoſe who labour for the good of others, particularly for miniſters; ſee 1 *Cor.* ix. that fraud and deceit in weights and meaſures, is an abomination to the Lord; and that God's command to deſtroy the Amalekites, who had unjuſtly attacked the Iſraelites, ſhews us, that pride, cruelty, and injuſtice, often cauſe the ruin of nations, as well as individuals.

CHAP. XXVI.

1 *The confeſſion of him that offereth the baſket of firſtfruits.* 12 *The prayer of him that giveth his third year's tithes.* 16 *The covenant between God and the people.*

AND it ſhall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein;

2 That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and ſhalt put it in a baſket, and ſhalt go unto the place which the LORD thy God ſhall chooſe to place his name there.

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the country which the LORD ſware unto our fathers for to give us.

4 And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the LORD thy God.

5 And thou ſhalt ſpeak and ſay before the LORD thy God, a Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when he cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outſtretched arm, and with great terribleneſs, and with ſigns, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And, now behold, I have brought the firſtfruits of the land, which thou, O LORD, haſt given me. And thou ſhalt ſet it before the LORD thy God, and worſhip before the LORD thy God:

11 And thou ſhalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

12 ¶ When thou haſt made an end of tithing all the tithes

COMMENTARY AND NOTES ON CHAP. XXV.

1 *If there be a controverſy*, &c.] Having affixed puniſhments to the breaches of the moſt capital laws, Moſes now orders that the ſeveral inferior courts of juſtice ſhould take due cognizance of other criminal matters, deſerving only corporal penalties, and be juſt and impartial in their proceedings, upon all ſuch complaints.

4 *Thou ſhalt not muzzle the ox*, &c.] It was the cuſtom of thoſe countries to uſe oxen in treading out the corn, either with their feet, or by drawing ſledges, which were a ſort of heavy tables, armed with iron nails, to ſeparate the grain from the ſtraw. By this allegorical precept, Moſes inſtructs the people to be kind to their ſervants and labourers, eſpecially to thoſe who miniſtered to them in holy things.

9 *And looſe his ſhoe*] He was ſtigmatized in this manner for want of natural affection; as this ceremony implied that he deſerved to be degraded to the condition of a ſlave, accuſtomed to go barefoot.

And ſpit in his face, &c.] In his ſight, or before him.

COMMENTARY AND NOTES ON CHAP. XXVI.

5 *A Syrian ready to periſh was my father*, &c.] Jacob was a Syrian by deſcent, Abraham being a native of that country, and he himſelf lived twenty years with Laban, the Syrian, and there he was called a Syrian; and at the time he went down into Egypt, he was ready to periſh by famine.

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Before CHRIST 1451. tithes of thine increaſe the third year, *which is* the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates and be filled;

13 Then thou ſhalt ſay before the LORD thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them:*

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou haſt commanded me.

15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart, and with all thy ſoul.

17 Thou haſt avouched the LORD this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments;

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour; and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

GENERAL REFLECTIONS on Chap. XXVI.

This chapter contains many edifying leſſons; namely, that we ſhould pay homage to God for all the good things we poſſeſs, acknowledge our own unworthineſs, and confeſs that we hold all things from his bounty; and that, to ſhew our piety and gratitude, we ought to reſerve part of our ſubſtance, and devote it to God in humility, either for his ſervice, or the ſupport of the poor. Alſo that in the practice of every duty, and in obedience to the laws of the Lord, conſiſts all our happineſs and our glory; by this we ſhall draw upon ourſelves the favour of God, and his holy bleſſings.

CHAP. XXVII.

1 *The people are commanded to write the law upon ſtones, which are to be ſet up, and an altar of whole ſtones to be built, in mount Ebal.* 9 *Moſes and the prieſts recommend attention and obedience to the law.* 11 *Six tribes to be ſtationed on Gerizzim, and ſix on Ebal.* 14 *The curſes to be pronounced by the Levites.*

AND Moſes with the elders of Iſrael commanded the people, ſaying, Keep all the commandments which I command you this day. Before CHRIST 1451.

2 And it ſhall be on the day when ye ſhall paſs over Jordan unto the land which the LORD thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter:

3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promiſed thee.

4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: thou ſhalt not lift up *any* iron *tool* upon them.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones: and thou ſhalt offer burnt offerings thereon unto the LORD thy God:

7 And thou ſhalt offer peace offerings, and ſhalt eat there, and rejoice before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law very plainly.

9 ¶ And Moſes and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael; this day thou art become the people of the LORD thy God.

10 Thou ſhalt therefore obey the voice of the LORD thy God, and do his commandments and his ſtatutes, which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin:

13 And theſe ſhall ſtand upon mount Ebal to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice,

15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in *a* ſecret *place.* And all the people ſhall anſwer and ſay, Amen.

16 Curſed *be* he that ſetteth light by his father or his mother. And all the people ſhall ſay, Amen.

17 Curſed *be* he that removeth his neighbour's landmark. And all the people ſhall ſay, Amen.

18 Curſed

13 *Before the Lord*, &c.] Theſe words ſignify, that every man ſhould make this declaration before the moſt holy place at the ſanctuary; for the words "before the Lord," are generally ſo uſed in theſe books; and, unleſs they had been obliged to this, their covetous diſpoſition might have inclined them to defraud the poor.

14 *I have not eaten thereof in my mourning*] Nothing was more unſuitable to the worſhip of God, than melancholy and dejection of mind; therefore the Iſraelites were not allowed to eat of holy things when they were in a ſtate of mourning.

Nor given aught thereof for the dead, &c.] I have not offered any of my fruits to idols, which are only dead men deified.

15 *Look down from thy holy habitation*, &c.] Though God was pleaſed to dwell among them, by a glorious ſymbol of his preſence, yet Moſes teaches the Iſraelites to acknowledge that he dwelt in a more tranſcendent glory in the heavens.

COMMENTARY AND NOTES ON CHAP. XXVII.

2 *Thou ſhalt ſet thee up great ſtones*] Unleſs we could determine how much of the law was to be written upon theſe ſtones, we cannot judge of their number; for if only the ten commandments, fewer than twelve would ſerve, if the whole book of Deuteronomy, ſo many were not ſufficient.

Plaiſter them with plaiſter.] From hence it appears that the law was not to be engraved on theſe ſtones, but to be written or painted on them.

3 *All the words of this law*, &c.] Probably the curſes which follow from ver. 15. to the end of the chapter.

7 *And ſhalt eat there, and rejoice before the Lord*, &c.] The people of Iſrael, to whom God promiſed the land of Canaan, being given to underſtand that God, having performed what he promiſed, expected that they, on their part, would be mindful of their obligations.

12 *Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.*] Theſe ſix tribes, who ſtood upon mount Gerizzim (on the top, and on the deſcent of it, down to the bottom) were all deſcended from the ſons of the free women, Leah and Rachel; and many think it was on that account that they were appointed to bleſs, which was more honourable than to curſe.

14 *The Levites*] The prieſts, who are often called "the prieſts, the Levites." See *Joſh.* viii. 33.

Shall ſpeak, and ſay unto all the men of Iſrael with a loud voice, &c.] The prieſts turning their faces firſt towards mount Gerizzim, proclaimed with a loud voice, "Bleſſed be the man that maketh not any graven, &c." to which all the people that ſtood there, anſwered Amen; and then, turning their faces towards mount Ebal, they ſaid "Curſed be the man that maketh, &c." to which alſo thoſe who ſtood on that mountain, made the ſame reply, and ſo alternately.

15 *And putteth it in a ſecret place*] That is, Hideth it, to avoid diſcovery and puniſhment.

The people ſhall anſwer and ſay, Amen.] Implying only a declaration, or confirmation, that to ſuch vices the curſe of God is due, agreeable to the revelation of his will in the ſacred volume.

19 *The*

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Before CHRIST 1451.

18 Curſed *be* he that maketh the blind to wander out of the way. And all the people ſhall ſay, Amen.

19 Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs, and widow. And all the people ſhall ſay, Amen.

20 Curſed *be* he that lieth with his father's wife; becauſe he uncovereth his father's ſkirt. And all the people ſhall ſay, Amen.

21 Curſed *be* he that lieth with any manner of beaſt. And all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother. And all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his mother in law. And all the people ſhall ſay, Amen.

24 Curſed *be* he that ſmiteth his neighbour ſecretly. And all the people ſhall ſay, Amen.

25 Curſed *be* he that taketh reward to ſlay an innocent perſon. And all the people ſhall ſay, Amen.

26 Curſed *be* he that confirmeth not *all* the words of this law to do them. And all the people ſhall ſay, Amen.

GENERAL REFLECTIONS on Chap. XXVII.

We ſhould conſider ſeriouſly the bleſſings and curſings pronounced with ſo much ſolemnity to the Iſraelites; that ſinners are ſubject to the wrath of God, no leſs by the goſpel, than by the law; and that thoſe denounced by the goſpel are by far the moſt terrible.

CHAP. XXVIII.

1 *The bleſſings for obedience.* 15 *The curſes for diſobedience.*

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this day, that the LORD thy God will ſet thee on high above all nations of the earth:

2 And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God.

3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

4 Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed *ſhall be* thy baſket and thy ſtore.

6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

7 The LORD ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways.

8 The LORD ſhall command the bleſſing upon thee in thy ſtorehouſes, and in all that thou ſetteſt thine hand unto; and he ſhall bleſs thee in the land which the LORD thy God giveth thee.

9 The LORD ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all the people of the earth ſhall ſee that thou art called by the name of the LORD; and they ſhall be afraid of thee.

11 And the LORD ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers to give thee. Before CHRIST 1451.

12 The LORD ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

13 And the LORD ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to obſerve and to do *them:*

14 And thou ſhalt not go aſide from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſs, if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee:

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy baſket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto for to do, until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings, whereby thou haſt forſaken me.

21 The LORD ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land, whither thou goeſt to poſſeſs it.

22 The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew; and they ſhall purſue thee until thou periſh.

23 And the heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron.

24 The LORD ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed.

25 The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them: and ſhalt be removed into all the kingdoms of the earth.

26 And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away.

27 The LORD will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The LORD ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart:

29 And thou ſhalt grope at noonday, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways:

19 *The ſtranger, fatherleſs, and widow,* &c.] This is a paraphraſe upon the poor.

24 *That ſmiteth his neighbour ſecretly,* &c.] This is to be underſtood not only of murder, but likewiſe of defamation and ſcandal, by which the fame of an abſent perſon is wounded and deſtroyed.

25 *That taketh reward to ſlay an innocent perſon,* &c.] This has reſpect to the judges, who, for money, not only gave a wrong judgment, but condemned the innocent to death. See *Micah* iii. 11.

26 *That confirmeth not all the words of this law,* &c.] That performeth not, &c.

COMMENTARY AND NOTES ON CHAP. XXVIII.

2 *And overtake thee,* &c.] This expreſſion points out the quickneſs and unexpectedneſs of the bleſſings wherewith God would favour the Iſraelites:—he would ſurpriſe them, as it were, with his benefits, and not only exceed, but even prevent their wiſhes.

5 *Bleſſed ſhall be thy baſket,* &c.] Thou ſhalt proſper in all thy labours of huſbandry.

7 *Flee before thee ſeven ways.*] Promiſing not only victory, but a complete one.

12 *Thou ſhalt lend unto many nations, and thou ſhalt not borrow.*] That is, Thou ſhalt have ſuch plenty, as that, after thou haſt ſufficed thyſelf, thou ſhalt be able to lend unto others.

21 *Cleave unto thee*] That is, be incurable.

23 *The earth—iron.*] Hard as iron, for want of rain to ſoften it.

26 *No man ſhall fray them away.*] No man ſhall take ſo much compaſſion upon them, as to chaſe away the fowls of the air, and the beaſts of the earth, and to inter the remainders of the carcaſes which thoſe devourers had not conſumed.

27 *The botch of Egypt*] This is generally underſtood to be the leproſy.

The emerods, &c.] Suppoſed to be the piles.

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ways: and thou ſhalt be only oppreſſed and ſpoiled evermore, and no man ſhall ſave *thee*.

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them*.

32 Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look, and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not eat up; and thou ſhalt be only oppreſſed and cruſhed alway:

34 So that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee.

35 The LORD ſhall ſmite thee in the knees, and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.

36 The LORD ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone.

37 And thou ſhalt become an aſtoniſhment, a proverb, and a byword, among all nations whither the LORD ſhall lead thee.

38 Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in; for the locuſt ſhall conſume it.

39 Thou ſhalt plant vineyards, and dreſs *them*, but ſhalt neither drink *of* the wine, nor gather *the grapes*; for the worms ſhall eat them.

40 Thou ſhalt have olive trees throughout all thy coaſts, but thou ſhalt not anoint *thyſelf* with the oil; for thine olive ſhall caſt *his fruit*.

41 Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them; for they ſhall go into captivity.

42 All thy trees and fruit of thy land ſhall the locuſt conſume.

43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low.

44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed; becauſe thou hearkenedſt not unto the voice of the LORD thy God, to keep his commandments and his ſtatutes which he commanded thee:

46 And they ſhall be upon thee for a ſign and for a wonder, and upon thy ſeed for ever.

47 Becauſe thou ſervedſt not the LORD thy God with joyfulneſs, and with gladneſs of heart, for the abundance of all *things*;

48 Therefore ſhalt thou ſerve thine enemies which the LORD ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things*: and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee. Before CHRIST 1451.

49 The LORD ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth; a nation whoſe tongue thou ſhalt not underſtand;

50 A nation of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young:

51 And he ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oil, *or* the increaſe of thy kine, or flocks of thy ſheep, until ye have deſtroyed thee.

52 And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſtedſt throughout all thy land: and he ſhall beſiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons and of thy daughters, which the LORD thy God hath given thee, in the ſiege, and in the ſtraitneſs, wherewith thine enemies ſhall diſtreſs thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and toward the remnant of his children which he ſhall leave:

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs, wherewith thine enemies ſhall diſtreſs thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil toward the huſband of her boſom, and toward her ſon, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege and ſtraitneſs, wherewith thine enemy ſhall diſtreſs thee in thy gates.

58 If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance.

60 Moreover he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee.

61 Alſo every ſickneſs, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be deſtroyed.

62 And ye ſhall be left few in number, whereas ye were

45 *Moreover all theſe curſes ſhall come upon thee—till thou be deſtroyed*, &c.] The meaning is, that theſe puniſhments ſhould not ceaſe, but follow one upon another, till they had brought them to utter ruin.

46 *They ſhall be upon thee for a ſign and for a wonder*] The curſes ſhall remain fixed upon them, and continue unremoved from age to age, that all men may take notice of them, and look upon them as extraordinary tokens of God's high diſpleaſure, and take warning thereby, to avoid their guilt of infidelity and diſobedience.

And upon thy ſeed for ever.] All the world may clearly ſee that the God of their fathers hath caſt them off, they having no ſigns or badges of his antient wonted favours; whilſt innumerable marks and ſcars of his fearful indignation againſt their fathers, remain unhealed in their children, after more generations than their anceſtors had of proſperity in the promiſed land.

49 *The Lord ſhall bring a nation againſt thee from far*] Much the ſame deſcription is given of the Chaldeans, *Jer.* v. 15. But this evidently belongs to the Romans.

From the end of the earth] The Romans, by whom they were laſt deſtroyed, came literally from far, and from the end of the earth, particularly Julius Severus, who was called by the emperor Adrian, to effect their deſtruction, from commanding here in Britain.

As ſwift as the eagle flieth, &c.] Metaphorically applied to the Roman eagles, or enſigns.

53 *In the ſiege, and in the ſtraitneſs, wherewith thine enemies ſhall diſtreſs thee.*] This was exactly fulfilled by Veſpaſian and his ſon Titus, who beſieged them ſo cloſely in Jeruſalem, that they could not ſtir out; ſo that ſeveral hundred thouſands periſhed by a lamentable famine and the ſword; there were deſtroyed by peſtilence, famine, and otherways, one million, one hundred thouſand, beſides above nine hundred thouſand carried into captivity.

55 *So that he will not give to any*, &c.] This is deſcriptive of more famines than one, whereby they were forced, after they had eaten up their horſes, dogs, cats, and ſuch like creatures, and their very belts and ſhoes, to eat even their own children; which the parents, who uſed to live deliciouſly, Moſes propheſied ſhould themſelves eat up privately, and let none ſhare with them.

62 *Ye ſhall be left few in number*, &c.] As Moſes foretold, they were left few in number; for Severus ſo beſet and attacked them ſeparately, in ſeveral parties, that very few of them eſcaped; fifty of their ſtrongeſt fortreſſes being utterly raſed, and nine hundred and eighty-five of their moſt noble and populous towns ſacked and conſumed by fire, and five hundred and eighty thouſand ſlain; ſo that Judea was in a manner laid waſte, and left as a deſert.

64 *From*

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63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

GENERAL REFLECTIONS on Chap. XXVIII.

The threatenings and curses contained in this chapter having been accomplished, clearly prove the divinity of the holy scriptures; and ought to inspire us with a great fear of offending the Lord, lest we should incur those penalties and curses that are denounced in the gospel; and which are neither less certain, nor less dreadful, than those contained in the law.

CHAP. XXIX.

2 *Moses exhorteth the people to obedience by the memory of the works they had seen.* 10 *They are all presented before the LORD to enter into covenant with him, and warned of the danger of flattering themselves in wickedness.* *Revealed things alone belong to men.*

THESE *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: Before CHRIST 1451.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, Wherefore hath the LORD

64 *From the one end of the earth even unto the other, &c.*] Adrian caused many of them to be transported into Spain, accounted the western end of the world; and many of them fled to Babylon, and almost the extremity of the east.

68 *Ye shall be sold—and no man shall buy you.*] This is generally understood to mean, that though some were sold at a very vile rate, next to nothing, yet others hung upon the sellers hands; the market being either overstocked with their numbers, that none would cheapen the greatest part of them; or they were so contemptible, that none would give what was asked for such useless slaves.

COMMENTARY AND NOTES ON CHAP. XXIX.

1 *These are the words, &c.*] "These words" refer to the foregoing chapter.

6 *Ye have not eaten bread, &c.*] They were constantly supported by a miraculous supply from God, who took care of them, and

thereby laid a greater obligation upon them to serve him, who had graciously fed them, without any labour of their own.

15 *But with him that standeth, &c.*] Instead of "but," it might be better translated, As with him that standeth here with us this day before the Lord our God, so also with him that is not with us this day.

18 *A root that beareth gall and wormwood.*] The expression denotes any wicked, idolatrous person lurking among, and mixed in with, the people; who, like the venom of an infectious plant, might diffuse their evil practices, and corrupt the rest.

19 *To add drunkenness to thirst.*] A metaphorical expression, to denote a presumptuous continuance in sin.

20 *Shall lie upon him, &c.*] Not fall only, but shall "lie" or remain upon him.

23 *The whole land thereof is brimstone, and salt, and burning, &c.*] Pliny says, *Omnis locus in quo reperitur sal, sterilis est, nihilque gignit*; that is, All ground whereon salt is found, is barren, and produces nothing.

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LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and *whom* he had not given unto them:

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and caſt them into another land, as *it is* this day.

29 The ſecret *things belong* unto the LORD our God: but thoſe *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

GENERAL REFLECTIONS on Chap. XXIX.

From this chapter, and the threatenings denounced in it, we are taught to fear God, and not expoſe ourſelves to his wrath. Above all, we ſhould remember, that he has made for us a more excellent and permanent covenant in Jeſus Chriſt: we ſhould therefore take heed that we fear, love, and obey him.

CHAP. XXX.

1 *Great mercies promiſed unto the penitent.* 11 *The commandment is of obvious interpretation.* 15 *Death and life are ſet before the people.*

AND it ſhall come to paſs, when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy ſoul;

3 That then the LORD thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath ſcattered thee.

4 If *any* of thine be driven out unto the outmoſt *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumciſe thine heart, and the heart of thy ſeed, to love the LORD thy God with all thine heart, and with all thy ſoul, that thou mayeſt live.

7 And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

8 And thou ſhalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

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10 If thou ſhalt hearken unto the voice of the LORD thy God, to keep his commandments and his ſtatutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12 It *is* not in heaven, that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it.

15 ¶ See, I have ſet before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his ſtatutes and his judgments, that thou mayeſt live and multiply: and the LORD thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods, and ſerve them;

18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land, whither thou paſſeſt over Jordan to go to poſſeſs it.

19 I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live:

20 That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him: for he *is* thy life, and the length of thy days: that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

GENERAL REFLECTIONS on Chap. XXX.

This chapter exhibits to us the promiſes God made to the Jews, of re-eſtabliſhing them when they ſhould return to him; and ſhews, that God is full of goodneſs, and always ready to receive into mercy thoſe ſinners who are enabled to make a right uſe of his corrections, and are converted to him. If we conſider what Moſes ſays, "I ſet before thee life and death, bleſſing and curſing—chooſe thee bleſſing and life," it will appear, that there is nothing wanting on God's part to make men happy; and if they periſh, their condemnation will lie at their own door: this reflection ſhould excite us to love God with all our heart, obey his voice, and to adhere to him; becauſe he alone is our life and our happineſs.

CHAP. XXXI.

1 *Moſes encourageth the people, 7 and Joſhua.* 9 *He delivereth the law to the prieſts to be read by them every ſeventh year to the people.* 14 *Moſes and Joſhua appear before God.* 16 *God telleth Moſes of the people's future apoſtacy, and the conſequent evils, and giveth him a ſong to teſtify againſt them.* 23 *Joſhua receiveth a charge.* 24 *Moſes delivereth the book of the law to the Levites to keep, and calleth together the elders and officers to hear the ſong.*

AND

29 *The ſecret things belong*, &c.] Some take the meaning of this to be, that men ſhould not ſearch into thoſe myſteries which God has, in his great wiſdom, thought proper to conceal from the ſons of men. It has likewiſe been tranſlated thus: That the ſecrets of the Lord our God are revealed to us and to our children; and this ſenſe has been adopted and maintained by many very eminent and learned men.

COMMENTARY AND NOTES ON CHAP. XXX.

4 *If any of thine be driven out unto the utmoſt parts of heaven, from thence will the Lord thy God gather thee*, &c.] It is this promiſe which Nehemiah plainly alludes to, in his prayer to God, to proſper his endeavours for the reſtoration of Jeruſalem, *Neh.* i. 8, 9.

6 *Will circumciſe thine heart*, &c.] The Greek tranſlateth it, Will purge and cleanſe thine heart. The Jews reſted too much on the externals of their religion, and particularly the circumciſion of the fleſh.

13 *Who ſhall go over the ſea for us*, &c.] The Iſraelites needed not (like the Greek philoſophers) to undertake long and tedious voyages, or wearifome travels, to fetch their inſtructions from foreign countries, in order to acquire wiſdom; for God now taught his people in the wilderneſs, without any pains of their own.

15 *See, I have ſet before thee life and good, and death and evil.*] By "life" may be meant long life in the land God had promiſed them; and by "good," all the proſperity they could wiſh for there; ſo by "death" is underſtood their being cut off from the land of the living before their time; and by "evil," all the calamities he had threatened while they lived. In a higher ſenſe, it may be underſtood to mean, true happineſs both here and for ever.

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Before CHRIST 1451. AND Moſes went and ſpake theſe words unto all Iſrael.

2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the LORD hath ſaid unto me, Thou ſhalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the LORD hath ſaid.

4 And the LORD ſhall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed.

5 And the LORD ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong and of good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forſake thee.

7 ¶ And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it.

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forſake thee: fear not, neither be diſmayed.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the LORD thy God in the place which he ſhall chooſe, thou ſhalt read this law before all Iſrael in their hearing.

12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and obſerve to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 ¶ And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

16 ¶ And the LORD ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers; and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land, whither they go *to be* among them, and will forſake me, and break my covenant which I have made with them.

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befal them; ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God is not among us? Before CHRIST 1451.

18 And I will ſurely hide my face in that day for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſs, when many evils and troubles are befallen them, that this ſong ſhall teſtify againſt them as a witneſs; for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they go about, even now, before I have brought them into the land which I ſware.

22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 ¶ And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

24 ¶ And it came to paſs, when Moſes had made an end of writing the words of this law in a book, until they were finiſhed,

25 That Moſes commanded the Levites, which bare the ark of the covenant of the LORD, ſaying,

26 Take this book of the law, and put it in the ſide of the ark of the covenant of the LORD your God, that it may be there for a witneſs againſt thee.

27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

29 For I know that after my death ye will utterly corrupt *yourſelves*, and turn aſide from the way which I have commanded you; and evil will befal you in the latter days; becauſe ye will do evil in the ſight of the LORD, to provoke him to anger through the work of your hands.

30 And Moſes ſpake in the years of all the congregation of Iſrael the words of this ſong, until they were ended.

GENERAL REFLECTIONS on Chap. XXXI.

From hence we perceive the neceſſity there was that the word of God ſhould be put into writing, to the end that religion ſhould be preſerved pure and uncorrupted; that this word ſhould be read to the people; and that the chief care of the miniſters of religion ſhould be, to keep the true doctrine, and the true ſervice of God, free from any alteration; and that God will puniſh the diſobedience and ingratitude of thoſe who abuſe his goodneſs, corrupt his true worſhip, and rebel againſt him.

CHAP.

COMMENTARY AND NOTES ON CHAP. XXXI.

1 *And Moſes went and ſpake*, &c.] It is probable that after Moſes had renewed the covenant with the people (mentioned in the foregoing chapter) he diſmiſſed them, and retired to his own tent; but not long after gave them a new ſummons, and went again to take his leave of them.

2 *I can no more go out and come in*, &c.] I can no longer diſcharge the office I have long ſuſtained of your governor and leader; not for want of vigour either of body or mind, but becauſe God did not think fit to permit him to conduct them any farther.

Alſo the Lord hath ſaid, &c.] For the Lord hath ſaid, &c.

3 *And Joſhua, he ſhall go over before thee*, &c.] As their captain and leader, after the death of Moſes.

9 *Which bare the ark of the covenant of the Lord*, &c.] The Kohathites, who were Levites and not prieſts, carried the ark in their travels.

16 *In the ſolemnity of the year of releaſe, in the feaſt of tabernacles.*] This being at the end of every ſeventh year, when they were free from cares by the releaſe of their debts, the law was likely to make the greater impreſſion on them.

19 *Thou ſhalt ſleep with thy fathers*, &c.] "Sleep," in ſcripture, ſignifying death, this implies, that death ſhall not have dominion over the bodies of God's people for ever, but that in the morning of the reſurrection they ſhall awake as certainly as they fall aſleep.

25 *Moſes commanded the Levites*, &c.] The prieſts, who were of the tribe of Levi.

26 *In the ſide of the ark*, &c.] By the ſide of the ark; to be reſerved there as the authentic copy, by which all others were to be examined and corrected.

30 *The words of this ſong*, &c.] The ſcripture poetry conſiſts in brief and weighty ſentences, ſimply and ſincerely compoſed, in a lively manner, to enlighten the underſtanding, move the affections, and

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CHAP. XXXII.

Moſes' ſong, which ſetteth forth the perfections of God; 7 his ſpecial goodneſs to his people; 15 their ingratitude and apoſtaſy; 19 God's diſpleaſure and vengeance, but mercy in the end. 44 Moſes adviſeth the people to ſet their hearts unto all the words of the law. 48 God ſendeth him up to mount Nebo to ſee the promiſed land, and die.

1 GIVE ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth.

2 My doctrine ſhall drop as the rain, my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs:

3 Becauſe I will publiſh the name of the LORD: aſcribe ye greatneſs unto our God.

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, juſt and right *is* he.

5 They have corrupted themſelves, their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

7 ¶ Remember the days of old, conſider the years of many generations: aſk thy father, and he will ſhew thee; thy elders, and they will tell thee.

8 When the Moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.

9 For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found him in a deſert land, and in the waſte howling wilderneſs; he led him about, he inſtructed him, he kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the high places of the earth, that he might eat the increaſe of the fields; and he made him to ſuck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat; and thou didſt drink the pure blood of the grape.

15 ¶ But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs;* then he forſook God *which* made him, and lightly eſteemed the Rock of his ſalvation.

16 They provoked him to jealouſy with ſtrange *gods*, with abominations provoked they him to anger. Before CHRIST 1451.

17 They ſacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee.

19 ¶ And when the LORD ſaw *it*, he abhorred *them*, becauſe of the provoking of his ſons, and of his daughters.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people; I will provoke them to anger with a fooliſh nation.

22 For a fire is kindled in mine anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them; I will ſpend mine arrows upon them.

24 *They ſhall be* burnt with hunger, and devoured with burning heat, and with bitter deſtruction: I will alſo ſend the teeths of beaſts upon them, with the poiſon of ſerpents of the duſt.

25 The ſword without, and terror within, ſhall deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would conſider their latter end!

30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the LORD had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter:

33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

34 *Is*

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and fix the memory. Moſes led the way to all the excellencies contained in the antient poetry of the heathens; inaſmuch as his mind was raiſed to the nobleſt ſublimity of thoughts and ſpeech, by admiration of thoſe ſtrange events, of which he had been an eye-witneſs.

COMMENTARY AND NOTES ON CHAP. XXXII.

1 *Give ear, O ye heavens*, &c.] Moſes begins this inimitable piece of poetry by invoking the heavens and the earth to attend to what he is going to deliver. Such figurative and animated modes of ſpeech have a great tendency to awaken the attention.

2 *My doctrine ſhall drop*, &c.] Let my doctrine drop, &c. Sink into their hearts, to ſoften them, as the drops of rain and dew do the earth, and produce the fruits of obedience.

5 *Their ſpot is not the ſpot of his children*, &c.] Or, the ſons of pollution are not his. The true characteriſtic of the ſons of God, is, to imitate God himſelf; but the crimes of the Iſraelites were of ſo aggravating a nature, as to ſpeak them degenerate from their profeſſion of being God's peculiar people; they were the ſpots of a crooked and perverſe generation, who refuſed to be reclaimed.

8 *When the Moſt High divided to the nations their inheritance*, &c.] He directs them to look farther back, and they would find that long before Abraham's time God had them in his thoughts, even when he divided the earth among the ſons of Noah and their poſterity, after the flood.

10 *He led him about*, &c.] He compaſſed him about, that is, he incircled him with his divine protection.

11 *As an eagle ſtirreth up her neſt*, &c.] The care of Providence over the Iſraelites could not be expreſſed more emphatically than by this compariſon.

13 *He made him ride*, &c.] Probably fare ſumptuouſly, and live deliciouſly, as in *Hoſea* x. 11. the meaning of which is, the people of Iſrael ſhall live in pleaſure, while Judah ſhall live laborioufly.

15 *Jeſhurun waxed fat*, &c.] Moſes prophetically declares, that Iſrael, in their proſperity, ſhould abuſe God's mercies, ſpurn at his laws, and become wanton and inſolent as a pampered horſe. The word "Jeſhurun" may be derived from *jaſher*, "righteouſneſs;" becauſe they were a people profeſſing righteouſneſs, or governed by righteous laws.

21 *I will move them to jealouſy with thoſe which are not a people*, &c.] God threatens to repay their frequent revolts from him in their own kind, by cauſing the very Gentiles, whom they ſo much deſpiſed, not only to become their conquerors, but alſo to be taken into his covenant, while they themſelves were excluded from it.

23 *I will ſpend mine arrows upon them*, &c.] I will empty my quiver, and ſhoot all my arrows, till I have not one left. Meaning, God's judgments and plagues.

27 *Were it not that I feared the wrath of the enemy*, &c.] God would not have their enemies inſult and grow outrageous in their inſolent language, even againſt himſelf.

32 *Their vine is of the vine of Sodom*, &c.] The ſoil about Sodom produced nothing but blaſted fruit, of a black hue, and without ſubſtance.

33 *Their wine is the poiſon of dragons*, &c.] Their works are ſo pernicious, that they reſemble the poiſon of dragons, or ſerpents.

36 *For*

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34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* vengeance, and recompence; their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For the LORD ſhall judge his people, and repent himſelf for his ſervants, when he ſeeth that *their* power is gone, and *there is* none ſhut up, or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink offerings? let them riſe up and help you, *and* be your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my ſword ſhall devour fleſh; *and that* with the blood of the ſlain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moſes came and ſpake all the words of this ſong in the ears of the people, he, and Hoſhea the ſon of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael:

46 And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day, which ye ſhall command your children to obſerve to do, all the words of this law.

47 For it *is* not a vain thing for you; becauſe it *is* your life: and through this thing ye ſhall prolong *your* days in the land, whither ye go over Jordan to poſſeſs it.

48 ¶ And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land of Canaan, which I give unto the children of Iſrael for a poſſeſſion:

50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Becauſe ye treſpaſſed againſt me among the children of Iſrael at the waters of Meribah-Kadeſh, in the wilderneſs of Zin: becauſe you ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*; but thou ſhalt not go thither unto the land which I give the children of Iſrael.

GENERAL REFLECTIONS on Chap. XXXII. Before CHRIST 1451.

In this ſong of Moſes we find it plainly foretold, that the Gentiles ſhould be called to partake of the covenant of God, in the place of the Jews, and the Jews themſelves ſhould alſo be admitted in the latter days. Here we ſhould bleſs the Lord for having honoured us with his knowledge, who were formerly heathens, and pray for the converſion of the Jews, and of all the other nations in the world.

CHAP. XXXIII.

1 *Moſes' prophecy before his death, beginning with a diſplay of God's majeſty, and regard for Iſrael.* 6 *The bleſſing of Reuben;* 7 *of Judah;* 8 *of Levi;* 12 *of Benjamin;* 13 *of Joſeph;* 18 *of Zebulun and Iſſachar;* 20 *of Gad;* 22 *of Dan;* 23 *of Naphtali;* 24 *of Aſher.* 26 *The excellency of Iſrael.*

AND this is the bleſſing, wherewith Moſes the man of God bleſſed the children of Iſrael before his death.

2 And he ſaid, The LORD came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his ſaints *are* in thy hand: and they ſat down at thy feet; *every one* ſhall receive of thy words.

4 Moſes commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the bleſſing* of Judah: and he ſaid, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him; and be thou an help *to him* from his enemies.

8 ¶ And of Levi he ſaid, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

9 Who ſaid unto his father, and to his mother, I have not ſeen him; neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thee, and whole burnt ſacrifice upon thine altar.

11 Bleſs, LORD, his ſubſtance, and accept the work of his hands: ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 ¶ *And* of Benjamin he ſaid, The beloved of the LORD ſhall dwell in ſafety by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

13 ¶ And of Joſeph he ſaid, Bleſſed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the ſun, and for the precious things put forth by the moon,

15 And

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36 *For the Lord*, &c.] Nevertheleſs the Lord, &c. Upon their repentance, he will ſhew them compaſſion.

38 *Which did eat the fat of their ſacrifices*, &c.] The ſame rites were uſed among the Gentiles as among the Jews, who offered all the fat upon the altar, and there poured out the wine which accompanied the meat offering.

40 *I lift up my hand to heaven*, &c.] I ſwear ſolemnly. It was uſual to ſtretch out the hand in ſwearing; agreeable to Virgil, *Suſpicions cœlum tenditque ad ſidera dextram.*

COMMENTARY AND NOTES ON CHAP. XXXIII.

1 *And this is the bleſſing*, &c.] Moſes having ſeen them vaſtly increaſed, and ready to enter upon the promiſed land, takes his farewel of them, with a bleſſing pronounced upon the people in general, and upon each tribe in particular.

2 *A fiery law*, &c.] Becauſe the law was given out of the midſt of the fire.

6 *Let not his men be few.*] The verſe may be tranſlated, Let Reuben live, and not die, though his men be few. As there is no mention made of Simeon, it is generally thought that his tribe is included in the bleſſing of Judah, with whom his poſſeſſions were mixed.

7 *Hear, Lord, the voice of Judah*, &c.] This benediction cannot relate to the time when it was given, but to the time of the return of the Iſraelites from Babylon, when Judah, with Benjamin, the Levites, and the remnant of Iſrael, made only forty-two thouſand three hundred and ſixty. *Ezra* ii. 64.

9 *Neither did he acknowledge his brethren, nor know his own children*, &c.] This relates to the impartial execution of judgment by the Levites, upon the worſhippers of the golden calf without reſpect of perſons.

11 *The work of his hands*, &c.] The acts of the miniſterial office.

12 *The beloved of the Lord ſhall dwell in ſafety by him*] The temple of Jeruſalem (the place where the divine Majeſty eminently reſided) was in the tribe of Benjamin.

His ſhoulders.] This ſignifies ſides or borders. The temple was built on the borders of Benjamin.

13, 14 *Bleſſed of the Lord be his land*, &c.] Moſes here foretells that this tribe ſhould be ſituated in a moſt plentiful country, and enriched by the divine bleſſing upon it.

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Before CHRIST 1451.

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

GENERAL REFLECTIONS on Chap. XXXIII.

From this chapter we may consider, that how great soever those blessings of Moses were, they became vain and unprofitable, by the disobedience of the Jews, who are now thereby deprived of all the benefits that Moses wished them before his death. Hence we may learn, that it is not sufficient for the servants of God to bless and pray for men (even thongh God be ready to bestow those blessings) if men by their sins and negligence defeat the same. Before CHRIST 1451.

CHAP. XXXIV.

1 *Moses from mount Nebo viewеth the land:* 5 *His death and burial:* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses, the servant of the LORD, died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-Peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

GENERAL REFLECTIONS on Chap. XXXIV.

It is our duty to honour the memory of Moses; to reverence the law he promulged; to imitate his virtues, particularly that faith, meekness, zeal, and diligence, in which he served God. But, above all, we should believe in him whose coming he foretold, and who is infinitely superior to him by the divinity of his person, perfection of his doctrine, glory of his miracles, and holiness of his life; namely, our Lord Jesus Christ, to whom belong glory and praise for ever and ever. Amen.

The

16 *Of him that dwelt in the bush,* &c.] See *Exod.* iii. 2.

17 *The ten thousands of Ephraim, and—the thousands of Manasseh.*] This is supposed to be the benediction of these two tribes; the younger of which was to be more powerful than the elder; see *Gen.* xlviii. 19.

18 *In thy going out*] To traffic with the neighbouring nations.

Issachar, in thy tents.] The tribe of Issachar should grow rich by feeding cattle, and by husbandry.

19 *They shall suck of the abundance of the seas,* &c.] They shall import abuadance of various commodities.

20 *And teareth the arm with the crown of the head.*] He shall destroy the princes with their kings; the "arm" denoting subordinate rulers; the "crown of the head," supreme or chief commanders.

21 *There, in a portion of the lawgiver, was he seated,* &c.] The portion of God was assigned by Moses.

22 *A lion's whelp.*] The Chaldee paraphrase has it, Strong as a lion's whelp.

He shall leap from Bashan.] Bashan was a mountain famous for breeding very fierce lions; metaphorically alluding to the valour and courage of this tribe.

25 *Thy shoes shall be iron and brass,* &c.] Alluding to the mines of those metals, with which that country abounded.

26 *There is none like unto the God of Jeshurun,* &c.] Moses in general pronounces their happiness, that their God was not like the gods of other nations, but super-eminent in all perfections.

28 *The fountain of Jacob,* &c.] The posterity of Jacob, who flowed from him as a river from a fountain.

29 *Happy art thou, O Israel,* &c.] Unable further to express their happiness, he here breaks out into admiration of it.

COMMENTARY AND NOTES ON CHAP. XXXIV.

It is an opinion, which seems very consonant both to reason and matter of fact, that this last book of Moses ended with his prophetic blessing upon the twelve tribes, "Happy art thou, O Israel, &c." and that the chapter now before us was formerly the first of Joshua, but thence removed, and joined to the other by way of supplement.

4 *I have caused thee to see it with thine eyes,* &c.] It may be supposed, that upon this occasion God strengthened the eyes of Moses with greater vigour than ordinary, to enable him to take a larger prospect; and that, as the extent of the country was above the stretch of mere human sight, God was pleased to assist his visive faculties, and to give them greater power.

6 *No man knoweth of his sepulchre,* &c.] The reason why this great prophet and lawgiver was so secretly buried, was, to prevent the people from paying idolatrous worship to his remains; a species of idolatry still prevalent in pagan and popish countries.

Thus ends the Pentateuch; which contains the history of two thousand five hundred and fifty-two years and a half, from the beginning of the world to the death of Moses.

N. B. *At the request of many of our numerous subscribers, we shall, in the subsequent part of this work, insert our* Reflections *at the bottom of the pages, immediately after the* Commentary and Notes *on each respective chapter, that they may appear more detached from the text. Now the Pentateuch is completed, we have complied with this hint communicated from various quarters, in order to give general satisfaction to the public at large, who have so universally approved and encouraged our arduous undertaking.*

COMMENTARY

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The Book of JOSHUA.

THE ARGUMENT.

This book is so called, not so much upon the account of its author, as of its subject matter; since it contains the history of the wars, the many signal victories obtained by Joshua over the inhabitants of Canaan, the division of the land among the several tribes, and of other affairs which happened under the administration of that great captain. The Jewish church generally allow Joshua to have been the author of this book, and we have no sufficient authority to oppose their judgment in this respect. It comprehends the history of about seventeen years.

CHAP. I.

1 *The Lord appointeth Joshua to succeed Moses.* 3 *The extent of the promised land.* 5 *God promiseth to assist Joshua, and instructeth him.* 10 *Joshua prepareth the people to pass over Jordan.* 12 *He putteth the two tribes and half in mind of their engagement to Moses.* 16 *They promise him obedience.*

Before CHRIST 1451. NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 ¶ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 ¶ There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying, Before CHRIST 1451.

11 Pass through the host and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAP. II.

1 *Rahab receiveth and concealeth the two spies sent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and report.*

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

3 And

COMMENTARY AND NOTES ON CHAP. I.

1 *Moses' minister*, &c.] Joshua had been trained up under Moses during the greatest part of the time the Israelites wandered in the wilderness; had seen the wonderful works of God wrought by Moses; well understood the nature and disposition of the people; had been one of the twelve spies sent to search out the promised land, and one of the two who gave a faithful account of it; and was consequently every way qualified for the important office of conducting the children of Israel to the possession of it.

6 *Be strong and of a good courage*, &c.] This exhortation, together with the preceding and the following encouragement, was necessary to animate this new leader, and inspire him with zeal in the execution of the momentous charge he had just undertaken.

11 *Prepare you victuals*, &c.] They were to provide themselves with such victuals as the country of Sihon and Og, which they had lately conquered, afforded.

GENERAL REFLECTIONS on Chap. I.

We are hereby taught, that God, whenever he takes to himself his faithful servants, raises up others, and endues them with the gifts of his Spirit. The obedience paid to Joshua, by the two tribes and a half, in helping their brethren to conquer Canaan, should incite us to obey and submit to our leaders, and assist each other in all just matters, particularly in the great work of our salvation.

COMMENTARY AND NOTES ON CHAP. II.

1 *Jericho*] This was a city of Canaan, which afterwards fell to the lot of the tribe of Benjamin, about seven leagues distant from Jerusalem, and two from Jordan.

Into a harlot's house, &c.] The original, which is here translated "harlot," signifies, An hostess; and therefore, as the expression is capable of a double sense, when we consider the faith which Rahab expressed in God, and her behaviour to the two Israelites, charity will incline us to take it here in the more favourable sense.

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3 And the king of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entered into thine houſe: for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were:*

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went I wot not: purſue after them quickly; for ye ſhall overtake them.

6 But ſhe had brought them up to the roof of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof.

7 And the men purſued after them the way to Jordan unto the fords: and as ſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint becauſe of you.

10 For we have heard how the LORD dried up the water of the Red ſea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other ſide Jordan, Sihon and Og, whom ye utterly deſtroyed.

11 And as ſoon as we had heard *theſe things*, our hearts did melt, neither did there remain any more courage in any man, becauſe of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, ſwear unto me by the LORD, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my father's houſe, and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men anſwered her, Our life for your's, if ye utter not this our buſineſs. And it ſhall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get you to the mountain, leſt the purſuers meet you; and hide yourſelves there three days, until the purſuers be returned: and afterward may ye go your way.

17 And the men ſaid unto her, We *will be* blameleſs of this thine oath which thou haſt made us ſwear.

18 Behold, *when* we come into the land, thou ſhalt bind this line of ſcarlet thread in the window which thou didſt let us down by: and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy father's houſhold, home unto thee.

19 And it ſhall be, *that* whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head, and we *will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* on our head, if *any* hand be upon him.

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20 And if thou utter this our buſineſs, then we will be quit of thine oath which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent them away, and they departed: and ſhe bound the ſcarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the purſuers were returned: and the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed over, and came to Joſhua the ſon of Nun, and told him all *things* that befel them:

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint becauſe of us.

CHAP. III.

1 *Joſhua cometh to Jordan.* 2 *The officers inſtruct the people concerning their paſſage.* 5 *Joſhua giveth directions relating thereto.* 7 *God encourageth and inſtructeth Joſhua.* 9 *Joſhua encourageth and directeth the people.* 14 *The waters of Jordan are divided.*

AND Joſhua roſe early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

2 ¶ And it came to paſs after three days, that the officers went through the hoſt;

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits by meaſure: come not near unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way heretofore.

5 ¶ And Joſhua ſaid unto the people, Sanctify yourſelves: for to morrow the LORD will do wonders among you.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD ſaid unto Joſhua, This day will I begin to magnify thee in the ſight of all Iſrael, that they may know that, as I was with Moſes, *ſo* I will be with thee.

8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall ſtand ſtill in Jordan.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the LORD your God.

10 And

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4 *I wiſt not whence they were.*] The beſt apology that has been made for Rahab on this occaſion, is founded on the ſuppoſition that the deſign of God towards the inhabitants of Canaan, was, ſome way or other, revealed to the king and people of Jericho, and that both he and they had been ſufficiently warned to ſave themſelves from the deſtruction that was coming upon them.

10 *We have heard how the Lord dried up the water of the Red ſea for you,* &c.] Setting aſide her faith, (for which ſhe is ſo juſtly commended in the goſpel) if ſhe had heard of the deſtruction of Pharaoh in the Red Sea, and of the other two kings on the eaſt ſide of Jordan, the king of Jericho can hardly be ſuppoſed to have been ignorant of their fate; and therefore it was as natural for her to be terrified at it, and to provide for her ſafety, as it was for him to make a brave reſiſtance, or periſh in the attempt.

15 *Her houſe was upon the town wall,* &c.] As ſoon as it was dark, ſhe let them down from one of her windows; for the gates of the city had been ſhut by the king's orders.

19 *Whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood ſhall be upon his head,* &c.] This was but reaſonable; for they did not know how to diſtinguiſh them from others, if they were in the ſtreet.

24 *Truly the Lord hath delivered into our hands all the land,* &c.] They found the people of the land under ſuch a general conſternation, that they were fully perſuaded God would deliver them into their hands, and crown the armies of Iſrael with ſucceſs.

GENERAL REFLECTIONS on Chap. II.

In this chapter two things are remarkable; firſt, The prudence of Joſhua in ſending ſpies to Jericho, to encourage the people to invade the land; ſecondly, The conduct of Rahab, who, being perſuaded that God had reſolved to give Canaan to the Iſraelites, might act innocently; otherwiſe her behaviour might appear blameable reſpecting her king and country: however, ſhe may ſerve for an example, in teaching us to ſhew the ſincerity of our faith by good works.

COMMENTARY AND NOTES ON CHAP. III.

4 *That ye may know the way by which ye muſt go,* &c.] It was only at their firſt removal from mount Sinai, and now upon this preſent occaſion, that the ark was carried in the front of their army; whereas it was uſually ordered to be carried in the middle of their camps.

9 *Come hither,* &c.] To the ſanctuary, where Joſhua now was.

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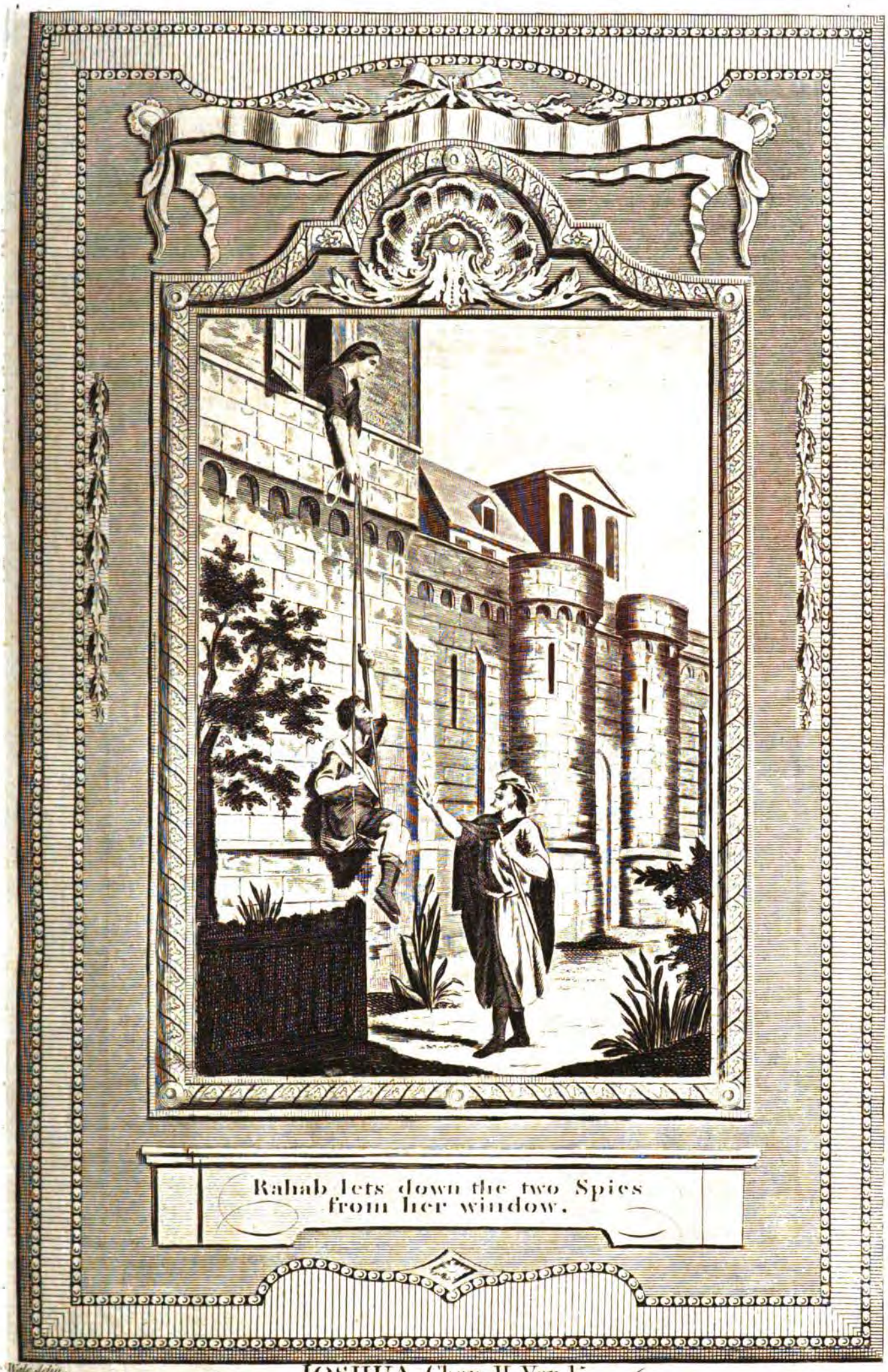

Wale delin.

JOSHUA, Chap. II. Ver. 15.

She let them down by a cord through the window, for her House was upon the Town Wall.

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10 And Joſhua ſaid, Hereby ye ſhall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold, the ark of the covenant of the LORD of all the earth paſſeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD, the LORD of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above; and they ſhall ſtand upon an heap.

14 ¶ And it came to paſs, when the people removed from their tents, to paſs over Jordan, and the prieſts bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harveſt,)

16 That the waters which came down from above ſtood *and* roſe up upon an heap very far from the city Adam, that *is* beſide Zaretan: and thoſe that came down toward the ſea of the plain, *even* the ſalt ſea, failed, *and* were cut off: and the people paſſed over right againſt Jericho.

17 And the prieſts that bare the ark of the covenant of the LORD ſtood firm on dry ground in the midſt of Jordan, and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

CHAP. IV.

1 *Twelve men are appointed to take ſtones for a memorial out of Jordan.* 9 *Twelve other ſtones are ſet up in the midſt of Jordan.* 10 *The people paſs over.* 14 *God magnifieth Joſhua.* 15 *The prieſts are commanded to bring the ark up out of Jordan, which floweth again as before.* 19 *The date of the paſſage.* 20 *The twelve ſtones are pitched in Gilgal.*

AND it came to paſs, when all the people were clean paſſed over Jordan, that the LORD ſpake unto Joſhua, ſaying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, ſaying, Take you hence out of the midſt of Jordan, out of the place where the prieſts' feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the lodging place, where ye ſhall lodge this night.

4 Then Joſhua called the twelve men, whom he had prepared of the children of Iſrael, out of every tribe a man:

5 And Joſhua ſaid unto them, Paſs over before the ark of the LORD your God into the midſt of Jordan, and take you up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael:

6 That this may be a ſign among you, *that* when your children aſk *their fathers* in time to come, ſaying, What *mean* ye by theſe ſtones? Before CHRIST 1451.

7 Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for a memorial unto the children of Iſrael for ever.

8 And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the LORD ſpake unto Joſhua, according to the number of the tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joſhua ſet up twelve ſtones in the midſt of Jordan, in the place where the feet of the prieſts which bare the ark of the covenant ſtood: and they are there unto this day.

10 ¶ For the prieſts which bare the ark ſtood in the midſt of Jordan, until every thing was finiſhed that the LORD commanded Joſhua to ſpeak unto the people, according to all that Moſes commanded Joſhua: and the people haſted and paſſed over.

11 And it came to paſs, when all the people were clean paſſed over, that the ark of the LORD paſſed over, and the prieſts, in the preſence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh, paſſed over armed before the children of Iſrael, as Moſes ſpake unto them:

13 About forty thouſand prepared for war paſſed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joſhua in the ſight of all Iſrael; and they feared him, as they feared Moſes, all the days of his life.

15 ¶ And the LORD ſpake unto Joſhua, ſaying,

16 Command the prieſts that bear the ark of the teſtimony, that they come up out of Jordan.

17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan.

18 And it came to paſs, when the prieſts that bare the ark of the covenant of the LORD were come up out of the midſt of Jordan, *and* the ſoles of the prieſts' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth day of the firſt month, and encamped in Gilgal, in the eaſt border of Jericho.

20 ¶ And thoſe twelve ſtones, which they took out of Jordan, did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall aſk their fathers in time to come, ſaying, What *mean* theſe ſtones?

22 Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were paſſed over,

as

15 *Jordan overfloweth all his banks all the time of harveſt.*] The time of harveſt, in thoſe hot countries, happens early in the ſpring, when, by reaſon of haſty rains, and the melting of the ſnow upon mount Lebanon, and other neighbouring mountains, the river Jordan is always full of water, and generally overflows all its banks.

16 *The people paſſed over right againſt Jericho.*] Having that famous city in view; from whence, perhaps, the people on the walls might, with amazement, ſee the Iſraelites walk through the river on dry ground.

GENERAL REFLECTIONS on Chap. III.

The ſeveral miraculous events recited in this chapter, particularly the ſtopping the waters of Jordan on the approach of the ark of the covenant, gave the Iſraelites to underſtand, that it would be only by the divine aſſiſtance that they would be able to ſubdue the Canaanites; and that his preſence in the midſt of them conſtituted all their ſtrength and glory; which may teach us likewiſe, that they who have God with them, and who walk under his guidance and protection, have nothing to fear.

COMMENTARY AND NOTES ON CHAP. IV.

7 *Theſe ſtones ſhall be for a memorial,* &c.] It has been a cuſtom in all ages to erect monuments of ſtone, in order to preſerve the memory of covenants, victories, and other great tranſactions.

10 *According to all that Moſes commanded Joſhua,* &c.] We do not read that Moſes gave any particular directions about the foregoing matters; therefore the meaning is, that Joſhua punctually executed all that God ordered, as Moſes had admoniſhed him.

13 *About forty thouſand prepared for war,* &c.] By the laſt muſter they conſiſted of above one hundred thouſand able ſoldiers; and we can hardly ſuppoſe that their number was now decreaſed. The forty thouſand, therefore, that here went over Jordan, were but a part of them; and the reſt were left behind, to guard their new conqueſt againſt the vanquiſhed nations, that had abundant reaſon to become their enemies.

19 *In Gilgal,* &c.] A place famous in after-times; it had its name from the rite of circumciſion, which was there renewed; it lay about two miles eaſtward of Jericho.

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Before CHRIST 1451. as the LORD your God did to the Red ſea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

CHAP. V.

1 *The Canaanites are afraid.* 2 *Joſhua reneweth circumciſion.* 10 *The paſſover is kept at Gilgal.* 12 *The manna ceaſeth.* 13 *An angel appeareth to Joſhua.*

AND it came to paſs, when all the kings of the Amorites, which *were* on the ſide of Jordan weſtward, and all the kings of the Canaanites, which *were* by the ſea, heard that the LORD had dried up the waters of Jordan from before the children of Iſrael, until we were paſſed over, that their heart melted, neither was their ſpirit in them any more, becauſe of the children of Iſrael.

2 ¶ At that time the LORD ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time.

3 And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the foreſkins.

4 And this is the cauſe why Joſhua did circumciſe: all the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderneſs by the way, after they came out of Egypt.

5 Now all the people that came out were circumciſed: but all the people *that were* born in the wilderneſs by the way as they came forth out of Egypt, *them* they had not circumciſed.

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war, which came out of Egypt, were conſumed, becauſe they obeyed not the voice of the LORD: unto whom the LORD ſware that he would not ſhew them the land, which the LORD ſware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raiſed up in their ſtead, them Joſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way.

8 And it came to paſs, when they had done circumciſing all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. Before CHRIST 1451.

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſover, unleavened cakes, and parched *corn* in the ſelfſame day.

12 ¶ And the manna ceaſed on the morrow after they had eaten of the old corn of the land; neither had the children of Iſrael manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to paſs, when Joſhua was by Jericho, that he lifted up his eyes and looked, and, behold, there ſtood a man over againſt him with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

14 And he ſaid, Nay; but *as* captain of the hoſt of the LORD am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my lord unto his ſervant?

15 And the captain of the LORD's hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot; for the place whereon thou ſtandeſt *is* holy. And Joſhua did ſo.

CHAP. VI.

1 *Jericho is ſhut up.* 2 *God inſtructeth Joſhua how to carry on the ſiege.* 6 *Joſhua directeth the prieſts with the ark followed by the people to compaſs the city.* 8 *It is compaſſed ſix days; and on the ſeventh day it is compaſſed ſeven times.* 17 *The city is accurſed.* 20 *At the people's ſhout the walls fall down, and the city is utterly deſtroyed.* 22 *Rahab is ſaved.* 26 *The man that buildeth Jericho again is laid under a curſe.*

NOW Jericho was ſtraitly ſhut up becauſe of the children of Iſrael: none went out, and none came in.

2 ¶ And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all *ye* men of war, *and*

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23 *As the Lord your God did to the Red ſea*, &c.] It muſt add freſh courage to the Iſraelites, when they conſidered that the ſame God, who, about forty years before, had wrought the like miracle for them in their paſſage of the Red ſea; that then he divided the waves, to confirm the commiſſion which he had given to Moſes; and now had parted the ſtream, to ſtrengthen the authority of his ſucceſſor Joſhua, and to give them aſſurance, that he would be with the one, as he had been with the other; and impower the latter to make good their poſſeſſion of the land of promiſe, even as he had enabled the former to accompliſh their deliverance out of the land of bondage.

GENERAL REFLECTIONS on Chap. IV.

As God commanded the children of Iſrael to raiſe a memorial of the paſſage through Jordan, and to acquaint their poſterity of ſo wonderful an event; we likewiſe ſhould perpetuate the remembrance of the Lord's mercies and moſt ſignal favours, and eſpecially of what Jeſus Chriſt has done for us; and alſo inſtruct our children in the truths of religion, that they may be early induced to love and fear the Lord.

COMMENTARY AND NOTES ON CHAP. V.

1 *Their heart melted, neither was their ſpirit in them any more*, &c.] This ſeems to be one of the reaſons why God divided the river for the Iſraelites, who were to be the inſtruments of his vengeance, to paſs over; namely, that thereby he might inject a terror into the inhabitants of Canaan, and to facilitate the conqueſt of their country.

2 *Circumciſe again the children of Iſrael the ſecond time.*] This does not ſignify that they who had been circumciſed heretofore were to be now circumciſed again (from whence ſome have drawn an argument for repeating baptiſm); but that there had been ſuch a general circumciſion heretofore ordered, as there was to be now, after a long omiſſion of that rite.

9 *I have rolled away the reproach of Egypt*] The moſt common opinion is, that by "the reproach of Egypt" is meant nothing elſe but circumciſion, with which the Iſraelites always upbraided other people, and particularly the Egyptians, with whom they had lived ſo long, and were beſt acquainted. Admitting this to be true, this paſſage is a plain proof that the Iſraelites could not learn the rite of circumciſion from the Egyptians (as ſome pretend), but that the Egyptians, on the contrary, muſt have had it from them.

Is called Gilgal, &c.] Removed, taken away, or devolved: the Septuagint tranſlate it by ἀφεῖλον, and the Vulgate by *ahſtuli*, I have taken away.

12 *The manna ceaſed*, &c.] Becauſe they had now no need of it, being ſupplied by the ſtore of old corn, which they found in the land of Canaan, and by what was growing upon the ground.

13 *There ſtood a man over againſt him*, &c.] Some are of opinion that this perſon was an angel; and there are ſeveral circumſtances, in this very account of his apparition, which denote him to be a divine, and not a created being; particularly from Joſhua's calling him Jehovah, and worſhipping him.

GENERAL REFLECTIONS on Chap. V.

The terror that ſeized the Canaanites, on the approach of the children of Iſrael, points out to us, how God prepares things for the execution of his deſigns, and that he turns the hearts of men which way he pleaſes. The circumciſion of the Jews at their entrance into Canaan, and their celebration of the paſſover, teach us, that all God's ordinances, even thoſe reſpecting external duties, ſhould be ſtrictly obſerved. The manna ceaſing to fall, ſhews that it was a miraculous food, and that for the future the land ſhould furniſh a ſupply of all neceſſaries; and the apparition of an angel to Joſhua, was a new ſign of the protection of the Lord, and an aſſurance that he would give them poſſeſſion of the land, as he had promiſed.

COMMENTARY AND NOTES on Chap. VI.

3 *Ye ſhall compaſs the city*, &c.] God intended to ſhew the Iſraelites that the conqueſt of Canaan was to be aſcribed to him, and not to human power, ordered Joſhua not to attack the city, but compaſs it about ſeven days, when the walls would fall down, and open a paſſage for the Iſraelites to enter the city.

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Before CHRIST 1451. *and* go round about the city once. Thus ſhalt thou do ſix days.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams' horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

5 And it ſhall come to paſs, that when they make a long *blaſt* with the rams'horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout; and the wall of the city ſhall fall down flat, and the people ſhall aſcend up every man ſtraight before him.

6 ¶ And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams' horns before the ark of the LORD.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the LORD.

8 ¶ And it came to paſs, when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams' horns paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the prieſts that blew with the trumpets, and the rereward came after the ark, *the prieſts* going on, and blowing with the trumpets.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout; then ſhall ye ſhout.

11 So the ark of the LORD compaſſed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joſhua roſe early in the morning, and the prieſts took up the ark of the LORD.

13 And ſeven prieſts bearing ſeven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the prieſts* going on, and blowing with the trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the camp: ſo they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the city after the ſame manner ſeven times: only on that day they compaſſed the city ſeven times.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city ſhall be accurſed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot ſhall live, ſhe and all that are with her in the houſe, becauſe ſhe hid the meſſengers that we ſent.

18 And ye in any wiſe keep *yourſelves* from the accurſed thing, leſt ye make *yourſelves* accurſed, when ye take of the accurſed thing, and make the camp of Iſrael a curſe and trouble it. Before CHRIST 1451.

19 But all the ſilver, and gold, and veſſels of braſs and iron, *are* conſecrated unto the LORD: they ſhall come into the treaſury of the LORD.

20 ¶ So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſs, when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout, that the wall fell down flat, ſo that the people went up into the city, every man ſtraight before him, and they took the city.

21 And they utterly deſtroyed all that *was* in the city, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword.

22 ¶ But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlot's houſe, and bring out thence the woman, and all that ſhe hath, as ye ſware unto her.

23 And the young men that were ſpies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had; and they brought out all her kindred, and left them without the camp of Iſrael.

24 And they burnt the city with fire, and all that *was* therein: only the ſilver, and the gold, and the veſſels of braſs and of iron, they put into the treaſury of the houſe of the LORD.

25 And Joſhua ſaved Rahab the harlot alive, and her father's houſhold, and all that ſhe had; and ſhe dwelleth in Iſrael *even* unto this day; becauſe ſhe hid the meſſengers, which Joſhua ſent to ſpy out Jericho.

26 ¶ And Joſhua adjured *them* at that time, ſaying, Curſed *be* the man before the LORD, that riſeth up and buildeth this city Jericho: he ſhall lay the foundation thereof in his firſtborn, and in his youngeſt *ſon* ſhall he ſet up the gates of it.

27 So the LORD was with Joſhua; and his fame was *noiſed* throughout all the country.

CHAP. VII.

1 *Achan's treſpaſs.* 2 *The Iſraelites are ſmitten by the men of Ai.* 6 *Joſhua's complaint.* 10 *God inſtructeth him what to do.* 16 *Achan is taken by lot.* 19 *His confeſſion.* 24 *He and all that belonged to him are deſtroyed in the valley of Achor.*

BUT the children of Iſrael committed a treſpaſs in the accurſed thing: for Achan, the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the LORD was kindled againſt the children of Iſrael.

2 ¶ And Joſhua ſent men from Jericho to Ai, which *is* beſide Beth-aven, on the eaſt ſide of Beth-el, and ſpake

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4 *Trumpets of rams' horns,* &c.] Some derive the word *jobel* not from the Arabic, which ſignifies "a ram," but from Jubal, the firſt inventor of muſical inſtruments; according to this ſenſe, the trumpets uſed upon this occaſion may be ſaid to have been faſhioned after the pattern of thoſe which were invented by Jubal.

9 *The rereward came after the ark,* &c.] That is, the reſt of the people, who had no arms, old men, women, and children, came in the rear of the ark.

15 *On the ſeventh day,* &c.] The Jewiſh writers ſay, that this was the ſabbath; and it is worth obſerving, that it was the Lord who gave this command to compaſs the city on this day, as well as any other: that great Lord, who gave the command to keep the ſabbath, now diſpenſes with it.

20 *The wall fell down flat,* &c.] Or, fell under it, as it is in the Hebrew; which ſeems to ſignify, that the foundations of the wall were *ſubverted*, ſo that it ſunk and fell into the ditch; or ſunk into the very *ground* on which it ſtood, ſo as to leave no ruins as in the common fall of walls.

26 *Curſed be the man before the Lord, that riſeth up and buildeth this city Jericho,* &c.] This anathema was pronounced, that the miracle of the ſubverſion of Jericho might be kept in perpetual remembrance; for whoſoever ſaw the walls ſink deep into the earth, would clearly diſcern, that this was not the form of a building deſtroyed by men, but miraculouſly thrown down by God. In the reign of Ahab, Hiel rebuilt the city, and incurred the curſe denounced by Joſhua; ſee 1 *Kings* xvi. 34. Some late travellers inform us, that at preſent it is no more than a poor deſpicable village of Arabs.

GENERAL REFLECTIONS on Chap. VI.

From this chapter, we ſee the beginning of the accompliſhment of God's promiſe to his people, and that he truly fought for them. We may further obſerve, how early God began to give the Iſraelites an inſtance of his deſign to incorporate the Gentiles into the church, by the preſervation of Rahab, who was afterwards married to Salmon, and has the honour to be mentioned in the genealogy of our Saviour, *Matt.* i. 5. In the ruins of Jericho we ſee a ſtanding monument of the wrath of God againſt his enemies, when their iniquity is full; and how certainly the curſe of God will overtake preſumptuous ſinners, as in the caſe of Hiel abovementioned.

COMMENTARY AND NOTES ON CHAP. VII.

1 *The children of Iſrael committed a treſpaſs*] That is, one among them; it is uſual, in ſcripture-language, to aſcribe that to many indefinitely, wherein one only is concerned; becauſe where men are united in a ſociety, they are all to partake of the good or evil that is done by the individual members.

Achan, &c.] In 1 *Chron.* ii. 7. he is called Achar, "the troubler of Iſrael," (as the word Achar ſignifies); it is likely that in after-times they changed his name from Achan to Achar.

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Before CHRIST 1451. ſpake unto them, ſaying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up; but let about two or three thouſand men go up and ſmite Ai; *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thouſand men: and they fled before the men of Ai.

5 And the men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate *even* unto Shebarim, and ſmote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O LORD God, wherefore haſt thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to deſtroy us? would to God we had been content, and dwelt on the other ſide Jordan!

8 O LORD, what ſhall I ſay, when Iſrael turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD ſaid unto Joſhua, Get thee up; wherefore lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even among their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from among you.

13 Up, ſanctify the people, and ſay, Sanctify yourſelves againſt to morrow: for thus ſaith the LORD God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be, *that* the tribe which the LORD taketh ſhall come according to the families *thereof;* and the family which the LORD ſhall take ſhall come by houſholds; and the houſhold which the LORD ſhall take ſhall come man by man.

15 And it ſhall be, *that* he that is taken with the accurſed thing ſhall be burnt with fire, he and all that he hath: becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he hath wrought folly in Iſrael. Before CHRIST 1451.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his houſhold man by man; and Achan, the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the LORD God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done; hide *it* not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the LORD God of Iſrael, and thus and thus have I done:

21 When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midſt of my tent, and the ſilver under it.

22 So Joſhua ſent meſſengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them out before the LORD.

24 ¶ And Joſhua, and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire, after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day: ſo the LORD turned from the fierceneſs of his anger: wherefore the name of that place was called, The valley of Achor, unto this day.

CHAP. VIII.

1 *God encourageth Joſhua.* 3 *The ſtratagem for taking Ai.* 9 *Joſhua placeth the ambuſh, and advanceth toward the city.* 14 *Ai is taken, and the king thereof hanged.* 30 *The altar is built in Ebal, the law written on ſtones, and the bleſſings and curſings pronounced before the people, as Moſes had commanded.*

AND

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3 *Let not all the people go up; but let about two or three thouſand men,* &c.] In this counſel a good providence of God interpoſed; for if the flight of three thouſand men put the Iſraelites into ſuch a conſternation, (as we read ver. 5, 6.) what a condition would they have been in, if all the people had been routed, as they would have been, if they had attacked Ai, while the guilt of Achan's ſacrilege remained unpuniſhed!

5 *The hearts of the people melted, and became as water.*] It may be doubted, perhaps, whether the Iſraelites were a people of the greateſt bravery in the world; but it may be truly ſaid, that there was no neceſſity for their being ſo, becauſe upon all occaſions they had the Lord of hoſts to protect them.

6 *And put duſt upon their heads.*] This manner of expreſſing their grief was uſual among the Jews, and was alſo imitated by the Gentiles; ſee *Jonah* iii. 6.

10 *Get thee up; wherefore lieſt thou thus upon thy face?*] Theſe words are not a reproof, but a gracious anſwer to his prayer; for when a perſon, who ſupplicates a prince, is commanded to riſe up from his knees, it is a token of acceptance.

11 *Put it even among their own ſtuff.*] Converted it immediately to their own private uſe; in this verſe, how beautifully does each circumſtance riſe upon the foregoing! and every expreſſion is a ſtill additional aggravation of his guilt.

18 *And Achan—was taken.*] It is probable that the diſcovery was made by the caſting of lots in the preſence of God, which was the uſual way, in after-times, of diſcovering noxious perſons: ſee 1 *Sam.* xiv. 41, 42. *Jonah* i. 7.

21 *A goodly Babyloniſh garment,* &c.] The general opinion is, that the richneſs and excellency of it conſiſted not ſo much in the ſtuff whereof it was made, as in the colour of the die, which moſt ſuppoſe to have been ſcarlet, a colour in high eſteem among the antients, and for which the Babylonians were juſtly famous.

24 *His ſons and his daughters*] Some think that his ſons and daughters did not ſuffer death with him; and the next verſe ſays, that "all Iſrael ſtoned him with ſtones;" and as, in the ſentence denounced againſt him, we find no mention made of them, why ſhould we ſuppoſe that they were partakers in his puniſhment, any otherwiſe than as they were brought out to be ſpectators of it?

His oxen, and his aſſes, and his ſheep, &c.] Theſe are here taken notice of, to let us ſee that Achan was a wealthy man, and therefore the more inexcuſable in committing this fact.

25 *All Iſrael ſtoned him with ſtones,* &c.] The Jews affirm, that this was done not judiciouſly, but inadvertently by the people, who were ſo highly provoked, that they could not forbear caſting ſtones at him as he was led to execution.

GENERAL REFLECTIONS on Chap. VII.

This hiſtory points out to us, from the conduct of Achan, to what ſin the love of riches drives men; and that nothing is ſacred to thoſe whom this paſſion poſſeſſeth: that the ſin of one man may bring down the curſe of God upon the public, and deprive them of his protection; and that ſins committed in ſecret cannot eſcape his knowledge and vengeance; neither will ill-gotten riches profit the poſſeſſors, who obtain them unlawfully.

COMMENTARY

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Before CHRIST 1451. AND the LORD ſaid unto Joſhua, Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou ſhalt do to Ai and her king as thou didſt unto Jericho and her king: only the ſpoil thereof, and the cattle thereof, ſhall ye take for a prey unto yourſelves: lay thee an ambuſh for the city behind it.

3 ¶ So Joſhua aroſe, and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſs, when they come out againſt us, as at the firſt, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the LORD your God will deliver it into your hand.

8 And it ſhall be, when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

9 ¶ Joſhua therefore ſent them forth: and they went to lie in ambuſh, and abode between Beth-el and Ai, on the weſt ſide of Ai: but Joſhua lodged that night among the people.

10 And Joſhua roſe up early in the morning, and numbered the people, and went up, he and the elders of Iſrael, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt ſide of the city.

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city, Joſhua went that night into the midſt of the valley.

14 ¶ And it came to paſs, when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people, at a time appointed, before the plain; but he wiſt not that *there were* liers in ambuſh againſt him behind the city.

15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs.

16 And all the people that *were* in Ai were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, Before CHRIST 1451. that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the LORD ſaid unto Joſhua, ſtretch out the ſpear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand toward the city.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entered into the city, and took it, and haſted and ſet the city on fire.

20 And when the men of Ai looked behind them, they ſaw, and, behold, the ſmoke of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the other iſſued out of the city againſt them; ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain or eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſs, when Iſrael had made an end of ſlaying all the inhabitants of Ai in the field, in the wilderneſs wherein they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back, wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.

27 Only the cattle and the ſpoil of that city Iſrael took for a prey unto themſelves, according unto the word of the LORD which he commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entering of the gate of the city, and raiſe thereon a great heap of ſtones, *that remaineth* unto this day.

30 ¶ Then Joſhua built an altar unto the LORD God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and ſacrificed peace offerings.

32 And he wrote there upon the ſtones a copy of the law of Moſes, which he wrote in the preſence of the children of Iſrael.

33 And

COMMENTARY AND NOTES ON CHAP. VIII.

1 *Go up to Ai*, &c.] God would not deſtroy Ai by a miracle, as he had done Jericho, becauſe the people were now to appear formidable to other nations, on account of their courage and policy.

3 *Thirty thouſand mighty men of valour*, &c.] It is reaſonable to ſuppoſe, that the whole body deſigned for the ambuſcade, conſiſted of thirty thouſand men; and that the five thouſand, mentioned ver. 12. was a ſmall party detached from theſe.

15 *All Iſrael made as if they were beaten before them, and fled*, &c.] Though God could by one ſingle act of his will, have deſtroyed the city of Ai, and all the inhabitants thereof, and without ſuffering his people to ſtrike a blow, have put them in poſſeſſion of the promiſed land; yet he choſe to act by ſecondary means, as more conducive to his glory.

17 *Or Beth-el*, &c.] It appears by theſe words, that the men of Beth-el were come to the aſſiſtance of Ai, before any of the army of Iſrael arrived; for afterwards they could not, becauſe the ambuſh lay between Beth-el and Ai.

20 *They had no power to flee this way or that way*, &c.] Either they were ſo diſmayed that they ſtood, as we ſay, ſtock ſtill; or elſe found themſelves ſo environed, that they could no way eſcape.

23 *The king of Ai they took alive*, &c.] Perhaps they were ordered ſo to do, that he might be made a public ſpectacle of the divine vengeance.

30 *Joſhua built an altar—in mount Ebal*, &c.] The ſcripture plainly deſcribes this mount Ebal as near Shechem, for there was only a valley between Ebal and Gerizim, from whence Jotham ſpake to the men of Shechem (*Judg.* ix. 7.) which was at a great diſtance from Ai; and therefore we muſt ſuppoſe that which is here related, not to have been done till they had the country about Shechem.

32 *He wrote there upon the ſtones a copy of the law*, &c.] Some think it not unlikely that this was a copy of the covenant, by which the children of Iſrael acknowledged that they held the land of Canaan of God, upon condition that they obſerved his laws, to which they and their poſterity had obliged themſelves.

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Before CHRIST 1451.

33 And all Iſrael, and their elders, and officers, and their judges ſtood on this ſide the ark and on that ſide before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger, as he that was born among them: half of them over againſt mount Gerizim, and half of them over againſt mount Ebal; as Moſes the ſervant of the LORD had commanded before, that they ſhould bleſs the people of Iſrael.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all that is written in the book of the law.

35 There was not a word of all that Moſes commanded, which Joſhua read not before all the congregation of Iſrael, with the women, and the little ones, and the ſtrangers that were converſant among them.

CHAP. IX.

1 *The kings of Canaan combine againſt Iſrael.* 3 *The Gibeonites by craft obtain a league:* 16 *The fraud is diſcovered, but are ſaved on account of the oath of the princes.* 22 *Joſhua judgeth them to perpetual bondage.*

AND it came to paſs, when all the kings which *were* on this ſide Jordan, in the hills, and in the valleys, and in all the coaſts of the great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite, heard *thereof*;

2 That they gathered themſelves together, to fight with Joſhua and with Iſrael, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambaſſadors, and took old ſacks upon their aſſes, and wine bottles, old, and rent, and bound up;

5 And old ſhoes and clouted upon their feet, and old garments upon them; and all the bread of their proviſion was dry *and* mouldy.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far country: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us; and how ſhall we make a league with you?

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

9 And they ſaid unto him, From a very far country thy ſervants are come becauſe of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

11 Wherefore our elders and all the inhabitants of our country ſpake to us, ſaying, Take victuals with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us. Before CHRIST 1451.

12 This our bread we took hot *for* our proviſion out of our houſes on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And theſe bottles of wine, which we filled, *were* new; and, behold, they be rent: and theſe our garments and our ſhoes are become old by reaſon of the very long journey.

14 And the men took of their victuals, and aſked not *counſel* at the mouth of the LORD.

15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 ¶ And it came to paſs at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael. And all the congregation murmured againſt the princes.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the LORD God of Iſrael: now therefore we may not touch them.

20 This will we do to them; we will even let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them.

21 And the princes ſaid unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promiſed them.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood and drawers of water for the houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he ſhould chooſe.

CHAP.

GENERAL REFLECTIONS on Chap. VIII.

From the puniſhment of Achan we may remark, that every forbidden thing muſt be removed from us, before we can expect a bleſſing on our undertakings. From the taking of Jericho by miracle, and Ai by force, we may learn, that though God has promiſed his protection to thoſe who fear him, we ought nevertheleſs to uſe every lawful means for our ſafety and defence. The reading of the bleſſings and curſes was commanded, that the children of Iſrael might be engaged to walk in the laws of the Lord, and teſtify their thankfulneſs, when the promiſes which God had made to their anceſtors were accompliſhed.

COMMENTARY AND NOTES ON CHAP. IX.

1 *The great ſea*] The Mediterranean.

Heard thereof.] Of the taking of Jericho and Ai.

4 *They did work wilily*] They contrived to put a fallacy upon the Iſraelites, and, by craft and cunning, to procure their favour.

Wine bottles old and rent] Theſe bottles were made of leather, in which they formerly (as they now do in ſome countries) kept their wine.

Bound up.] Where they had been rent.

7 *Unto the Hivites*, &c.] Unto thoſe who came from Gibeon, who were really Hivites, as is expreſsly ſaid, chap. ii. 19.

15 *Joſhua made peace with them*, &c.] Though by a poſitive law of God, the Iſraelites were enjoined to make no peace with the inhabitants of Canaan, as a nation, yet if any of them were willing to relinquiſh their idolatry, and other crimes, and embrace the true religion, they might be ſpared.

GENERAL REFLECTIONS on Chap. IX.

From this hiſtory we may be convinced, that promiſes (how fraudulently ſoever they may be obtained) muſt, if lawful, be religiouſly obſerved; eſpecially when an oath has intervened; and that the reverence due to our oaths, and to the God we worſhip, obliges us to fulfil them.

COMMENTARY

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Before CHRIST 1451.

CHAP. X.

1 *Five kings war againſt Gibeon.* 6 *The Gibeonites ſue to Joſhua, who goeth to their aſſiſtance.* 8 *God encourageth him, and caſteth down hailſtones from heaven upon the enemy.* 12 *At Joſhua's word the ſun and moon ſtand ſtill.* 16 *The five kings are diſcovered and ſhut up in a cave till the purſuit is ended.* 22 *They are brought forth, ſcornfully uſed, and hanged.* 28 *Makkedah deſtroyed with her king,* 29 *and Libnah,* 31 *and Lachiſh,* 33 *and the king of Gezer,* 34 *and Eglon,* 36 *and Hebron,* 38 *and Debir.* 40 *After theſe conqueſts the army returned to Gilgal.*

NOW it came to paſs, when Adoni-zedec king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it; as he had done to Jericho and her king, ſo he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedec king of Jeruſalem ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Jahia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD ſaid unto Joſhua, Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the LORD diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs, as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* more which died with hailſtones than *they* whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the LORD in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? So the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

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14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Iſrael.

15 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 ¶ But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them:

19 And ſtay ye not, *but* purſue after your enemies, and ſmite the hindmoſt of them; ſuffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to paſs, when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter, till they were conſumed, that the reſt *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in peace: none moved his tongue againſt any of the children of Iſrael.

22 ¶ Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs, when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war which went with him, Come near, put your feet upon the necks of theſe kings. And they came near, and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong and of good courage: for thus ſhall the LORD do to all your enemies, againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah:

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael; and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it:

32 And the LORD delivered Lachiſh into the hand of

COMMENTARY AND NOTES ON CHAP. X.

2 *As one of the royal cities,* &c.] Gibeon was not a royal city; that is, had no king in it, but was yet equal to thoſe cities that had kings, being governed by elders, who were perſons of great authority.

11 *The Lord caſt down great ſtones,* &c.] The Septuagint calls them, Hail ſtones of a vaſt bigneſs; which ſome think were accompanied with thunder and lightning.

12 *Sun, ſtand thou ſtill,* &c.] At the ſame time that we admire this phænomenon, it ſhould be remembered, that it was the work of that omnipotent Being who firſt created the beautiful ſyſtem of the univerſe, and that all nature is under his immediate direction and government.

13 *The book of Jaſher,* &c.] Some ſuppoſe, that this was only a collection of ſome verſes, which the Iſraelites thought themſelves concerned to learn by heart, the better to remember the miracles which God had been pleaſed to vouchſafe them.

15 *Joſhua returned—unto the camp to Gilgal.*] The meaning is, that he was about to return, till he heard where the five kings were, and that many of the enemies were ſtill remaining.

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Before CHRIST 1451. of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachiſh; and Joſhua ſmote him and his people, until he had left him none remaining.

34 ¶ And from Lachiſh Joſhua paſſed unto Eglon, and all Iſrael with him; and they encamped againſt it, and fought againſt it:

35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had done to Lachiſh.

36 ¶ And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron; and they fought againſt it:

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein; he left none remaining, according to all that he had done to Eglon; but deſtroyed it utterly, and all the ſouls that *were* therein.

38 ¶ And Joſhua returned, and all Iſrael with him, to Debir; and fought againſt it:

39 And he took it, and the king thereof, and all the cities thereof; and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein; he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof; as he had done alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the LORD God of Iſrael commanded.

41 And Joſhua ſmote them from Kadeſh-barnea even unto Gaza, and all the country of Goſhen, even unto Gibeon.

42 And all theſe kings and their land did Joſhua take at one time, becauſe the LORD God of Iſrael fought for Iſrael.

43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

CHAP. XI.

1 *Divers other kings aſſembled againſt Iſrael by the waters of Merom.* 6 *God encourageth Joſhua, who ſmiteth them.* 10 *Hazor is taken and burned; and the cities of the other kings are taken and ſpoiled.* 16 *All the country taken by Joſhua.* 21 *The Anakims are cut off.* 23 *The land being ſubdued reſteth from war.*

AND it came to paſs, when Jabin king of Hazor had heard *thoſe things*, that he ſent to Joab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

2 And to the kings that were on the north of the mountains, and of the plains ſouth of Chinneroth, and in the valley, and in the borders of Dor in the weſt,

3 *And to* the Canaanite on the eaſt and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh. Before CHRIST 1450.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael. 1451.

6 ¶ And the LORD ſaid unto Joſhua, Be not afraid becauſe of them: for to-morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire.

7 So Joſhua came, and all the people of war with him, againſt them by the waters of Merom ſuddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto great Zinon, and unto Miſrephoth-maim, and unto the valley of Mizpeh eaſtward; and they ſmote them, until they left them none remaining.

9 And Joſhua did unto them as the LORD bade him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ And Joſhua at that time turned back, and took Hazor, and ſmote the king thereof with the ſword: for Hazor beforetime was the head of all thoſe kingdoms.

11 And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them*: there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, as Moſes the ſervant of the LORD commanded.

13 But *as for* the cities that ſtood ſtill in their ſtrength, Iſrael burned none of them, ſave Hazor only; *that* did Joſhua burn.

14 And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for a prey unto themſelves; but every man they ſmote with the edge of the ſword, until they had deſtroyed them, neither left they any to breathe.

15 As the LORD commanded Moſes his ſervant, ſo did Moſes command Joſhua, and ſo did Joſhua; he left nothing undone of all that the LORD commanded Moſes.

16 ¶ So Joſhua took all that land, the hills, and all the ſouth country, and all the land of Goſhen, and the valley, and the plain, and the mountain of Iſrael, and the valley of the ſame;

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and ſmote them, and ſlew them.

18 Joſhua made war a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael, ſave the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that

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40 *As the Lord God of Iſrael commanded.*] This is added as a juſtification of the Iſraelites from all imputation of cruelty or ſeverity; for they only executed a divine ſentence againſt this people, for their abominable wickedneſs, wherewith the Iſraelites would have been in danger of being infected, if they had not been extirpated.

GENERAL REFLECTIONS on Chap. X.

In this chapter, we ſee the miraculous power of God exerted in the deſtruction of the enemies of his people, and the happy effects of prayer. This teaches us, that all our ſucceſs proceeds from the favour of God, in whom we ſhould always truſt, when we uſe our utmoſt efforts. All the victories of Joſhua plainly ſhew that God was with him, that all the divine promiſes were founded in truth and faithfulneſs; that God is almighty to fulfil them, and that his bleſſing ever accompanies thoſe who confide in him, and walk in his ways.

COMMENTARY AND NOTES ON CHAP. XI.

4 *As the ſand that is upon the ſea ſhore in multitude*] Their whole army is computed at three hundred thouſand foot, ten thouſand horſe, and two thouſand chariots. To oppoſe theſe numerous armies, Iſrael had no horſe: God had interdicted their traffic with Egypt, for them, leſt they ſhould be enſnared to idolatry, or place greater confidence in them, than in the divine aſſiſtance.

And chariots, &c.] Theſe chariots made a terrible ſlaughter among an army of foot, being armed with ſpikes, faulchions, ſcythes, and javelins, to the yokes of the horſes, ſpokes, and felloes of the wheels, and to the axle-trees.

5 *At the waters of Merom*, &c.] Theſe waters are generally ſuppoſed to be the lake of Semechon, which lies between the head of the river Jordan, and the lake of Genneſareth; and that the city of Hazor, where Jabin reigned, was ſituated upon this lake.

6 *Thou ſhalt hough their horſes*, &c.] Cut their hamſtrings, to render them unfit for ſervice.

13 *The cities that ſtood ſtill in their ſtrength*, &c.] The cities whoſe walls were not battered down in the taking of them.

21 *The*

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Before CHRIST 1451. that they ſhould come againſt Iſrael in battle, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as the LORD commanded Moſes.

21 ¶ And at that time came Joſhua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Iſrael: Joſhua deſtroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod, there remained.

23 ¶ So Joſhua took the whole land, according to all that the LORD ſaid unto Moſes; and Joſhua gave it for an inheritance unto Iſrael according to their diviſions by their tribes. And the land reſted from war. 1445.

CHAP. XII.

1 *The two kings whoſe countries Moſes took and diſpoſed of.* 7 *The one and thirty kings on the weſt ſide of Jordan which Joſhua ſmote.*

1452. NOW theſe *are* the kings of the land, which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan toward the riſing of the ſun, from the river Arnon unto mount Hermon, and all the plain on the eaſt:

2 Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the ſea of Chinneroth on the eaſt, and unto the ſea of the plain, *even* the ſalt ſea on the eaſt, the way to Beth-jeſhimoth; and from the ſouth, under Aſhdoth-piſgah:

4 And the coaſt of Og king of Baſhan, *which was* of the remnant of the giants, that dwelt at Aſhtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon.

6 Them did Moſes the ſervant of the LORD and the children of Iſrael ſmite: and Moſes the ſervant of the LORD gave it *for* a poſſeſſion unto the Reubenites, and the Gadites, and the half tribe of Manaſſeh.

7 ¶ And theſe *are* the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion according to their diviſions;

8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites: Before CHRIST 1451.

9 The king of Jericho, one; the king of Ai, which *is* beſide Beth-el, one;

10 The king of Jeruſalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachiſh, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Laſharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achſhaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedeſh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coaſt of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

1 *What parts of the land remained yet unſubdued: Joſhua is commanded to divide the whole by lot; the two tribes and half being excepted out of this diviſion, and the tribe of Levi.* 15 *The bounds of Reuben's inheritance, (Balaam ſlain, ver. 22.)* 24 *of the inheritance of Gad,* 29 *and of the half tribes of Manaſſeh, as allotted by Moſes, who gave no inheritance to the Levites, but God only.*

NOW Joſhua was old *and* ſtricken in years; and the LORD ſaid unto him, Thou art old *and* 1445. ſtricken in years, and there remaineth yet very much land to be poſſeſſed.

2 This *is* the land that yet remaineth: all the borders of the Philiſtines, and all Geſhuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philiſtines; the Gazathites,

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21 *The Anakims*, &c.] They were a diſtinct people from the Canaanites; gigantic in ſtature, and cruel in diſpoſition. Their habitations were in the mountains, where they fortified themſelves; which probably was the reaſon why Joſhua did not attack them before he had finiſhed his other conqueſts.

GENERAL REFLECTIONS on Chap. XI.

From this chapter, we perceive the wonderful effects of the power of God, and alſo his veracity; and that he had ordained to exterminate the Canaanites, becauſe they were become abominable by their practices, and that they ſhould not corrupt the Iſraelites: but though the juſtice of God is conſpicuous in this, yet the proceedings of the children of Iſrael, as inſtruments, by no means juſtifies cruelty and inhumanity in war. By leaving ſome of the Canaanites alive, for the trial of the Iſraelites, and their puniſhment afterwards, we may learn, that God ſends us croſſes and afflictions in this world, for our correction and good, and for the trial of our faith and patience, and that he may do us good in our *latter* end.

COMMENTARY AND NOTES ON CHAP. XII.

23 *The king of the nations of Gilgal*, &c.] This is not that Gilgal where Joſhua incamped when he came over Jordan, for there was no city there, nor any king of that country, but the king of Jericho.

24 *All the kings thirty and one.*] It is ſurpriſing that in ſo ſmall a country, there ſhould be ſo many kings; but it is to be conſidered that theſe kings were only petty princes, or lords of cities, which had a few villages depending on them, the inhabitants of which, were their tenants. We know that the king of Beth-el, and the king of Ai, when joined together, had in all, no more than twelve thouſand ſubjects. Kingdoms, like other things, were antiently very ſmall in their beginnings.

GENERAL REFLECTIONS on Chap. XII.

We here find that God continued to enlarge the dominions of the children of Iſrael, as he had promiſed, for truth is one of his attributes. Since it is evident Joſhua never could have ſubdued all thoſe kings, unleſs he had been ſupported by the almighty power of God, let this encourage us under all our afflictions; for "If God be for us, who can be againſt us?"

COMMENTARY AND NOTES ON CHAP. XIII.

1 *Now Joſhua was old*, &c.] He is ſuppoſed to have been near one hundred years old.

3 *From Sihor, which is before Egypt*] Sihor was a little ſtream from one of the branches of the Nile, by which Paleſtine was bounded on that ſide.

Which is counted to the Canaanites] The Philiſtines were not the original inhabitants of this country, which belonged to the offspring of Canaan, the youngeſt ſon of Ham; whereas the Philiſtines were deſcended from Miſraim, his ſecond ſon, who expelled the Avites out of this country.

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Before CHRIST 1445. ites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites; alſo the Avites:

4 From the ſouth, all the land of the Canaanites, and Mearah that *is* beſide the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the ſunriſing, from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto Miſrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Iſrael: only divide thou it by lot unto the Iſraelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manaſſeh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moſes gave them, beyond Jordan eaſtward, *even* as Moſes the ſervant of the LORD gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geſhurites and Maachathites, and all mount Hermon, and all Baſhan unto Salcah;

12 All the kingdom of Og in Baſhan, which reigned in Aſhtaroth and in Edrei, who remained of the remnant of the giants: for theſe did Moſes ſmite, and caſt them out.

13 Nevertheleſs the children of Iſrael expelled not the Geſhurites, nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the ſacrifices of the LORD God of Iſrael made by fire *are* their inheritance, as he ſaid unto them.

15 ¶ And Moſes gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coaſt was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain by Medeba;

17 Heſhbon and all her cities that *are* in the plain Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-ſhahar in the mount of the valley,

20 And Beth-peor, and Aſhdoth-piſgah, and Beth-jeſhimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 Balaam alſo the ſon of Beor, the ſoothſayer, did the children of Iſrael ſlay with the ſword among them that were ſlain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof. Before CHRIST 1445.

24 ¶ And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

26 And from Heſhbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Chinnereth on the other ſide Jordan eaſtward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moſes gave *inheritance* unto the half tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half tribe of the children of Manaſſeh by their families.

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan, threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the children of Machir by their families.

32 Theſe *are the countries* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan, by Jericho, eaſtward.

33 But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael *was* their inheritance, as he ſaid unto them.

CHAP. XIV.

1 *The nine tribes and half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan, which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, diſtributed for inheritance unto them. 1444.

2 By lot *was* their inheritance, as the LORD commanded by the hand of Moſes, for the nine tribes, and *for* the half tribe.

3 For Moſes had given the inheritance of two tribes and an half tribe on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle and for their ſubſtance.

5 As the LORD commanded Moſes, ſo the children of Iſrael did, and they divided the land.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite ſaid unto him, Thou knoweſt the thing that the LORD ſaid

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Alſo the Avites.] A remnant of thoſe antient inhabitants, who continued, and were mixed in with the people.

6 *Them will I drive out*] This promiſe was conditional, and depended on the Iſraelites obſerving the laws given them by Moſes; but as they did not perſiſt in the true worſhip of God, great part of theſe places were never conquered: the Sidonians were never ſubdued by the Iſraelites, and the people of Lebanon were only tributary in the days of David.

Divide thou it by lot unto the Iſraelites for an inheritance, &c.] "Though they be not driven out, yet, ſince I have promiſed to expel them, aſſign all the forementioned countries to the children of Iſrael by lot, as the inheritance I have beſtowed upon them."

9 *The city that is in the midſt of the river*, &c.] The Septuagint read, In the midſt of the valley.

GENERAL REFLECTIONS on Chap. XIII.

From this chapter we learn, that God did not think proper to put the children of Iſrael in poſſeſſion of the land all at once, in order to teach them to depend on him from time to time; but though the heathens were not totally ſubdued at that time, yet they were ſo ſome ages after. This is very emblematical of the progreſs of a chriſtian through life.

COMMENTARY AND NOTES ON CHAP. XIV.

1 *Theſe are the countries*, &c.] Namely, thoſe mentioned in the following chapters, this being no more than a kind of preface to the diviſion of the land.

6 *The children of Judah came unto Joſhua—and Caleb the ſon of Jephunneh ſaid unto him*, &c.] Now that the Reubenites were provided for, the tribe of Judah was the eldeſt of thoſe that wanted their portion: they came therefore to Joſhua; and Caleb, who was not only a conſiderable perſon, but one of thoſe princes who were appointed of God to aſſiſt in the diviſion of the land, addreſſes Joſhua concerning a particular caſe of his own; in which he would not take upon himſelf to judge, but deſires to have it ſettled by Joſhua, the ſupreme governor of God's people.

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said unto Moſes the man of God concerning me and thee in Kadeſh-barnea.

7 Forty years old *was* I when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea to eſpy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheleſs my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have trodden ſhall be thine inheritance, and thy children's for ever, becauſe thou haſt wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he ſaid, theſe forty and five years, even ſince the LORD ſpake this word unto Moſes, while *the children of* Iſrael wandered in the wilderneſs: and now, lo, I *am* this day fourſcore and five years old.

11 As yet I *am as* ſtrong this day as *I was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD ſpake in that day; for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if ſo be the LORD *will be* with me, then I ſhall be able to drive them out, as the LORD ſaid.

13 And Joſhua bleſſed him, and gave unto Caleb the ſon of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite unto this day, becauſe that he wholly followed the LORD God of Iſrael.

15 And the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. And the land had reſt from war.

CHAP. XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conqueſt.* 16 *Othniel for his valour hath Achſah Caleb's daughter to wife, who obtaineth a bleſſing from her father.* 21 *The cities of Judah.* 63 *The Jebuſites remain unconquered.*

THIS then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderneſs of Zin ſouthward *was* the uttermoſt part of the ſouth coaſt.

2 And their ſouth border was from the ſhore of the ſalt ſea, from the bay that looketh ſouthward:

3 And it went out to the ſouth ſide to Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth ſide unto Kadeſh-barnea, and paſſed along to Hezron, and went up to Adar, and fetched a compaſs to Karkaa:

4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt; and the goings out of that coaſt were at the ſea: this ſhall be your ſouth coaſt.

5 And the eaſt border *was* the ſalt ſea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the ſea at the uttermoſt part of Jordan.

6 And the border went up to Beth-hogla, and paſſed by the north of Beth-arabah; and the border went up to the ſtone of Bohan the ſon of Reuben:

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7 And the border went up toward Debir from the valley of Achor, and ſo northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth ſide of the river: and the border paſſed toward the waters of En-ſhemeſh, and the goings out thereof were at En-rogel:

8 And the border went up by the valley of the ſon of Hinnom unto the ſouth ſide of the Jebuſite; the ſame *is* Jeruſalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom weſtward, which *is* at the end of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim:

10 And the border compaſſed from Baalah weſtward unto mount Seir, and paſſed along unto the ſide of mount Jearim, which *is* Cheſalon, on the north ſide, and went down to Beth-ſhemeſh, and paſſed on to Timnah:

11 And the border went out unto the ſide of Ekron northward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the ſea.

12 And the weſt border *was* to the great ſea, and the coaſt *thereof*. This *is* the coaſt of the children of Judah round about according to their families.

13 ¶ And unto Caleb the ſon of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drave thence the three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſon of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field: and ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldeſt thou?

19 Who anſwered, Give me a bleſſing; for thou haſt given me a ſouth land; give me alſo ſprings of water. And he gave her the upper ſprings, and the nether ſprings.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermoſt cities of the tribe of the children of Judah toward the coaſt of Edom ſouthward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam,

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12 *This mountain*, &c.] The mountainous country where Hebron lay.

GENERAL REFLECTIONS on Chap. XIV.

In this chapter we ſee the accompliſhment of the promiſe that God made to Joſhua and Caleb, when he told them, that none but they *two* ſhould enter into the land of Canaan. Caleb arrived at a happy and advanced old age; God gave mount Hebron to him and his poſterity, which recompence proved to future ages a laſting monument of the faith and zeal of that holy man. Thus God rewards the piety of thoſe who fear him, with temporal bleſſings, as well as thoſe which are eternal.

COMMENTARY AND NOTES ON CHAP. XV.

8 *The valley of the ſon of Hinnom*, &c.] A valley on the eaſt ſide of Jeruſalem, ſo delightfully ſhaded, that it invited them to perform their idolatrous worſhip in this valley, for which it became infamous. See 2 *Kings* xxiii. 10. and *Jer.* vii. 32.

12 *This is the coaſt of the children of Judah*, &c.] The meaning of this text is, that their lot was bounded in this manner in the firſt draught of it.

19 *Give me alſo ſprings of water*] He not only begged the ſprings, but the ground in which they were, as appears from the foregoing, where ſhe moved her huſband to aſk a field.

He gave her the upper ſprings, and the nether ſprings.] He ſeems to have given her more than ſhe deſired; not only thoſe which were below; that ſo neither the riſing ground nor the plain, might want water.

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26 Amam, and Shema, and Moladah,
27 And Hazar-gaddah, and Heſhmon, and Beth-palet,
28 And Hazar-ſhual, and Beer-ſheba, and Bizjothjah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Cheſil, and Hormah,
31 And Ziklag, and Madmannah, and Sanſannah,
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages.
33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,
34 And Zanoah, and En-gannim, Tappuah, and Enam,
35 Jarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:
37 Zenan, and Hadaſhah, and Migdalgad,
38 And Dilean, and Mizpeh, and Joktheel,
39 Lachiſh, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithliſh,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; ſixteen cities with their villages:
42 Libnah, and Ether, and Aſhan,
43 And Jiphtah, and Aſhnah, and Nezib,
44 And Keilah, and Achzib, and Mareſhah; nine cities with their villages:
45 Ekron, with her towns and her villages:
46 From Ekron even unto the ſea, all that *lay* near Aſhdod, with their villages:
47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof:*
48 And in the mountains, Shamir, and Jattir, and Socoh,
49 And Dannah, and Kirjath-ſanna, which *is* Debir,
50 And Anab, and Eſhtemoh, and Anim,
51 And Goſhen, and Holon, and Giloh; eleven cities with their villages:
52 Arab, and Dumah, and Eſhean,
53 And Janum, and Beth-tappuah, Aphekah,
54 And Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:
55 Maon, Carmel, and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoah,
57 Cain, Gibeah, and Timnah; ten cities with their villages:
58 Halhul, Beth-zur, and Gedor,
59 And Maarath, and Beth-anoth, and Eltekon; ſix cities with their villages:
60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:
61 In the wilderneſs, Beth-arabah, Middin, and Secacah,
62 And Nibſhan, and the city of Salt, and En-gedi; ſix cities with their villages.
63 ¶ As for the Jebuſites the inhabitants of Jeruſalem, the children of Judah could not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day. Before CHRIST 1444.

CHAP. XVI.

1 *The general borders of the ſons of Joſeph.* 5 *The border of Ephraim's inheritance.* 10 *The Canaanites of Gezer are not driven out, but become tributaries.*

AND the lot of the children of Joſeph fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el.
2 And goeth out from Beth-el to Luz, and paſſeth along unto the borders of Archi to Ataroth,
3 And goeth down weſtward to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings out thereof are at the ſea.
4 So the children of Joſeph, Manaſſeh and Ephraim, took their inheritance.
5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the eaſt ſide was Ataroth-addar, unto Beth-horon the upper;
6 And the border went out toward the ſea to Michmethah on the north ſide; and the border went about eaſtward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah;
7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.
8 The border went out from Tappuah weſtward unto the river Kanah; and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.
9 And the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.
10 ¶ And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

CHAP. XVII.

1 *The lot of Manaſſeh.* 3 *The caſe of Zelophehad's daughters.* 7 *The coaſt of Manaſſeh diſtinguiſhed from that of Ephraim.* 12 *The Canaanites could not be wholly driven out, but thoſe that remain are ſubjected to tribute.* 14 *The children of Joſeph ſue for and obtain another lot.*

THERE was alſo a lot for the tribe of Manaſſeh; for he *was* the firſtborn of Joſeph; *to wit,* for Machir the firſtborn of Manaſſeh, the father of Gilead: becauſe he was a man of war, therefore he had Gilead and Baſhan.
2 There was alſo *a lot* for the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe

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32 *All the cities are twenty and nine, with their villages.*] The cities, which fell to the lot of Judah amounted to thirty-eight: nine of theſe cities, namely, Beer-ſheba, Moldaheh, Hazar-ſhual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon, were taken from Judah, and given to the tribe of Simeon; which nine, with the twenty-nine mentioned in the preceding verſes, complete the number of thirty-eight.

62 *The city of ſalt,* &c.] It was called, "the city of ſalt," either on account of its vicinity to the ſalt ſea, or becauſe Lot's wife was, in that neighbourhood, turned into a pillar of ſalt.

63 *As for the Jebuſites,* &c.] This ſuppoſes that Jeruſalem belonged to the children of Judah; and ſo it did in part, though not the whole; for ſome of it was in the tribe of Benjamin.

GENERAL REFLECTIONS on Chap. XV.

The inſtruction to be drawn from this chapter, is, that as the land was divided among the people by lot, in the moſt ſolemn manner, ſo we, who profeſs to be Chriſtians, ſhould never ſeek after any inheritance in this world, unleſs we have reaſon to hope for the divine bleſſing in the enjoyment of it.

COMMENTARY AND NOTES ON CHAP. XVI.

1 *The lot of the children of Joſeph,* &c.] That is, of Ephraim, and of that half of the tribe of Manaſſeh which was not yet provided for. One cannot but obſerve the providence of God, in bringing up their lot next to Judah's. For as Judah had the prerogative of being made the chief of all Jacob's children, ſo Joſeph had the privilege of the firſtborn transferred to his family; and therefore they are conſidered before any of the other tribes, except Judah.

10 *They drave not out the Canaanites,* &c.] They ſo far ſubdued them, as to make them tributaries. Grotius is of opinion that the inhabitants of Gezer ſubmitted and accepted the terms of peace, which Joſhua was bound to offer them before he began the war.

GENERAL REFLECTIONS on Chap. XVI.

We may hence learn how careful Joſhua was, in order to obey the will of God, by giving to each of the tribes their ſhare, and ſuffering them to draw theſe ſhares by lot, that there might be no reaſon to ſuſpect partiality, nor to occaſion any diſputes.

COMMENTARY AND NOTES on Chap. XVII.

1 *A lot for the tribe of Manaſſeh,* &c.] That is, for that half of it which had received an inheritance, and yet had no portion on the other ſide Jordan.

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theſe *were* the male children of Manaſſeh the ſon of Joſeph by their families.

3 ¶ But Zelophehad, the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan;

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſeh's ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem: and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim;

9 And the coaſt deſcended unto the river Kanah, ſouthward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north ſide of the river, and the outgoings of it were at the ſea:

10 Southward *it was* Ephraim's, and northward *it was* Manaſſeh's, and the ſea is his border; and they met together in Aſher on the north, and in Iſſachar on the eaſt.

11 And Manaſſeh had in Iſſachar and in Aſher Beth-ſhean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet the children of Manaſſeh could not drive out *the inhabitants of* thoſe cities; but the Canaanites would dwell in that land.

13 Yet it came to paſs, when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath bleſſed me hitherto?

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyſelf there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only*:

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18 But the mountain ſhall be thine; for it *is* a wood, and thou ſhalt cut it down: and the outgoings of it ſhall be thine: for thou ſhalt drive out the Canaanites, though they have iron chariots, *and* though they *be* ſtrong.

CHAP. XVIII.

1 *The tabernacle is ſet up at Shiloh.* 2 *Joſhua cauſeth the remainder of the land not yet divided to be deſcribed into ſeven parts.* 8 *The deſcription of it is made and brought to Joſhua.* 10 *He diſtributeth it by lot.* 11 *The lot and border of the children of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there. And the land was ſubdued before them.

2 ¶ And there remained among the children of Iſrael ſeven tribes, which had not yet received their inheritance.

3 And Joſhua ſaid unto the children of Iſrael, How long *are* ye ſlack to go to poſſeſs the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the inheritance of them; and they ſhall come *again* to me.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the LORD our God.

7 But the Levites have no part among you; for the prieſthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

9 And the men went and paſſed through the land, and deſcribed it by cities into ſeven parts in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua caſt lots for them in Shiloh before the LORD: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah and the children of Joſeph.

12 And their border on the north ſide was from Jordan; and the border went up to the ſide of Jericho on the north ſide, and went up through the mountains weſtward;

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4 *According to the commandment of the Lord he gave them an inheritance*, &c.] After the lot had determined what land every tribe ſhould have, Eleazar, Joſhua, and the princes, conſidered how many families there were in the tribe, and how large they were, and accordingly divided among them.

12 *The children of Manaſſeh could not drive out the inhabitants*, &c.] Through want of faith in God, and of zeal to perform his commands; which made them ſlack in their attempts to expel the inhabitants of this country.

15 *If mount Ephraim be too narrow for thee.*] If that mount which was given them for their portion did not afford them room enough, he exhorts them to enlarge their bounds, by taking in thoſe woodlands before-mentioned.

16 *Chariots of iron*, &c.] Not made of iron, but armed with iron; having a kind of ſcythes of two cubbins, faſtened to long axle-trees on both wheels.

GENERAL REFLECTIONS on Chap. XVII.

The portion given to Manaſſeh being inferior to that beſtowed on Ephraim, may ſerve to convince us of the truth of Jacob's prophecy when he bleſſed the two ſons of Joſeph. We are here alſo ſhewn the truly laudable conduct of Ephraim, and the reward of their valour; and, laſtly, that the prudent conduct of Joſhua as a commander ought to be imitated by all who act in a military capacity.

COMMENTARY AND NOTES ON CHAP. XVIII.

2 *Had not yet received their inheritance.*] No lot had been drawn for ſeven tribes in Gilgal; perhaps, becauſe the tribes of the houſe of Joſeph were not ſatisfied with the diviſion begun there.

5 *Judah ſhall abide in their coaſts on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north.*] The lot of Judah, which was ſoutherly, and the lot of Ephraim and Manaſſeh, which with reſpect to the former, were northerly, were not to be altered: theſe tribes were to remain undiſturbed in their poſſeſſions, unleſs it ſhould be found that they had more than they needed, and others had leſs.

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Before CHRIST 1444. weſtward; and the goings out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz, which *is* Beth-el, ſouthward; and the border deſcended to Ataroth-adar, near the hill that *lieth* on the ſouth ſide of the nether Beth-horon.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouthward, from the hill that *lieth* before Beth-horon ſouthward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the weſt quarter.

15 And the ſouth quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to En-ſhemeſh, and went forth toward Geliloth, which *is* over againſt the going up of Adummim, and deſcended to the ſtone of Bohan the ſon of Reuben,

18 And paſſed along toward the ſide over againſt Arabah northward, and went down unto Arabah:

19 And the border paſſed along to the ſide of Beth-hoglah northward: and the outgoings of the border were at the north bay of the ſalt ſea at the ſouth end of Jordan: this *was* the ſouth coaſt.

20 And Jordan was the border of it on the eaſt ſide. This *was* the inheritancee of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophah,

24 And Chepar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, which *is* Jeruſalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according their families.

CHAP. XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Iſſachar,* 24 *of Aſher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Iſrael give an inheritance to Joſhua.*

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-ſheba, Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-markaboth, and Har-ſuſah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Aſhan; four cities and their villages:

8 And all the villages that *were* round about theſe cities to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Simeon according to their families. Before CHRIST 1444.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam;

12 And turned from Sarid eaſtward toward the ſunriſing unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence paſſeth on along the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

14 And the border compaſſeth it on the north ſide to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar according to their families.

18 And their border was toward Jezreel, and Cheſhulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, Beth-pazzez;

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh; and the outgoings of their border were at Jordan: ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſtward, and to Shihor-libnath;

27 And turneth toward the ſunriſing to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north ſide of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;

29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre; and the coaſt turneth to Hoſah; and the outgoings thereof are at the ſea from the coaſt to Achzib:

30 Ummah alſo, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Aſher according to their families, theſe cities with their villages.

32 ¶ The

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14 *And compaſſed the corner of the ſea ſouthward,* &c.] The word which is here tranſlated "corner," may ſignify the ſide of the ſea; as if it had been ſaid, that it ran in a parallel line with the ſea.

28 *This is the inheritance of the children of Benjamin,* &c.] This was one of the ſmalleſt, with reſpect to the quantity of ground which they poſſeſſed; but the ſoil was richer than that of all the other tribes.

GENERAL REFLECTIONS on Chap. XVIII.

We may obſerve the prudent conduct of Joſhua, in this chapter, in ſatisfying the ſcruples of the people; his ordering their lots to be drawn in the moſt ſacred places, evinced his regard for religion; and the diviſion here made, ſerved to preſerve a diſtinction among the tribes, which continued till the coming of the Meſſiah.

COMMENTARY AND NOTES ON CHAP. XIX.

1 *Even for the tribe of the children of Simeon,* &c.] This repetition ſeems to imply, that though their inheritance was included in that of Judah, this tribe had another ſhare by lot, beſides the cities here ſpoken of.

2 *Beer ſheba, Sheba,* &c.] Or rather Beer-ſheba, which is Sheba; for they were one and the ſame place.

9 *The children of Simeon had their inheritance within the inheritance of them.*] The original is here very juſtly and very ſignificantly tranſlated "within," though it ſignifies, in the midſt; for the lot of Simeon did not lie in the midſt, or in the heart, but in the ſkirts of the country of Judah.

16 *Theſe cities with their villages.*] That is, theſe were the bounds of their inheritance; but all the cities belonging to it are not here ſet down.

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32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and Enhazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* Timnah-serah in mount Ephraim: and he built the city, and dwelt therein.

51 These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

34 *To Judah upon Jordan*, &c.] The meaning is, that this tribe had a communication with that of Judah, by means of the river Jordan.

46 *Before Japho.*] Afterwards called Joppa.

47 *Went out too little for them*, &c.] The words in the Hebrew, run thus, The coast of the children of Dan went out from them; that is, they were dispossessed of it, in some parts, by their powerful neighbours the Amorites, who forced them into the mountains, and would not let them dwell in the valley.

49 *The children of Israel gave an inheritance to Joshua*, &c.] How conspicuous was the modesty of this great man! He was content to stay for his inheritance till all the land was divided, and to receive his portion as a gift from those he had before settled in the promised land.

51 *They made an end of dividing the country.*] It is worth remarking, that as Jacob and Moses, at the approach of their deaths, foretold the very soil and situation of every particular country that should fall to each tribe, so, upon this division by lot, it accordingly came to pass.

GENERAL REFLECTIONS on Chap. XIX.

The truth of divine revelation appears in the fulfilment of the events foretold by Jacob and Moses; for God, who does nothing in vain, and knows the end of all human affairs, does all things with the most precise regularity and exactness; which should serve us for a rule to copy after.

CHAP. XX.

Before CHRIST 1444.

1 *God commandeth, 7 and the children of Israel appoint the six cities of refuge.*

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAP. XXI.

1 *Eight and forty cities out of the other tribes are given unto the Levites.* 9 *The cities of the priests;* 20 *of the rest of the Kohathites;* 27 *of the Gershonites;* 34 *and of the Merarites.* 43 *God's promise fulfilled in giving the land and rest to Israel.*

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And

COMMENTARY AND NOTES ON CHAP. XX.

1 *The Lord also spake unto Joshua*, &c.] From the tabernacle at the door of which Eleazar and Joshua and the princes had been making a division of the land.

4 *Shall stand at the entering of the gate of the city*, &c.] Desiring to be admitted and protected there.

6 *Until he stand before the congregation for judgment*, &c.] The avenger might bring him before another tribunal to be tried, whether he killed the man by chance, or not.

7 *Kedesh in Galilee—Shechem in mount Ephraim; and Kirjath-arba, which is Hebron, in the mountain of Judah.*] These three cities were all situated on eminences, so that they might be seen at a great distance; and being dispersed in several parts of the country, every one might enjoy the benefit of the one or the other; for Kedesh was in the north, Hebron in the south, and Shechem between both.

8 *Bezer—Ramoth—and Golan*, &c.] These cities were assigned by Moses, before he died, *Deut.* iv. 45. but had not their privileges till now.

GENERAL REFLECTIONS on Chap. XX.

From what is here said concerning the cities of refuge, we may learn what obligations we are under, at all times, to mingle mercy with justice, and to be extremely cautious of condemning any man, till we are convinced, by a rational evidence, of his guilt.

COMMENTARY

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3 And the children of Iſrael gave unto the Levites out of their inheritance, at the commandment of the LORD, theſe cities and their ſuburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the reſt of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the LORD commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the firſt lot.

11 And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the ſuburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the ſon Jephunneh for his poſſeſſion.

13 Thus they gave to the children of Aaron the prieſt Hebron with her ſuburbs, *to be* a city of refuge for the ſlayer; and Libnah with her ſuburbs,

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, *and* Beth-ſhemeſh with her ſuburbs; nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs, and Almon with her ſuburbs; four cities.

19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her ſuburbs in mount Ephraim, *to be* a city of refuge for the ſlayer; and Gezer with her ſuburbs.

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs; four cities. Before CHRIST 1444.

25 And out of the half tribe of Manaſſeh, Taanach with her ſuburbs, and Gath-rimmon with her ſuburbs; two cities.

26 All the cities *were* ten with their ſuburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gerſhon, of the families of the Levites, out of the *other* half tribe of Manaſſeh *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer; and Beeſh-terah with her ſuburbs; two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs; four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkath with her ſuburbs, and Rechob with her ſuburbs; four cities.

32 And out of the tribe of Naphtali, Kedeſh, in Galilee with her ſuburbs *to be* a city of refuge for the ſlayer; and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs; three cities.

33 All the cities of the Gerſhonites according to their families *were* thirteen cities with their ſuburbs.

34 ¶ And unto the families of the children of Merari, the reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs; four cities.

36 And out of the tribe of Reuben, Bezer, with her ſuburbs, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer; and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the poſſeſſion of the children of Iſrael *were* forty and eight cities with their ſuburbs.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land which he ſware to give unto their fathers; and they poſſeſſed it, and dwelt therein.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael; all came to paſs.

CHAP.

COMMENTARY AND NOTES ON CHAP. XXI.

3 *The children of Iſrael gave unto the Levites,* &c.] All the people of Iſrael acknowledged the obligations which God had laid upon them, and accordingly theſe words import, that the people ſeparated ſo many cities (forty-eight, ſee *Numb.* xxxv. 7.) for the habitation of the Lord.

4 *Out of the tribe of Judah,* &c.] It was a ſpecial providence that the ſhare which fell to the prieſts was in thoſe tribes ſituated neareſt to the city which God intended ſhould be the fixed place of his worſhip and ſervice.

13 *And Libnah with her ſuburbs.*] This is to be underſtood to belong to them no otherwiſe than Hebron did, to which they had no right beyond the city and ſuburbs.

36, 37 *And out of the tribe,* &c.] Originally theſe two verſes were entirely omitted in the Maſora; though without them, neither the twelve tribes of the Merarites in particular, nor the forty eight levitical cities in general, nor the ſix cities of refuge, can be made up.

41 *Forty and eight cities,* &c.] Thus God ordered by Moſes; and it is a demonſtration that Moſes was divinely inſpired, to make ſuch an appointment, before they knew whether, without ſtraitening the other tribes, they could afford ſo many cities to the Levites.

43 *The Lord gave unto Iſrael all the land,* &c.] He gave them a right to the whole country, and he gave them the actual poſſeſſion of the greateſt part of it: he gave them likewiſe power to ſubdue the reſt (if they continued obedient to him) as ſoon as it was convenient.

GENERAL REFLECTIONS on Chap. XXI.

From this chapter we learn, that thoſe who miniſter in holy things are to be treated with our utmoſt reſpect and deference; and by the children of Joſeph being placed in ſome of the moſt agreeable parts of the country, we may conclude, that God will ever bleſs the children of the righteous; alſo, that the ſmall ſhare allotted to the tribe of Levi, is a leſſon to miniſters, not to be greedy of filthy lucre.

COMMENTARY

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CHAP. XXII.

1 Joſhua diſmiſſeth the two tribes and half with a bleſſing and a ſhare of ſpoil. 10 On their journey they build the altar of teſtimony. 11 The other tribes are offended thereat, and ſend to demand ſatisfaction. 21 The two tribes and half vindicate their conduct. 30 The deputies are ſatisfied. 32 Their report ſatisfieth the people that ſent them.

THEN Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get you unto your tents, *and* unto the land of your poſſeſſion, which Moſes the ſervant of the LORD gave you on the other ſide Jordan.

5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart and with all your ſoul.

6 So Joſhua bleſſed them, and ſent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſtward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them,

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattle, with ſilver, and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Manaſſeh returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go into the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manaſſeh built there an altar by Jordan, a great altar to ſee to.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben and the children of Gad and the half tribe of Manaſſeh have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to war againſt them.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, into the land of Gilead, Phinehas the ſon of Eleazar the prieſt, Before CHRIST 1444.

14 And with him ten princes, of each chief houſe a prince throughout all the tribes of Iſrael; and each one *was* an head of the houſe of their fathers among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the LORD, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day againſt the LORD?

17 *Is* the iniquity of Peor too little for us, from which we are not cleanſed until this day, although there was a plague in the congregation of the LORD,

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebel to day againſt the LORD, that to morrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the LORD, wherein the LORD's tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the LORD, nor rebel againſt us, in building you an altar beſide the altar of the LORD our God.

20 Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſheth not alone in his iniquity.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manaſſeh anſwered, and ſaid unto the heads of the thouſands of Iſrael,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Iſrael he ſhall know; if *it be* in rebellion, or if in tranſgreſſion againſt the LORD, ſave us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himſelf require *it*;

24 And if we have not *rather* done it for fear of *this* thing, ſaying, In time to come your children might ſpeak unto our children, ſaying, What have ye to do with the LORD God of Iſrael?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD; ſo ſhall your children make our children ceaſe from fearing the LORD.

26 Therefore we ſaid, Let us now prepare to build us an altar, not for burnt offering, nor for ſacrifice:

27 But *that* it *may be* a witneſs between us, and you, and our generations after us, that we might do the ſervice of the LORD before him with our burnt offerings, and with our ſacrifices, and with our peace offerings; that your children may not ſay to our children in time to come, Ye have no part in the LORD.

28 Therefore

COMMENTARY AND NOTES on Chap. XXII.

1 *Joſhua called the Reubenites*, &c.] Joſhua called them unto him, and gave them an honourable diſmiſſion; commending their further obedience to God and unto him; for their fidelity to their promiſes; and for their conſtancy and practice, their piety to God, and love to their brethren.

7 *Now to the one half of the tribe*, &c.] It ſeems that Joſhua had diſmiſſed with his bleſſing the Reubenites and the Gadites, and then bleſſed the Manaſſites by themſelves; and the reaſon of this particularity, is ſuppoſed to be becauſe the Manaſſites were near of kin to the children of Ephraim (of which tribe he himſelf was) and were now to be ſeparated from the reſt of their brethren in Canaan.

10 *Build there an altar*, &c.] This altar was not built in the land of Canaan, for there it would not anſwer their intention, which was not for any religious uſe, but to erect a memorial to ſucceeding generations, that though they were parted by the river, yet they were of the ſame extract and religion, and held an equal right to the tabernacle at Shiloh, and to the worſhip of God performed there, that the inhabitants on the other ſide had.

12 *The children of Iſrael gathered themſelves together*, &c.] And immediately took up arms for the vindication of the worſhip and religion of their forefathers, and to avenge the cauſe of God upon the heads and chief authors of this defection.

17 *Is the iniquity of Peor too little for us?* &c.] To diſſuade them from their ſuppoſed idolatry, they are put in mind of the calamities which God had formerly ſent upon them for their worſhip of Baal-peor; and this inſtance was very properly brought by Phinehas, who, in the puniſhment of it, was the principal actor.

20 *Did not Achan*, &c.] If ſo lately God had been ſo ſevere upon them, for the offence of one man, viz. Achan only, what might they not expect, when two tribes and an half were going to revolt?

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Before CHRIST 1444.

28 Therefore ſaid we, that it ſhall be, when they ſhould *ſo* ſay to us or to our generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for ſacrifices; but it *is* a witneſs between us and you.

29 God forbid that we ſhould rebel againſt the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for ſacrifices, beſide the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the prieſt, and the princes of the congregation and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manaſſeh ſpake, it pleaſed them.

31 And Phinehas the ſon of Eleazar the prieſt ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD *is* among us, becauſe ye have not committed this treſpaſs againſt the LORD: now ye have delivered the children of Iſrael out of the hand of the LORD.

32 ¶ And Phinehas the ſon of Eleazar the prieſt, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael; and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battle, to deſtroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar *Ed*: for it *ſhall be* a witneſs between us that the LORD *is* God.

CHAP. XXIII.

1 *Joſhua exhorteth before his death to obedience by the remembrance of former benefits,* 5 *by the proſpect of future bleſſings,* 12 *and by threatenings in caſe of diſobedience.*

1427. AND it came to paſs a long time after that the LORD had given reſt unto Iſrael from their enemies round about, that Joſhua waxed old *and* ſtricken in age.

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age:

3 And ye have ſeen all that the LORD your God hath done unto all theſe nations becauſe of you; for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot theſe nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great ſea weſtward.

5 ¶ And the LORD your God, he ſhall expel them from before you, and drive them from out of your ſight; and ye ſhall poſſeſs their land, as the LORD your God hath promiſed unto you.

Before CHRIST 1427.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moſes, that ye turn not aſide therefrom *to* the right hand or *to* the left;

7 That ye come not among theſe nations, theſe that remain among you; neither make mention of the name of their gods, nor cauſe to ſwear *by them*, neither ſerve them, nor bow yourſelves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and ſtrong: but *as for* you, no man hath been able to ſtand before you unto this day.

10 One man of you ſhall chaſe a thouſand: for the LORD your God, he *it is* that fighteth for you, as he hath promiſed you.

11 Take good heed therefore unto yourſelves, that ye love the LORD your God.

12 ¶ Elſe if ye do in any wiſe go back, and cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, until ye periſh from off this good land, which the LORD your God hath given you.

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your ſouls, that not one thing hath failed of all the good things which the LORD your God ſpake concerning you; all are come to paſs unto you, *and* not one thing hath failed thereof.

15 Therefore it ſhall come to paſs, *that* as all good things are come upon you, which the LORD your God promiſed you; ſo ſhall the LORD bring upon you all evil things, until he have deſtroyed you from off this good land which the LORD your God hath given you.

16 When ye have tranſgreſſed the covenant of the LORD your God, which he commanded you, and have gone and ſerved other gods, and bowed yourſelves to them; then ſhall the anger of the Lord be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 *Joſhua aſſembleth the tribes at Shechem,* 2 *and layeth before them a brief hiſtory of God's benefits from the days of Terah.* 14 *He reneweth the covenant between God and them.* 26 *A ſtone is ſet up to witneſs the covenant.* 29 *Joſhua's age, death, and burial.* 32 *Joſeph's bones are buried.* 33 *Eleazar dieth.*

AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers; and they preſented themſelves before God.

2 ¶ And Joſhua ſaid unto all the people, Thus ſaith the LORD God of Iſrael, Your fathers dwelt on the other ſide of the flood in old time, *even* Terah, the father of

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28 *Behold the pattern of the altar,* &c.] Which they could not have exactly imitated, if they had not been acquainted with, and had not worſhipped God there, with their brethren.

33 *Did not intend,* &c.] Laid aſide that intention.

34 *Called the altar Ed,* &c.] That is, A witneſs.

GENERAL REFLECTIONS on Chap. XXII.

It appears from this hiſtory, that the Iſraelites of the two tribes and a half, and thoſe of the other tribes, were all of them equally addicted to the worſhip of the true God; and their example teaches us, that we ſhould not turn away from the purity of religion, and the ſervice which God has preſcribed in his word.

COMMENTARY AND NOTES ON CHAP. XXIII.

2 *I am old and ſtricken in age.*] Joſhua inſinuates to them, that this, in all probability, would be the laſt time he ſhould be able to ſpeak to them, in order to engage their attention more perfectly to what he was going to ſay: he was now in the one hundred and tenth year of his age.

5 *The Lord your God, he ſhall expel them,* &c.] This verſe relates to thoſe who remained yet unſubdued.

GENERAL REFLECTIONS on Chap. XXIII.

The diſcourſe, and the remonſtrances of Joſhua, contained in this chapter, teach us that an adherence to the ſervice of God, and his laws, conſtitute the ſecurity and happineſs of nations; and, on the contrary, that diſobedience and ungodlineſs will deprive us of the bleſſings of God, and bring his judgments upon us.

COMMENTARY AND NOTES ON CHAP. XXIV.

1 *And Joſhua gathered all the tribes*] It is likely that Joſhua, living longer than he expected when he made the foregoing ſpeech to them, called the people together once more, to give them good advice before he died; in like manner as Moſes made a great many ſpeeches to them, before his departure from them.

To Shechem, &c.] In the confines of Shechem there was a large and open country, extending, perhaps, as far as Shiloh, and very commodious for their reception; we have the atteſtation of holy writ.

2 *On the other ſide of the flood*] That is, Of the river Euphrates.

They

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Before CHRIST 1427. of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau; and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess the land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: Before CHRIST 1427.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Egypt.

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 ¶ And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

The

They served other gods.] It is agreed on all hands, that Terah was an idolater, and lived in the country where the worship of images is supposed to have had its origin; even Abraham himself is thought to have been brought up in the same way of worship.

7 *Your eyes have seen*, &c.] Their elders, who had seen them lie dead on the sea-shore, were all then there, and were not only men of great dignity, but (many of them at least) of great age.

15 *If it seem evil unto you to serve the Lord*, &c.] He was unwilling to suppose that they would prefer any other God to him, who had obliged them by such benefits, and had so miraculously conducted, supported, and defended them.

23 *The strange gods that are among you*, &c.] Joshua knew, by the spirit of prophecy, that they had their penates, as the Romans called them, their household gods, which they worshipped secretly in their closets.

26 *Under an oak that was by the sanctuary*, &c.] Meaning a proseucha, a praying place, which, in memory of Jacob, was here at Shechem.

27 *It hath heard all the words*, &c.] How bold and beautiful is the figure, when the stone, before which the covenant was renewed, and which was set up as a witness of the promises and declarations of the Israelites, is said to have heard what was spoken.

32 *And the bones of Joseph*, &c.] It may reasonably be thought that the bodies of the rest of the sons of Jacob, from whom the twelve tribes were descended, were brought into Canaan, to be there interred; as Josephus relates from antient tradition, and as St. Stephen confirms it, *Acts* vii. 16.

33 *Which was given him*, &c.] This hill was most probably given to Eleazar, he being the high priest at the time of the division of the land. The Jews are of opinion that the 29th, 30th, 31st, and 32d verses, were written by Eleazar, and the 33d by Phinehas; or else that all the five last verses were written by Samuel, who, being a prophet, was moved and directed by God to continue the history of the Israelites, from the death of Joshua to his own time.

GENERAL REFLECTIONS on Chap. XXIV.

The repeated promises and answers made by the Israelites, of their fidelity, should put us in mind that we have also engaged ourselves, by solemn and repeated promises, and upon pain of being rejected and forsaken of God, to serve and to be faithful to him. God grant us his grace, that we may always set these promises before our eyes, and that we may inviolably observe them.

COMMENTARY

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The Book of JUDGES.

THE ARGUMENT.

This book is called by the name of Judges, *becauſe it treats principally of the great things done by thoſe illuſtrious perſons, who, after the death of* Joſhua, *until the days of* Eli, *were raiſed up by God, upon ſpecial occaſions, to rule the people Iſrael, and deliver them from their ſeveral oppreſſions. The moſt general opinion is, that (not Hezekiah or Ezra, but) that the prophet Samuel, who was the laſt of the judges, wrote it by the direction of God, and brought down their hiſtory to his own days. This book contains an hiſtory of about three hundred years.*

CHAP. I.

1 *Judah and Simeon carry on the war againſt the Canaanites, and defeat Adoni-bezek, who is juſtly requited for his cruelty.* 8 *Jeruſalem taken.* 10 *The ſons of Anak in Hebron ſlain.* 11 *Othniel taketh Debir, and in reward hath Achſah Caleb's daughter to wife.* 16 *The Kenites dwell in the country of Judah.* 17 *Horma, Gaza, Aſkelon, and Ekron are taken by Judah and Simeon. Hebron is given to Caleb.* 21 *The Jebuſites are not expelled out of Jeruſalem.* 22 *The houſe of Joſeph taketh Beth-el. Luz built.* 27 *The Canaanites are not wholly driven out by Manaſſeh,* 29 *by Ephraim,* 30 *by Zebulun,* 31 *by Aſher,* 33 *and by Naphtali.* 34 *The Amorites force Dan into the mountain.*

Before CHRIST 1425. NOW after the death of Joſhua it came to paſs, that the children of Iſrael aſked the LORD, ſaying, Who ſhall go up for us againſt the Canaanites firſt, to fight againſt them?

2 And the LORD ſaid, Judah ſhall go up: behold, I have delivered the land into his hand.

3 And Judah ſaid unto Simeon his brother, Come up with me into my lot, that we may fight againſt the Canaanites; and I likewiſe will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they purſued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, ſo God hath requited me. And they brought him to Jeruſalem, and there he died.

8 ¶ Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the city on fire.

9 And afterward the children of Judah went down to fight againſt the Canaanites, that dwelt in the mountain, and in the ſouth, and in the valley.

10 ¶ And Judah went againſt the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* Kirjath-arba:) and they ſlew Sheſhai, and Ahiman, and Talmai. Before CHRIST 1425.

11 ¶ And from thence he went againſt the inhabitants of Debir: and the name of Debir before *was* Kirjath-ſepher:

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife. 1444

13 And Othniel the ſon of Kenaz, Caleb's younger brother, took it, and he gave him Achſah his daughter to wife.

14 And it came to paſs, when ſhe came *to him*, that ſhe moved him to aſk of her father a field: and ſhe lighted from off *her* aſs; and Caleb ſaid unto her, What wilt thou?

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth land; give me alſo ſprings of water. And Caleb gave her the upper ſprings and the nether ſprings.

16 ¶ And the children of the Kenite, Moſes' father in law, went up out of the city of palm trees with the children of Judah into the wilderneſs of Judah, which *lieth* in the ſouth of Arad; and they went and dwelt among the people. 1425.

17 ¶ And Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it. And the name of the city was called Hormah.

18 Alſo Judah took Gaza with the coaſt thereof, and Aſkelon with the coaſt thereof, and Ekron with the coaſt thereof.

19 And the LORD was with Judah; and he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem; but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 ¶ And the houſe of Joſeph, they alſo went up againſt Beth-el: and the LORD *was* with them.

23 And

COMMENTARY AND NOTES ON CHAP. I.

1 *Now after the death of Joſhua*, &c.] We do not read that any perſon ſucceeded Joſhua in the government. The moſt probable opinion is, that every tribe was governed by their reſpective heads or elders; which form of government ſubſiſted about thirty years.

4 *In Bezek*, &c.] Near to Bezek, which was a city in the tribe of Judah, not far, ſome think, from Bethlehem.

6 *Cut off his thumbs and his great toes.*] Thus making him incapable of war. As this had been his own practice, (which he confeſſes in the next verſe) it was not unreaſonable to retaliate this treatment upon him; "as he had done, ſo God requited him."

7 *So God hath requited me*, &c.] From this acknowledgement of Adoni-bezek, ſome have been induced to think he was a penitent, and became a convert to the true religion, which might poſſibly be the reaſon why they ſpared his life.

8 *Againſt Jeruſalem*, &c.] Jeruſalem, by this, appears to have been in the poſſeſſion of the children of Judah.

10 *Sheſhai, and Ahiman, and Talmai.*] Theſe were the three ſons of Anak.

11 *Debir*, &c.] This city was re-inhabited by the Canaanites; and they were not expelled again till after the death of Joſhua.

12 *And Caleb ſaid*, &c.] Who was their general on this occaſion, is not expreſsly mentioned, and yet it is hardly to be queſtioned but that Caleb was the perſon.

19 *Could not drive out the inhabitants of the valley*, &c.] Dr. Waterland thinks this ſhould be rendered, He proceeded not to drive out, &c.

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Before CHRIST 1425. 23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before *was* Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

CHAP. II.

1 *An angel rebuketh the people at Bochim for their disobedience to God's command.* 6 *During the life of Joshua and of the elders who survived him, the people serve the Lord;* 10 *but in the next generation fall away to grievous idolatry.* 14 *God's anger against them.* 16 *His pity toward them in their distress, and their ungrateful behaviour.* 20 *The Canaanites are therefore left to prove Israel.*

AND an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. Before CHRIST 1425.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. 1426.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges, which 1406. delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for

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24 *Shew us—the entrance into the city,* &c.] The weakest part, where the walls were lowest, or most out of repair, or had the least guard.

28 *They put the Canaanites to tribute, and did not utterly drive them out.*] They were surely blameable in disregarding the command of God, and not making the right use of their victories, who, either through a misplaced lenity or covetousness, instead of destroying them, as they were commanded, suffered them to live promiscuously among them, and contented themselves with making them become tributary.

GENERAL REFLECTIONS on Chap. I.

In this chapter we have pointed out to us, in the case of Adonibezek, the avenging hand of God in the punishment of wicked and merciless men, in their own kind; and by the neglect of the Israelites to obey God's command in driving out the Canaanites, who proved thorns in their sides, we may see the evil consequences of disregarding God's declarations in scripture, respecting sin in general.

COMMENTARY AND NOTES ON CHAP. II.

1 *An angel of the Lord came up from Gilgal,* &c.] The opinion of most christian interpreters is, that it was the Son of God, who is frequently in scripture called "the Angel of the covenant." The angel's coming up from Gilgal, is mentioned as a very pertinent circumstance, to upbraid the Israelites with their base ingratitude to God, and with their sloth in not endeavouring to expel the Canaanites.

5 *Bochim,* &c.] Bochim signifies Weepers, and was given it on account of the lamentations of the people.

6 *When Joshua had let the people go,* &c.] When Joshua had broke up that great assembly which he held when he cast lots, and divided the land among them.

11 *Baalim.*] The gods of the nations whose land they possessed, and who were called by that general name, which signifies Lords. Their gods were great men deified.

13 *Ashtaroth.*] By Ashtaroth, some understand Venus.

14 *He sold them,* &c.] By selling them, is meant, that their enemies carried away their persons, as well as their goods, and made them slaves.

16 *The Lord raised up judges,* &c.] Extraordinary rulers and governors, whose authority was chiefly in time of war, they being called up (by a particular inspiration of God) to deliver them out of the hand of those that spoiled them.

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Before CHRIST 1406. for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

CHAP. III.

1 *The nations which were left to prove Israel.* 5 *By intercourse with them the Israelites are seduced into idolatry.* 8 *They are sold into the hand of Chushan-rishathaim, but delivered by Othniel;* 12 *and into the hand of Eglon king of Moab, but delivered by Ehud.* 31 *Shamgar slayeth six hundred Philistines with an ox goad, and delivereth Israel.*

NOW these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of
1402. Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Before CHRIST 1402. Kenaz, Caleb's younger brother.

10 And the spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim, king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel 1394. the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done 1354. evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the 1336. LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he rose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And

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19 *They returned*, &c.] That is, to their idolatry.

20 *Hath transgressed my covenant*, &c.] By making leagues with the Canaanites, and not throwing down their altars.

GENERAL REFLECTIONS on Chap. II.

By the corruption of the Jews after the death of Joshua, we may learn what a misfortune it is to a people, when God removes their pious magistrates and ministers; and that God withdraws his protection from those nations that forsake him. By the angel being sent to rebuke the Israelites, we may perceive that God only seeks the salvation of sinners, and waits to be gracious; and from the apostasy of the people of Israel, and their chastisements for it, we may gather this lesson, that God doth in mercy correct and afflict his people, lest they should be corrupted and ruined by their prosperity.

COMMENTARY AND NOTES ON CHAP. III.

2 *To teach them war*, &c.] To awaken and exercise their courage, and keep up martial discipline among them; and also that they might, by having powerful enemies so near them, constantly betake themselves to God, and depend upon his help and succour.

7 *And the groves.*] It is very probable there were several goddesses under the name of Ashtaroth worshipped in them. Baalim was the general name for idols of the male kind; and Ashtaroth for those of the female.

10 *The Spirit of the Lord came upon him*, &c.] He had an extraordinary motion from God to take upon him the government of the people; which none durst presume to do, but such as were appointed of God, who was their king.

12 *The Lord strengthened Eglon the king of Moab against Israel*, &c.] As the Israelites worshipped the gods of the people round about them, it was but fit they should be punished by those very people.

15 *A present*, &c.] A voluntary present above their ordinary payments, by which they hoped to mollify him, and make him favourable to them.

16 *Upon his right thigh.*] Either to avoid suspicion he wore it on the wrong side, or, being a left-handed man, that he might more readily draw it out.

19 *The quarries that were by Gilgal*, &c.] Some translations render it, Graven images, which is, indeed, the meaning of the Hebrew word in several places of scripture.

20 *He rose out of his seat.*] Out of reverence to God, whose words, he supposed, he was to hear.

22 *And the dirt came out.*] The Syriac and Arabic translations say, And he went out hastily.

24 *He covereth his feet in his summer chamber.*] The most probable sense of this chapter is, that he had retired to sleep, as was usual in those hot countries.

28 *And*

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Before CHRIST 1336. 27 And it came to paſs, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and ſuffered not a man to paſs over.

29 And they ſlew of Moab at that time about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Iſrael. And the land had reſt fourſcore years.

31 ¶ And after him was Shamgar, the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox goad: and he alſo delivered Iſrael.

CHAP. IV.

1 *Iſrael is oppreſſed by Jabin and Siſera.* 4 *Deborah ſtirreth up Barak to their deliverance.* 10 *Deborah and Barak go up with an army to mount Tabor. Siſera is defeated.* 17 *He fleeth to the tent of Jael, who killeth him.* 23 *Jabin is totally ſubdued.*

1316. AND the children of Iſrael again did evil in the ſight of the LORD, when Ehud was dead.

2 And the LORD ſold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppreſſed the children of Iſrael.

4 ¶ And Deborah, a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.

5 And ſhe dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Iſrael came up to her for judgment.

1296. 6 And ſhe ſent and called Barak the ſon of Abinoam out of Kedeſh-naphtali, and ſaid unto him, Hath not the LORD God of Iſrael commanded, *ſaying*, Go and draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kiſhon Siſera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt ſhall not be for thine honour; for the LORD ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh; and he went up with ten thouſand men at his feet: and Deborah went up with him. Before CHRIST 1296.

11 Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedeſh.

12 And they ſhewed Siſera that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles unto the river of Kiſhon.

14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the LORD hath delivered Siſera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the LORD diſcomfited Siſera, and all *his* chariots, and all *his* hoſt, with the edge of the ſword before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots, and after the hoſt, unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword; *and* there was not a man left.

17 ¶ Howbeit Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the houſe of Heber the Kenite.

18 And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, ſhe covered him with a mantle.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink; for I am thirſty. And ſhe opened a bottle of milk, and gave him drink, and covered him.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be, when any man doth come and enquire of thee, and ſay, Is there any man here? that thou ſhalt ſay, No.

21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: for he was faſt aſleep and weary. So he died.

22 And, behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera lay dead, and the nail *was* in his temples.

23 ¶ So God ſubdued on that day Jabin the king of Canaan before the children of Iſrael.

24 And the hand of the children of Iſrael proſpered and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin the king of Canaan.

CHAP.

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28 *And took the fords of Jordan*, &c.] He proceeded prudently, as well as valiantly, and therefore led them directly to the ford of Jordan, of which they poſſeſſed themſelves.

31 *After him was Shamgar.*] That is, he ſucceeded him in the office of a judge, for that is the general ſenſe of the words.

With an ox goad, &c.] The goads uſed in this country, were of an enormous ſize; ſeveral were near eight feet long, and ſix inches in circumference.

GENERAL REFLECTIONS on Chap. III.

From the tenor of this Chapter, we may ſee our condition in this life, wherein we are expoſed to divers temptations and trials; how profitable it is to men that they ſhould be afflicted, and how great the mercy of the Lord is towards them whom he enables to make a right uſe of their afflictions.

COMMENTARY AND NOTES ON CHAP. IV.

2 *Jabin king of Canaan, that reigned in Hazor*, &c.] Jabin was probably a general name of all the kings of this country, like that of Pharaoh among the Egyptians.

4 *A propheteſs*, &c.] The words "prophet, and propheteſs," are ſometimes uſed for perſons endued with ſpecial, though not miraculous gifts and graces, for the better underſtanding and explaining the word of God.

5 *She dwelt under the palm tree of Deborah*, &c.] The Septuagint underſtand it, She ſat under the palm tree, where ſhe adminiſtered judgment.

6 *Mount Tabor*, &c.] Which is a very remarkable mountain in Galilee, not far from Kedeſh, in the tribe of Zebulun, and in the confines of Iſſachar and Naphtali.

7 *And I will draw unto thee*, &c.] Theſe are the words of God, which Deborah pronounced in his name, ſignifying that he would, by his ſecret providence, incline Siſera to come within his power to deſtroy him.

15 *Siſera lighted down off his chariot, and fled away*, &c.] His alighting from his chariot might be, not that he could run faſter on foot, but that he could ſooner eſcape, by mixing with the crowd of common ſoldiers.

21 *A nail of the tent.*] Or one of the great pins, wherewith the tent was faſtened to the ground.

So he died.] Nothing but an authority from God, of which ſhe was certain, could warrant ſuch a fact as this, which ſeemed a breach of hoſpitality, and to be attended with ſeveral other crimes; but was not ſo when God, the Lord of men's lives, ordered her to execute his ſentence upon him.

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CHAP. V.

The ſong of Deborah and Barak.

THEN ſang Deborah and Barak the ſon of Abinoam on that day, ſaying,

2 Praiſe ye the LORD for the avenging of Iſrael, when the people willingly offered themſelves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will ſing unto the LORD; I will ſing *praiſe* to the LORD God of Iſrael.

4 LORD, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Iſrael.

6 In the days of Shamgar the ſon of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

7 *The inhabitants of* the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael.

8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael?

9 My heart *is* toward the governors of Iſrael, that offered themſelves willingly among the people. Bleſs ye the LORD.

10 Speak, ye that ride on white aſſes, ye that ſit in judgment, and walk by the way.

11 *They that are delivered* from the noiſe of archers in the place of drawing water, there ſhall they rehearſe the righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Iſrael: then ſhall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a ſong: ariſe, Barak, and lead thy captivity captive, thou ſon of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them againſt Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Iſſachar *were* with Deborah; even Iſſachar, and alſo Barak: he was ſent on foot into the valley. For the diviſions of Reuben *there were* great thoughts of heart.

16 Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks? For the diviſions of Reuben *that were* great ſearchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea ſhore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places in the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the ſtars in their courſes fought againſt Siſera.

21 The river of Kiſhon ſwept them away, that antient river, the river Kiſhon. O my ſoul, thou haſt trodden down ſtrength.

22 Then were the horſehoofs broken by the means of the pranſings, the pranſings of their mighty ones.

23 Curſe ye Meroz, ſaid the angel of the LORD, curſe ye bitterly the inhabitants thereof; becauſe they came not to the help of the LORD, to the help of the LORD againſt the mighty.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He aſked water, *and* ſhe gave *him* milk; ſhe brought forth butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Siſera looked out at a window, and cried through the lattice, Why is his chariot *ſo* long in coming? why tarry the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe returned anſwer to herſelf,

30 Have they not ſped? have they *not* divided the prey; to every man a damſel *or* two; to Siſera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both ſides, *meet* for the necks of *them that take* the ſpoil?

31 So let all thine enemies periſh, O LORD: but *let* them that love him *be* as the ſun when he goeth forth in his might. And the land had reſt forty years.

CHAP. VI.

1 *The Iſraelites for their ſin are oppreſſed by Midian.* 7
They cry to God; a prophet is ſent to reprove them. 11

An

GENERAL REFLECTIONS on Chap. IV.

This hiſtory ſhews us, that when men are not humbled by the evils they have ſuffered, they often draw new ones upon themſelves, by returning to their ſins; and the choice God made of Deborah, was to ſhew the Iſraelites that their deliverance was to be aſcribed to him alone, who can make the weakeſt inſtruments ſubſervient to the effecting his deſigns.

COMMENTARY AND NOTES ON CHAP. V.

2 *Praiſe ye the Lord*, &c.] The expreſſions of this hymn are ſo majeſtic, and it abounds with ſuch a variety of elegant figures, that it has been ever juſtly admired, and allowed not to be equalled by any of the antient Greek and Latin poets.

When the people willingly offered themſelves.] She incites the people to give thanks to God, for moving the hearts of ſo many to enliſt themſelves to fight againſt the enemies of the Lord.

5 *The mountains melted*, &c.] A poetical expreſſion, for the inhabitants of the mountains.

6 *In the days of Jael*, &c.] Jael is here mentioned, not as a judge, but as a woman of a brave and valiant ſpirit.

7 *The inhabitants of the villages ceaſed*, &c.] They forſook the villages, which were open and defenceleſs, and fled for ſafety to the walled towns, and fortified cities.

8 *Then was war in the gates*, &c.] The enemies had ſeized upon, and poſſeſſed themſelves of their cities and fortreſſes.

9 *Bleſs ye the Lord.*] Having commended the governors of Iſrael, ſhe here carries up their thoughts to God, who had inſpired them with that courage, and favoured them with that good ſucceſs.

10 *Awake, awake, Deborah*, &c.] Having called upon all often to praiſe the Lord, ſhe now excites herſelf, with the moſt earneſt and zealous affection, to celebrate his wonderful works.

14 *Out of Ephraim.*] Here Deborah enumerates the tribes and families that any ways aſſiſted in this war.

After thee, Benjamin] The Ephraimites followed the example of Benjamin, in engaging in this quarrel, and aſſiſting Barak.

Out of Machir, &c.] An eminent family in Manaſſeh, ſettled on the other ſide Jordan.

17 *Gilead abode beyond Jordan*, &c.] Under Gilead are comprehended the Gadites, who had half of Gilead, as the other half was given to the children of Machir.

19 *The kings came*] When the Iſraelites conquered Canaan, Hazor had ſeveral kingdoms ſubject to it, or depending on it. See *Joſh.* xi. 10.

In Taanach by the waters of Megiddo, &c.] Taanach and Megiddo were two cities, belonging to the Manaſſites, but ſituated in the tribe of Iſſachar. See *Joſh.* xvii. 11.

21 *O my ſoul, thou haſt trodden down ſtrength.*] This is a moſt beautiful apoſtrophe to herſelf, whoſe happineſs ſhe applauds, in beholding ſuch powerful enemies vanquiſhed by the commiſſion which ſhe gave from God to Barak, and by her prayers to God for his ſucceſs.

27 *At her feet he bowed*, &c.] The reduplication of the words in this verſe, is inimitably beautiful.

31 *So let all thine enemies periſh, O Lord*, &c.] Deborah addreſſes herſelf to God, concluding this beautiful poem with a ſolemn prayer, that all his enemies may be thus diſappointed of their vain hopes, and that all who love him, may increaſe in power and force, as the ſun does, from its firſt riſing, till it arrives at his meridian height.

GENERAL REFLECTIONS on Chap. V.

We are to learn from this ſong, to refer to the power and goodneſs of God, all the ſucceſs that happens to us, and to render to him the moſt public and ſolemn thanks for it.

COMMENTARY

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Before CHRIST 1256. *An angel ſendeth Gideon to deliver them.* 17 *Gideon aſketh a ſign; he bringeth fleſh, broth, and bread, to the angel, which are all miraculouſly conſumed with fire.* 25 *Gideon deſtroyeth Baal's altar and grove, and ſacrificeth upon an alter which he built unto the* LORD. 28 *The men of his city require him to be put to death; his father defendeth him, and giveth him the name of Jerub-baal.* 33 *Gideon gathereth an army to fight the Midianites.* 36 *The double ſign granted according to his prayer.*

AND the children of Iſrael did evil in the ſight of the LORD: and the LORD delivered them into the hand of Midian ſeven years.

2 And the hand of Midian prevailed againſt Iſrael: *and* becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

3 And *ſo* it was, when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them;

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza, and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs.

5 For they came up with their cattle and their tents, and they came as graſs-hoppers for multitude; *for* both they and their camels were without number: and they entered into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed becauſe of the Midianites; and the children of Iſrael cried unto the LORD.

1249. 7 ¶ And it came to paſs, when the children of Iſrael cried unto the LORD becauſe of the Midianites,

8 That the LORD ſent a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the LORD God of Iſrael, I, brought you up from Egypt, and brought you forth out of the houſe of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land;

10 And I ſaid unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whoſe land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſon Gideon threſhed wheat by the winepreſs, to hide *it* from the Midianites.

12 And the angel of the LORD appeared unto him, and ſaid unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, Oh my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and ſaid, Go in this thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh my Lord, wherewith ſhall I ſave Iſrael? behold, my family *is* poor in Manaſſeh, and I *am* the leaſt in my father's houſe.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a ſign that thou talkeſt with me. Before CHRIST 1249.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my preſent, and ſet *it* before thee. And he ſaid, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the fleſh he put in a baſket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 Then the angel of the LORD put forth the end of the ſtaff that *was* in his hand, and touched the fleſh and the unleavened cakes; and there aroſe up fire out of the rock, and conſumed the fleſh and the unleavened cakes. Then the angel of the LORD departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid, Alas, O LORD God! for becauſe I have ſeen an angel of the LORD face to face.

23 And the LORD ſaid unto him, Peace *be* unto thee; fear not: thou ſhalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Take thy father's young bullock, even the ſecond bullock of ſeven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt ſacrifice with the wood of the grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his father's houſhold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built.

29 And they ſaid one to another, Who hath done this thing? And when they enquired and aſked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to death whilſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the eaſt were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet: and Abi-ezer was gathered after him.

35 And

COMMENTARY AND NOTES on Chap. VI.

4 *Till thou come unto Gaza*, &c.] They made a univerſal devaſtation, from one end of the country to the other, for they came from the eaſt, and deſtroyed all till they came to the weſtern coaſt, where Gaza was.

8 *Sent a prophet*, &c.] To put them in mind of their duty, and to call them to repentance when they forſook him. This prophet gave the Iſraelites no hopes of divine aſſiſtance, but only upbraided them with their ſins; however, when he tells them that their calamities were occaſioned by their idolatry, he plainly intimates, that if they would return to the worſhip of the true God, he would again look graciouſly upon them, and not deſtroy them.

15 *Wherewith ſhall I ſave Iſrael?* &c.] He doth not reject the commiſſion, but modeſtly declines it, conſidering his own meanneſs, in compariſon with many others.

20 *Take the fleſh*, &c.] He did not take it, intending to turn it into a ſacrifice.

24 *Jehovah-ſhalom*, &c.] That is, the Lord here pronounced peace to me.

31 *Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal*, &c.] Will you take upon you to avenge his quarrel? If Baal be a real God, he will doubtleſs take care to vindicate his honour.

32 *He called him Jerubbaal*, &c.] He called his ſon Jerubbaal, an oppoſer of Baal.

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35 And he ſent meſſengers throughout all Manaſſeh; who alſo was gathered after him: and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon ſaid unto God, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

1 *Gideon's army of two and thirty thouſand is by God's direction reduced to three hundred.* 9 *He is ſent into the enemy's camp by night, where he is encouraged by hearing a dream told with its interpretation.* 16 *He divideth his army into three companies, giving to each man a trumpet, and a lamp in a pitcher.* 19 *On his approach the Midianites are thrown into confuſion and put to flight.* 24 *The Ephraimites take Oreb and Zeeb, and put them to death.*

THEN Jerubbaal, who *is* Gideon, and all the people that *were* with him, roſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north ſide of them, by the hill of Moreh, in the valley.

2 And the LORD ſaid unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

3 Now therefore go to, proclaim in the ears of the people, ſaying, Whoſoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thouſand; and there remained ten thouſand.

4 And the LORD ſaid unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

7 And the LORD ſaid unto Gideon, By the three hundred men that lapped will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

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8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

9 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Ariſe, get thee down unto the hoſt; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt:

11 And thou ſhalt hear what they ſay; and afterward ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant unto the outſide of the armed men that *were* in the hoſt.

12 And the Midianites and the Amalekites and all the children of the eaſt lay along in the valley like graſshoppers for multitude; and their camels *were* without number, as the ſand by the ſea ſide for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay along.

14 And his fellow anſwered and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian, and all the hoſt.

15 And it was *ſo*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the LORD hath delivered into your hand the hoſt of Midian.

16 ¶ And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he ſaid unto them, Look on me, and do likewiſe: and, behold, when I come to the outſide of the camp, it ſhall be *that*, as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the LORD, and of Gideon.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outſide of the camp in the beginning of the middle watch; and they had but newly ſet the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The ſword of the LORD, and of Gideon.

21 And they ſtood every man in his place round about the camp: and all the hoſt ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD ſet every man's ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah in Zererath, *and* to the border of Abelmeholah, unto Tabbath.

23 And

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36 *If thou wilt ſave Iſrael by mine hand*, &c.] This did not ariſe from any doubt of God's intentions, for Gideon had already both ſeen and done enough to be aſſured of the divine aſſiſtance; but he was moved to make the following requeſt, perhaps for the ſake of thoſe who were to go with him, who poſſibly might be timorous.

37 *If the dew*, &c.] Theſe two miracles, oppoſite to each other, diſplay the ſtate of the Jewiſh nation, which was for ſome time moiſtened with the dew of heaven (the knowledge and favour of the Almighty) when the reſt of the world knew no ſuch refreſhment; and is now deprived of that bleſſing, when great part of the world is bleſſed with the light of the goſpel.

GENERAL REFLECTIONS on Chap. VI.

From God's raiſing up Gideon for the deliverance of his people, we may perceive, that though he ſuffers his people ſometimes to be reduced to great extremities for their ſins, yet he will never forſake them; and from the great zeal of Gideon, we may gather, that God protects thoſe who do their duty, ſince no evil happened to Gideon for deſtroying the altar.

COMMENTARY AND NOTES ON CHAP. VII.

11 *The outſide of the armed men*, &c.] To the out-guards, who ſeem to have conſiſted of fifty; ſo the LXX. think the original word ſignifies, and tranſlate it τῶν πεντηκοντα.

16 *He put a trumpet in every man's hand*, &c.] By the ſound of ſo many trumpets, Gideon would make the appearance of a large and numerous army.

19 *In the beginning of the middle watch*, &c.] The reaſons why Gideon choſe this part of the night to do it in, are obvious; becauſe the trumpets then would ſeem to ſound louder, and the lights to ſhine brighter, and ſo both increaſe the conſternation of the enemy, and conceal the ſmallneſs of his own army.

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Before CHRIST 1249. 23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the winepreſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other ſide Jordan.

CHAP. VIII.

1 *The Ephraimites are offended with Gideon: he pacifieth them.* 4 *The men of Succoth and Penuel inſolently refuſe relief to Gideon's army.* 10 *Zebah and Zalmunna are taken priſoners.* 13 *Succoth and Penuel are chaſtiſed.* 18 *Gideon revengeth the death of his brethren on Zebah and Zalmunna.* 22 *He refuſeth the government which the people offer him, but aſketh for the earrings of their prey, whereof he maketh an ephod: which becometh a cauſe of idolatry.* 28 *Midian is totally ſubdued.* 29 *Gideon's children.* 32 *His death, and the ſubſequent idolatry and ingratitude of the Iſraelites.*

AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not, when thou wenteſt to fight with the Midianites? And they did chide with him ſharply.

2 And he ſaid unto them, What have I done now in compariſon of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their anger was abated toward him, when he had ſaid that.

4 ¶ And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men *that were* with him, faint, yet purſuing *them:*

5 And he ſaid unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth ſaid, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thine army?

7 And Gideon ſaid, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your fleſh with the thorns of the wilderneſs and with briers.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him as the men of Succoth had anſwered *him.*

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men,* all that were left of all the hoſt of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew ſword. Before CHRIST 1249.

11 And Gideon went up by the way of them that dwelt in tents on the eaſt of Nobah and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſt.

13 ¶ And Gideon the ſon of Joaſh returned from battle before the ſun *was up,*

14 And caught a young man of the men of Succoth, and enquired of him: and he deſcribed unto him the princes of Succoth, and the elders thereof, *even* three-ſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold Zebah and Zalmunna with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderneſs and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and ſlew the men of the city.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? And they anſwered, As thou *art,* ſo *were* they; each one reſembled the children of a king.

19 And he ſaid, They *were* my brethren, *even* the ſons of my mother: *as* the LORD liveth, if ye had ſaved them alive, I would not ſlay you.

20 And he ſaid unto Jether his firſtborn, Up, *and* ſlay them. But the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

21 Then Zebah and Zalmunna ſaid, Riſe thou, and fall upon us: for as the man *is, ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou, and thy ſon, and thy ſon's ſon alſo: for thou haſt delivered us from the hand of Midian.

23 And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſon rule over you: the LORD ſhall rule over you.

24 And Gideon ſaid unto them, I would deſire a requeſt of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, becauſe they *were* Iſhmaelites.)

25 And they anſwered, We will willingly give *them.* And they ſpread a garment, and did caſt therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requeſted was a thouſand and ſeven hundred *ſhekels* of gold; beſide ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beſide the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Iſrael went thither a whoring

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24 *Take before them the waters,* &c.] He would have them make ſuch haſte as to poſſeſs themſelves of the fords before the Midianites could reach them.

25 *Brought the heads of Oreb and Zeeb to Gideon,* &c.] Thus Pompey's head, in after-times, was offered to Cæſar, and Cicero's to Marc Antony.

GENERAL REFLECTIONS on Chap. VII.

From this chapter we have viſible tokens of the power of God, who often does his work by means that appear very weak; that he deſtroys the wicked, and the enemies of his church, by themſelves; and that, after having chaſtened and afflicted it for a time, he never fails to come to its aſſiſtance.

COMMENTARY AND NOTES ON CHAP. VIII.

2 *Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?*] As if he had ſaid, Theſe ſcattered parties, that you have gleaned and picked up at the fords of Jordan, are far more than thoſe which I and my men have deſtroyed.

3 *What was I able to do in compariſon of you?* &c.] Gideon's modeſty and prudence was as conſpicuous in this inſtance, as his faith and courage had been in the former: theſe qualities conſtitute a truly great man, who never riſes ſo high, or ſhines ſo bright, as when he treats inſolence with humility, and anger with meekneſs.

15 *Are the hands of Zebah and Zalmunna,* &c.] Gideon here repeats their own words, to reproach them with their inhuman uſage when he was in diſtreſs, and had done ſuch wonders for their preſervation.

17 *And ſlew the men of the city.*] By "the men of the city," very probably, are meant only the principal perſons in it, who fled into the tower perhaps for ſafety, (knowing their own guilt, and the danger they were in of ſuffering for it) and were there ſlain.

19 *I would not ſlay you.*] As they were not of the race of Canaan, he was not obliged by the law to cut them off.

24 *Becauſe they were Iſhmaelites.*] The Iſhmaelites and the Midianites were ſo near neighbours, and ſo mixed together, that the ſcripture ſpeaks of them as one people.

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Before CHRIST 1249. a whoring after it: which thing became a ſnare unto Gideon, and to his houſe.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more. And the country was in quietneſs forty years in the days of Gideon.

29 ¶ And Jerubbaal the ſon of Joaſh went and dwelt in his own houſe.

30 And Gideon had threeſcore and ten ſons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, ſhe alſo bare him a ſon, whoſe name he called Abimelech.

32 ¶ And Gideon the ſon of Joaſh died in a good old age, and was buried in the ſepulchre of Joaſh his father, in Ophrah of the Abi-ezrites.

33 And it came to paſs, as ſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Iſrael remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every ſide:

35 Neither ſhewed they kindneſs to the houſe of Jerubbaal, *namely*, Gideon, according to all the goodneſs which he had ſhewed unto Iſrael.

CHAP. IX.

1. *Abimelech conſpiring with the Shechemites, murdereth his brethren, and is made king.* 7 *Jotham's parable of the trees, whereby he reproacheth the men of Shechem with ingratitude, and foretelleth their ruin.* 22 *The Shechemites conſpire with Gaal againſt Abimelech.* 30 *Zebul ſendeth Abimelech notice thereof;* 34 *who overcometh them, and ſoweth their city with ſalt.* 46 *The Shechemites retire to an hold of the god Berith, and are burned therein.* 50 *Abimelech is ſlain at Thebez by a woman with a piece of a millſtone.* 56 *Jotham's curſe is fulfilled.*

1209. AND Abimelech the ſon of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the houſe of his mother's father, ſaying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you either that all the ſons of Jerubbaal, *which are* threeſcore and ten perſons, reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh.

3 And his mother's brethren ſpake of him in the ears of all the men of Shechem all theſe words: and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother.

4 And they gave him threeſcore and ten *pieces* of ſilver out of the houſe of Baal-berith, wherewith Abimelech hired vain and light perſons, which followed him.

5 And he went unto his father's houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone; notwithſtanding yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.

6 And all the men of Shechem gathered together, and all the houſe of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lifted up his voice, and cried, and ſaid unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. Before CHRIST 1209.

8 The trees went forth *on a time* to anoint a king over them; and they ſaid unto the olive tree, Reign thou over us.

9 But the olive tree ſaid unto them, Should I leave my fatneſs, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then ſaid all the trees unto the bramble, Come thou *and* reign over us.

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands;

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are riſen up againſt my father's houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech, the ſon of his maidſervant, king over the men of Shechem, becauſe he *is* your brother;)

19 If ye then have dealt truly and ſincerely with Jerubbaal and with his houſe this day, *then* rejoice ye in Abimelech, and let him alſo rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo; and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Iſrael, 1206.

23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherouſly with Abimelech:

24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which ſlew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry; and went into the houſe of their god, and did eat and drink, and curſed Abimelech.

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him?

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33 *Baal-berith*, &c.] This is taken for the god who preſides over covenants and councils, to whom it belongs to maintain them, and to puniſh all thoſe who violate them.

GENERAL REFLECTIONS on Chap. VIII.

In this chapter we not only ſee the happy ſucceſs God granted to Gideon; his piety and humility; but alſo his fault in making an ephod, which proved an occaſion of idolatry, and the ruin of his family. "Let him that thinketh he ſtandeth, take heed leſt he fall."

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COMMENTARY AND NOTES on CHAP. IX.

8 *The trees went forth on a time*, &c.] This is the firſt fable that we find any where upon record; and from hence it appears, that ſuch fictions as theſe, wherein the moſt ſerious truths are repreſented, were in uſe among the Jews (as they are ſtill in the eaſtern countries) long before the time of Æſop, as any other author that we know of.

9 *Wherewith by me they honour God and man*, &c.] Oil was offered in ſacrifice to God, it fed the lamps of his houſe, and prieſts and kings were anointed with it.

29 *Would*

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Before CHRIST 1206. *is* not *he* the ſon of Jerubbaal? and Zebul his officer? ſerve the men of Hamor the father of Shechem: for why ſhould we ſerve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was kindled.

31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold, Gaal the ſon of Ebed and his brethren be come to Shechem; and, behold, they fortify the city againſt thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it ſhall be, *that* in the morning, as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and, behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them as thou ſhalt find occaſion.

34 And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entering of the gate of the city: and Abimelech roſe up, and the people that *were* with him, from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again and ſaid, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſs on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he roſe up againſt them, and ſmote them.

44 And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day; and he took the city, and ſlew the people that *was* therein, and beat down the city, and ſowed it with ſalt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the houſe of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen me do, make haſte, *and* do as I *have done*. Before CHRIST 1206.

49 And all the people likewiſe cut down every man his bough, and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them; ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman caſt a piece of a milſtone upon Abimelech's head, and all to break his ſcull.

54 Then he called haſtily unto the young man his armourbearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A woman ſlew him. And his young man thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedneſs of Abimelech, which he did unto his father, in ſlaying his ſeventy brethren:

57 And all the evil of the men of Shechem did God render upon their head: and upon them came the curſe of Jotham the ſon of Jerubbaal.

CHAP. X.

1 Tola judgeth Iſrael; 3 and after him Jair, whoſe thirty ſons had thirty cities. 6 The children of Iſrael fall again into idolatry, and are oppreſſed by the Philiſtines and Ammonites. 10 They cry unto God, and are ſent by him for help unto their falſe gods. 15 Upon their repentance he pitieth them. 17 They aſſemble and conſult about chooſing a head.

AND after Abimelech there aroſe to defend Iſrael Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Iſrael twenty and three years, and 1183. died, and was buried in Shamir.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two years.

4 And he had thirty ſons that rode on thirty aſs colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Iſrael did evil again in the 1161. ſight of the LORD, and ſerved Baalim, and Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the LORD, and ſerved not him.

7 And the anger of the LORD was hot againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon.

8 And that year they vexed and oppreſſed the children of Iſrael eighteen years, all the children of Iſrael that *were* on the other ſide Jordan in the land of the Amorities, which *is* in Gilead.

9 Moreover the children of Ammon paſſed over Jordan to fight alſo againſt Judah, and againſt Benjamin,

29 *Would I remove Abimelech. And he ſaid*, &c.] All this was ſaid in the abſence of Abimelech, at a drunken feaſt, when Gaal boaſted how he would challenge him.

38 *Where is now thy mouth*, &c.] Now Zebul pulls off the maſk, and upbraids him with the brags and boaſtings he had made.

44 *And ſtood in the entering of the gate of the city*, &c.] By this politic conduct, Abimelech prevented thoſe who were in the fields from getting into the city, and thoſe who were in the city from coming out to their aſſiſtance.

GENERAL REFLECTIONS on Chap. IX.

This chapter ſhews us, in the caſe of Abimelech, how the curſe of

God overtakes unjuſt and cruel men, and how he brings them at laſt to an evil end, after having granted them good ſucceſs, and made uſe of them for the chaſtiſement of other perſons.

COMMENTARY AND NOTES ON CHAP. X.

1 *After Abimelech*, &c.] We are to look upon Abimelech, not as a judge or king, but in his true character, as an uſurper, who took upon him to alter the divine government, making himſelf king.

7 *He ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon.*] The Ammonites diſtreſſed them in the eaſt, and the Philiſtines attacked them in the weſt. Their idolatry being increaſed, their puniſhment were increaſed alſo.

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Before CHRIST 1161. jamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

17 ¶ Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAP. XI.

1 *Jephthah, the son of Gilead by a strange woman, is thrust out from home by his brethren.* 4 *At the breaking out of the war the elders of Gilead sue to him to command them, and covenant to make him their head.* 12 *His embassy to the king of Ammon, which proveth fruitless.* 29 *His vow.* 32 *He overcometh the Ammonites.* 34 *His daughter cometh to meet him, with whom he doeth according to his vow.*

NOW Jephthah the Gileadite was a mighty man of valour, and he *was* the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the children of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head? Before CHRIST 1161.

10 And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus said Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel abode in Kadesh. 1143.

18 And they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now *art* thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why

16 *His soul was grieved for the misery of Israel.*] The divine nature is not capable of grief properly so called: the meaning is, he quite altered his former intentions, and in much mercy resolved, upon their repentance, to deliver them.

GENERAL REFLECTIONS on Chap. X.

This proceeding of the Lord towards the Jews evinces, that though God corrects those who offend him; yet as the first motions of repentance which sinners feel in their affliction, are not always sincere, therefore God does not hear them immediately, nor pardon them till he sees they are truly humbled.

COMMENTARY AND NOTES ON CHAP. XI.

1 *The son of an harlot*, &c.] By this word some understand a stranger; others an hostess, as Rahab was.

7 *Why are ye come unto me now when ye are in distress?*] What reason have you to expect that I should hearken unto you, since I know it is only your distress which moves you to recal me?

17 *Israel abode in Kadesh.*] Bore with the affronts, and abstained from all violence.

21 *Israel possessed all the land of the Amorites*, &c.] Did not dispossess the Moabites, but the Ammonites.

29 *The*

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Before CHRIST 1143. why therefore did ye not recover *them* within that time?

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to war againſt me: the LORD the Judge be judge this day between the children of Iſrael and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 ¶ Then the Spirit of the LORD came upon Jephthah, and he paſſed over Gilead, and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands,

31 Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the LORD's, and I will offer it up for a burnt offering.

32 ¶ So Jephthah paſſed over unto the children of Ammon to fight againſt them; and the LORD delivered them into his hands.

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great ſlaughter. Thus the children of Ammon were ſubdued before the children of Iſrael.

34 ¶ And Jephthah came to Mizpeh unto his houſe, and, behold, his daughter came out to meet him with timbrels and with dances: and ſhe *was his* only child; beſide her he had neither ſon nor daughter.

35 And it came to paſs, when he ſaw her, that he rent his cloaths, and ſaid, Alas, my daughter! thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he ſaid, Go. And he ſent her away *for* two months: and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a cuſtom in Iſrael,

40 *That* the daughters of Iſrael went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

29 *He paſſed over Gilead, and Manaſſeh*, &c.] Levied what men he could in the country of Reuben and Gad, and the half tribe of Manaſſeh.

31 *Cometh forth of the doors of my houſe—and I will offer it up*, &c.] The word Firſt is underſtood. Read or, inſtead of and, thus: It ſhall be conſecrated to the Lord, if it be not fit for a burnt-offering; or, if it be fit for it, it ſhall be offered for a burnt-offering.

36 *Do to me according to*, &c.] A ſtriking inſtance of religion, fortitude, obedience to her parent, and love to her country.

39 *Who did with her according to his vow*, &c.] The moſt probable opinion is, that Jephthah's daughter did not fall a ſacrifice, but was conſecrated to God and his ſervice; that is, devoted to a ſingle life, and to remain a recluſe all her days: and this will alſo account for the great grief and trouble which her father expreſſed on this occaſion: becauſe by this means his family became extinct, and himſelf deſtitute of iſſue to inherit his eſtate, and perpetuate his name.

GENERAL REFLECTIONS on Chap. XI.

This chapter affords us inſtruction and examples from the ſage and moderate conduct of Jephthah, and alſo his zeal, which are laudable; but his raſh vow was imprudent. The noble reſolution and piety of his daughter teaches us to ſacrifice our private intereſt, and all that is deareſt to us, to the glory of God, and the public welfare.

CHAP. XII.

Before CHRIST 1143.

1 *The Ephraimites quarrel with Jephthah; are ſmitten by the Gileadites, and, being diſcerned by the word Shibboleth, are ſlain in great numbers.* 7 *Jephthah dieth.* 8 *Ibzan, who had thirty ſons and thirty daughters, judgeth Iſrael;* 11 *after him Elon;* 13 *and Abdon, who had forty ſons and thirty nephews.*

AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over againſt the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight againſt me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manaſſites.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay;

6 Then ſaid they unto him, Say now Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites forty and two thouſand.

7 ¶ And Jephthah judged Iſrael ſix years. Then 1137. died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Iſrael.

9 And he had thirty ſons, and thirty daughters, *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged 1130. Iſrael; and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him Abdon the ſon of Hillel, a Pi- 1120. rathonite, judged Iſrael.

14 And he had forty ſons and thirty nephews, that rode on threeſcore and ten aſs colts: and he judged Iſrael eight years.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP.

COMMENTARY AND NOTES ON CHAP. XII.

1 *Wherefore paſſedſt thou over to fight*, &c.] They do not mean over Jordan, (for there he was already) but from thence to the coaſts of the Ammonites.

2 *I and my people*, &c.] How mildly does he reply to their furious and menacing language!

5 *Took the paſſages of Jordan*, &c.] Poſſeſſed themſelves of the paſſages, and ſecured the fords of the river.

6 *He could not frame to pronounce it right*] There were doubtleſs many other words which they could not frame their mouths to ſpeak as the Gileadites did; but this one was choſen, becauſe it was ſet for their purpoſe; for as Shibboleth ſignifies "floods of water," the Gileadites, when they ſaw any Ephraimite appear, might put this teſt to him, and bid him ſay, Let me paſs over the water.

Forty and two thouſand] This was a terrible ſlaughter for one tribe to make of another. But the Ephraimites ſeem to have deſerved it, as a juſt puniſhment of their pride and inſolence.

GENERAL REFLECTIONS on Chap. XII.

The account at the end of this chapter ſhews us God's protection of the Iſraelites, notwithſtanding their frequent rebellions, by ſending them from time to time judges and captains to govern and deliver them from ſuch as oppreſs them.

COMMENTARY

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Before CHRIST 1161.

CHAP. XIII.

1 *Iſrael ſerveth the Philiſtines forty years.* 2 *An angel appeareth to Manoah's wife, who was barren, and telleth her that ſhe ſhall bear a ſon.* 6 *She informed her huſband of it.* 8 *At Manoah's prayer the angel appeareth to him, and inſtructeth him what they muſt do.* 15 *Manoah's ſacrifice, whereby the angel is diſcovered.* 24 *Samſon is born.*

AND the children of Iſrael did evil again in the ſight of the LORD; and the LORD delivered them into the hand of the Philiſtines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren, and beareſt not: but thou ſhalt conceive, and bear a ſon.

4 Now therefore beware, I pray thee, and drink not wine nor ſtrong drink, and eat not any unclean *thing*:

5 For, lo, thou ſhalt conceive, and bear a ſon; and no raſor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

6 ¶ Then the woman came and told her huſband, ſaying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I aſked him not whence he *was*, neither told he me his name:

7 But he ſaid unto me, Behold, thou ſhalt conceive, and bear a ſon; and now drink no wine nor ſtrong drink, neither eat any unclean *thing*: for the child ſhall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and ſaid, O my LORD, let the man of God which thou didſt ſend come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her huſband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her huſband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I *am*.

12 And Manoah ſaid, Now let thy words come to paſs. How ſhall we order the child, and *how* ſhall we do unto him?

13 And the angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any unclean *thing*: all that I commanded her let her obſerve.

15 ¶ And Manoah ſaid unto the angel of the LORD, I pray thee, let us detain thee, until we ſhall have made ready a kid for thee.

16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou muſt offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

Before CHRIST 1161.

17 And Manoah ſaid unto the angel of the LORD, What *is* thy name, that when thy ſayings come to paſs we may do thee honour?

18 And the angel of the LORD ſaid unto him, Why aſkeſt thou thus after my name, ſeeing it *is* ſecret?

19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderouſly; and Manoah and his wife looked on.

20 For it came to paſs, when the flame went up toward heaven from off the altar, that the angel of the LORD aſcended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah ſaid unto his wife, We ſhall ſurely die, becauſe we have ſeen God.

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have ſhewed us all theſe *things*, nor would as at this time have told us *ſuch things* as theſe.

24 ¶ And the woman bare a ſon, and called his name Samſon: and the child grew, and the LORD bleſſed him.

25 And the ſpirit of the LORD began to move him at times in the camp of Dan between Zorah and Eſhtaol.

CHAP. XIV.

1 *Samſon deſireth to take one of the daughters of the Philiſtines to wife.* 5 *In his journey to Timnath he killeth a lion.* 8 *In a ſecond journey thither he findeth honey in the lion's carcaſe.* 10 *Samſon's marriage feaſt.* 12 *His riddle, which his wife prevaileth upon him to unfold to her, and ſhe diſcovereth to the gueſts.* 19 *He ſlayeth thirty Philiſtines, and giveth their ſpoil to thoſe who had expounded his riddle; he leaveth his wife in anger, who is given to another.*

AND Samſon went down to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtines:

2 And he came up, and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me; for ſhe pleaſeth me well.

4 But his father and his mother knew not that it *was* of the LORD, that he ſought an occaſion againſt the Philiſtines: for at that time the Philiſtines had dominion over Iſrael.

5 ¶ Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath,

COMMENTARY AND NOTES ON CHAP. XIII.

1 *The Lord delivered them into the hand of the Philiſtines forty years.*] This was the ſixth oppreſſion, and the longeſt they ever yet lay under.

3 *Thou art barren, and beareſt not: but thou ſhalt conceive and bear a ſon.*] The greateſt men of the nation were born of barren women; to inſtance only a few, Iſaac, Joſeph, Samſon, Samuel, and John the Baptiſt.

4 *Drink not wine nor ſtrong drink*, &c.] Becauſe he was to be a perpetual Nazarite to God, from his conception to his death, which he could not have been, if ſhe had drank wine or ſtrong drink, the child in the womb living by the ſame nouriſhment with the mother.

5 *He ſhall begin to deliver Iſrael*, &c.] He did not perfectly deliver the Iſraelites from the yoke of the Philiſtines, but was done after his death, by Samuel.

18 *Seeing it is ſecret.*] Or rather, It is wonderful, as in the margin; the Septuagint alſo read it, Admirable. This is a proper ſtyle for Jehovah, whoſe eſſence we muſt admire, but cannot comprehend.

25 *In the camp of Dan*, &c.] In which, perhaps, Samſon lived.

GENERAL REFLECTIONS on Chap. XIII.

We learn from hence, that Samſon was a man miraculouſly raiſed by God, dedicated to him, that God had deſigned him for great things, and that whatever he did in an extraordinary way, proceeded from the Spirit and power of God.

COMMENTARY AND NOTES ON CHAP. XIV.

1 *And ſaw a woman*, &c.] That is, he fell in love with her, according to the ſaying among the Greeks, ἐκ τοῦ ὁρᾶν τὸ ἐρᾶν, From looking comes loving.

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Engraved for The Revd Dr WRIGHT's Complete BRITISH FAMILY BIBLE.



SAMSON's Birth foretold.

Wale del. JUDGES, Chap. XIII. Ver. 20. *Hall sculp.*

When the flame went up from off the Altar the Angel of the Lord ascended, and Manoah and his Wife looked on.

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A Map of the Land of CANAAN according to SACRED HISTORY By T. Conder.
British Statute Miles.
Cities of the Levites
Cities of Refuge
MEDITERRANEAN SEA
THE GREAT SEA
called in Scripture
SYRIA
ARABIA
EDOM
JUDAH
BENJAMIN
DAN
SIMEON
EPHRAIM
SAMARIA
HALF MANASSEH
ISSACHAR
ZEBULON
GALILEE
NAPHTALI
ASHER
HALF MANASSEH
GAD
REUBEN
MOABITES
AMMONITES
ISHMAELITES
Sea of Galilee or Lake of Genesareth
Salt Sea or Lake of Sodom
Mt. Hermon
Mt. Carmel
Mt. Gilboa
Mt. Gilead
Mt. Jebel
Mt. Seir
Sidon
Tyre
Damascus
Joppa
Gaza
Jerusalem
Jericho
Hebron
Bethlehem
Shechem
Beersheba
Kadesh
Hazeroth
Rephidim
Elim
Marah
Mt. Sinai
Mt. Horeb
Wilderness of Sin
Wilderness of Paran
Land of Goshen
Zoan
Succoth
Etham
Pihahiroth
Migdol
Baal Zephon
Red Sea
Mouths of the Nile
THE GREAT SEA
CANAAN
EGYPT
ARABIA
The Journeyings of the ISRAELITES thro the WILDERNESS to CANAAN. By T. Conder.

Before CHRIST 1141. Timnath: and, behold, a young lion roared againſt him.

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and ſhe pleaſed Samſon well.

8 ¶ And after a time he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and, behold, *there was* a ſwarm of bees and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the woman: and Samſon made there a feaſt; for ſo uſed the young men to do.

11 And it came to paſs, when they ſaw him, that they brought thirty companions to be with him.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets and thirty change of garments:

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſon's wife, Entice thy huſband, that he may declare unto us the riddle, leſt we burn thee and thy father's houſe with fire: have ye called us to take that we have? *is it* not *ſo?*

16 And Samſon's wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?

17 And ſhe wept before him the ſeven days, while the feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

18 And the men of the city ſaid unto him on the ſeventh day before the ſun went down, What *is* ſweeter than honey? and what *is* ſtronger than a lion? And he ſaid unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him, and he went down to Aſhkelon, and ſlew thirty men of them, and took their ſpoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's houſe.

20 But Samſon's wife was *given* to his companion, whom he had uſed as his friend. Before CHRIST 1141.

CHAP. XV.

1 *Samſon returning to viſit his wife is denied admittance to her.* 3 *He ſetteth fire to the corn of the Philiſtines with foxes and firebrands: his wife and her father are burned by the Philiſtines.* 7 *Samſon ſmiteth them, and retireth to the rock Etam.* 9 *The Philiſtines come up againſt him: the men of Judah with his conſent deliver him bound to the Philiſtines.* 14 *He killeth a thouſand of the Philiſtines with the jawbone of an aſs.* 18 *God openeth a fountain in Lehi to relieve his thirſt.*

BUT it came to paſs within a while after, in the time of wheat harveſt, that Samſon viſited his wife with a kid; and he ſaid, I will go in to my wife into the chamber. But her father would not ſuffer him to go in. 1140.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her; therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? take her, I pray thee, inſtead of her.

3 ¶ And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure.

4 And Samſon went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding corn, with the vineyards *and* olives.

6 Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon, the ſon in law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up and burnt her and her father with fire.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To bind Samſon are we come up, to do to him as he hath done to us.

11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me yourſelves.

13 And they ſpake unto him, ſaying, No; but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And*

---

6 *He told not his father*, &c.] Being afraid leſt it might come to the ears of the Philiſtines, and make them jealous of him.

11 *They brought thirty companions to be with him.*] The young men were generally of the bridegroom's relations and acquaintance; but at Samſon's marriage, they belonged to his wife's family; and were ſent, as is ſuppoſed, not ſo much to do him honour at his nuptials, as to be a guard over him, leſt he ſhould make any diſturbance.

14 *Out of the eater came forth meat; and out of the ſtrong came forth ſweetneſs*, &c.] The antitheſis of the words is, Food came from the devourer, and ſweetneſs from what is eager and ſharp, that is, violent and fierce.

15 *On the ſeventh day*, &c.] The Septuagint read, On the fourth day, which is certainly right.

20 *Samſon's wife was given to his companion*, &c.] Looking upon herſelf as forſaken by him, ſhe was eaſily perſuaded to marry one of his bridemen.

GENERAL REFLECTIONS on Chap. XIV.

It appears clearly from this relation, that God ſuffers ſeveral things, for ends which he propoſes to himſelf, though he does not approve the means; and that Samſon's great ſtrength, and all that he did againſt the Philiſtines, proceeded from the aſſiſtance of the Spirit of the Lord.

COMMENTARY AND NOTES ON CHAP. XV.

4 *Samſon went and caught three hundred foxes*, &c.] We may ſuppoſe that Samſon did not perform this by himſelf, in a day and night's time; but that being aſſiſted by his ſervants and neighbours, he might be ſome weeks in accompliſhing his deſign; and therefore conclude, that the collecting ſuch a number of foxes, in order to burn up the Philiſtines corn, was not an impracticable thing, ſuppoſing Samſon was at liberty to proſecute his revenge in this manner.

8 *The rock Etam.*] This was a ſtrong place in the tribe of Judah, being acceſſible only by one path, and that not wide enough for two men to paſs abreaſt, and therefore eaſily defenſible.

9 *Lehi.*] This place was not named ſo till afterwards, from the jaw-bone wherewith Samſon ſmote the Philiſtines.

13 *Brought him up from the rock.*] Out of the cave in the top of the rock, in which he was.

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14 ¶ *And* when he came unto Lehi, the Philiſtines ſhouted againſt him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands looſed from off his hands.

15 And he found a new jawbone of an aſs, and put forth his hand, and took it, and ſlew a thouſand men therewith.

16 And Samſon ſaid, With the jawbone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

17 And it came to paſs, when he had made an end of ſpeaking, that he caſt away the jawbone out of his hand, and called that place Ramath-lehi.

18 ¶ And he was ſore athirſt, and called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof En-hak-kore, which *is* in Lehi unto this day.

20 And he judged Iſrael in the days of the Philiſtines twenty years.

CHAP. XVI.

1 *Samſon eſcapeth from Gaza by carrying away the gates of the city.* 4 *Delilah corrupted by the Philiſtines urgeth him to tell her where his ſtrength lay; he thrice deceiveth her;* 15 *but is at length prevailed upon, and his head ſhaven.* 21 *The Philiſtines take him, and put out his eyes; but his ſtrength is renewed as his hair groweth.* 23 *The Philiſtines hold a great feaſt to Dagon, and ſend for Samſon to make them ſport;* 26 *who pulleth down the houſe upon the heads of his enemies, and is ſlain with them.*

1120. THEN went Samſon to Gaza, and ſaw there an harlot, and went in unto her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, ſaying, In the morning, when it is day, we ſhall kill him.

3 And Samſon lay till midnight, and aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to paſs afterward, that he loved a woman in the valley of Sorek, whoſe name *was* Delilah.

5 And the lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of ſilver.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they bind me with ſeven green withs that were never dried, then ſhall I be weak, and be as another man.

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8 Then the lords of the Philiſtines brought up to her ſeven green withs which had not been dried, and ſhe bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his ſtrength was not known.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now tell me, I pray thee, wherewith thou mighteſt be bound.

11 And he ſaid unto her, If they bind me faſt with new ropes that never were occupied, then ſhall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me? thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was vexed unto death;

17 That he told her all his heart, and ſaid unto her, There hath not come a raſor upon my head; for I *have been* a Nazarite unto God from my mother's womb: if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees; and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head; and ſhe began to afflict him, and his ſtrength went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake myſelf. And he wiſt not that the LORD was departed from him.

21 ¶ But the Philiſtines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs; and he did grind in the priſon houſe.

22 Howbeit the hair of his head began to grow again after he was ſhaven.

23 ¶ Then the lords of the Philiſtines gathered them together for to offer a great ſacrifice unto Dagon their

16 *With the jawbone of an aſs—have I ſlain a thouſand men.*] It was by the wonderful ſtrength that God infuſed in him, and not any aptitude of the inſtrument he made uſe of, that he was enabled to do all this execution; therefore the deed is not incredible.

17 *Ramath-lehi.*] That is, the projection or caſting away of the jaw-bone.

19 *An hollow place that was in the jaw*] The paſſage ſhould have been rendered, And God clave an hollow place which was in Lehi.

En-hak-kore, which is in Lehi, &c.] Bochart renders it, En-hakkore aſher belchi, the fountain of him who called, which is in Lehi.

GENERAL REFLECTIONS on Chap. XV.

We learn from this chapter, that whatever may be the motives mankind act from, God can make them conducive to humble the pride and tyranny of men, to relieve his oppreſſed people, and ſubſerve his gracious purpoſes.

COMMENTARY AND NOTES on Chap. XVI.

1 *Gaza,* &c.] This city was ſituated between Raphia and Aſhkelon, towards the ſouthern extremity of the promiſed land.

3 *Took the doors of the gate of the city,* &c.] He plucked up the poſts out of the ground, with the doors hanging upon them faſt barred; which ſo aſtoniſhed the guards, that they had no heart to follow him.

4 *Sorek,* &c.] This was a place in the land of Judea, famous for choice wines, and about a mile and a half from Ethcol, where the ſpies brought a bunch of grapes, for a ſample of the fruitfulneſs of the country.

7 *If they bind me,* &c.] He amuſes her with ſeveral fictions, either in jeſt, or from ſome ſuſpicion of her having a deſign againſt him.

9 *Men lying in wait, abiding with her in the chamber,* &c.] In another room of the houſe, near to that where Samſon lay.

17 *If I be ſhaven, then my ſtrength will go from me,* &c.] His hair was no natural cauſe of his ſtrength, but a ſupernatural and miraculous gift; not, perhaps, always inherent in him, but only diſpenſed at certain times, when the Spirit of God came upon him.

23 *Dagon,* &c.] The word Dagon is taken from the Phœnician root "dag," which ſignifies a fiſh.

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Before CHRIST 1120. their god, and to rejoice: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our country, which ſlew many of us.

25 And it came to paſs, when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport. And they called for Samſon out of the priſon houſe; and he made them ſport: and they ſet him between the pillars.

26 ¶ And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth, that I may lean upon them.

27 Now the houſe was full of men and women; and all the lords of the Philiſtines *were* there; and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called unto the LORD, and ſaid, O Lord GOD, remember me, I pray thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes.

29 And Samſon took hold of the two middle pillars upon which the houſe ſtood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samſon ſaid, Let me die with the Philiſtines. And he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein. So the dead which he ſlew at his death were more than *they* which he ſlew in his life.

31 Then his brethren and all the houſe of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eſhtaol in the burying-place of Manoah his father. And he judged Iſrael twenty years.

CHAP. XVII.

1 *Of the money that Micah had ſtolen, and afterward reſtored, his mother maketh images.* 5 *Micah's idolatry.* 7 *He hireth a Levite to be his prieſt.*

1406. AND there was a man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears, behold, the ſilver *is* with me; I took it. And his mother ſaid, Bleſſed *be thou* of the LORD, my ſon.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the LORD from my hand for my ſon, to make a graven image and a molten image: now therefore I will reſtore it unto thee:

4 Yet he reſtored the money unto his mother; and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the houſe of Micah.

5 ¶ And the man Micah had an houſe of gods, and made an ephod, and teraphim, and conſecrated one of his ſons, who became his prieſt.

6 In thoſe days *there was* no king in Iſrael, *but* every man did *that which was* right in his own eyes. Before CHRIST 1406.

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he ſojourned there.

8 And the man departed out of the city from Beth-lehem-judah to ſojourn where he could find *a place*: and he came to mount Ephraim to the houſe of Micah, as he journeyed.

9 And Micah ſaid unto him, Whence comeſt thou? And he ſaid unto him, I *am* a Levite of Beth-lehem judah, and I go to ſojourn where I may find *a place*.

10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the year, and a ſuit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his ſons.

12 And Micah conſecrated the Levite; and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now know I that the LORD will do me good, ſeeing I have a Levite to *my* prieſt.

CHAP. XVIII.

1 *The Danites ſend five men to ſeek out for them an inheritance, who come to the houſe of Micah, and are encouraged by the Levite to proceed on their way.* 7 *They ſearch Laiſh, and bring back news of good hope.* 11 *Six hundred men are ſent to ſurprize the place.* 14 *On the way they rob Micah of his conſecrated things, and carry off his prieſt.* 22 *Micah purſueth them, but is obliged to return for fear of violence.* 27 *Laiſh is ſurprized, taken poſſeſſion of, and called Dan.* 30 *Idolatry is ſet up in Dan, where Jonathan the Levite and his ſons have the prieſthood.*

IN thoſe days *there was* no king in Iſrael: and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael.

2 And the children of Dan ſent of their family five men from their coaſts, men of valour, from Zorah, and from Eſhtaol, to ſpy out the land, and to ſearch it; and they ſaid unto them, Go, ſearch the land: who when they came to mount Ephraim, to the houſe of Micah, they lodged there.

3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here?

4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Aſk counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous.

6 And

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28 *That I may be at once avenged of the Philiſtines*, &c.] This deſire proceeded from God, who intended to puniſh the Philiſtines for their oppreſſing Iſrael, as well as abuſing Samſon.

30 *Let me die with the Philiſtines—and the houſe fell*, &c.] Samſon, in this, is not to be deemed a ſelf-murderer, but rather a perſon moved by an heroic ſpirit from God himſelf, to make himſelf a ſacrifice for the good of his country. The fabric is conceived to be an oval amphitheatre, the ſcene in the middle, where a vaſt roof of cedar beams, reſting upon the walls, centered all upon one ſhort architrave, that united two cedar pillars in the middle; ſo that as one pillar would not be ſufficient to unite the ends of at leaſt one hundred beams that tended to the centre, therefore there muſt have been a ſhort architrave reſting on two pillars, upon which all the beams tending to the centre of the amphitheatre, might be ſupported.

GENERAL REFLECTIONS on Chap. XVI.

We may learn from this chapter, that God will proteſt us while we ſerve and obey him: but vicious and immoral courſes, without repentance, bring on the ruin both of body and ſoul.

COMMENTARY AND NOTES ON CHAP. XVII.

1 *And there was a man*, &c.] Between the death of thoſe elders who ſurvived Joſhua, and the firſt oppoſition of Iſrael by Cuſhan, the Iſraelites fell from the worſhip of God, and polluted themſelves with idolatry.

6 *No king in Iſrael*, &c.] The name of king was given to the judges, juſt as it was to Moſes, who was their ſupreme governor, but not properly their king.

12 *Micah conſecrated the Levite*, &c.] Such was the confuſion of theſe times, in that ſtate of anarchy, that Micah's ſuperſtition had no check upon it, and the Levite's poverty, added to his ambition, tempted him to accept of the preferment offered him.

GENERAL REFLECTIONS on Chap. XVII.

From this hiſtory of Micah, we may learn how dangerous it is to turn aſide from the true worſhip of God; and that we ought to have a high eſteem for the divine ſervice, and a holy and pure miniſtry, and conſider ſuch advantages as the ſpring of all our happineſs.

COMMENTARY AND NOTES ON CHAP. XVIII.

1 *In thoſe days there was no king in Iſrael*, &c.] Theſe words ſeem to be repeated, to ſuggeſt the reaſon of ſuch enormous practices.

6 *Before*

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6 And the prieſt ſaid unto them, Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure; and *there was* no magiſtrate in the land, that might put *them* to ſhame in *any* thing; and they *were* far from the Zidonians, and had no buſineſs with *any* man.

8 And they came unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What *ſay* ye?

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and, behold, it *is* very good: and *are* ye ſtill? be not ſlothful to go, *and* to enter to poſſeſs the land.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eſhtaol, ſix hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

14 ¶ Then anſwered the five men that went to ſpy out the country of Laiſh, and ſaid unto their brethren, Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image, and a molten image? now therefore conſider what ye have to do.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him.

16 And the ſix hundred men appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entering of the gate.

17 And the five men that went to ſpy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entering of the gate with the ſix hundred men *that were* appointed with weapons of war.

18 And theſe went into Micah's houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſt's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micah's houſe were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and ſaid unto Micah, What aileth thee, that thou comeſt with ſuch a company? Before CHRIST 1406.

24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt angry fellows run upon thee, and thou loſe thy life, with the lives of thy houſhold.

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 ¶ And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet and ſecure: and they ſmote them with the edge of the ſword, and burnt the city with fire.

28 And *there was* no deliverer, becauſe it *was* far from Zidon, and they had no buſineſs with *any* man; and it was in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit the name of the city *was* Laiſh at the firſt.

30 ¶ And the children of Dan ſet up the graven image: and Jonathan, the ſon of Gerſhom, the ſon of Manaſſeh, he and his ſons were prieſts to the tribe of Dan until the day of the captivity of the land.

31 And they ſet them up Micah's graven image, which he made, all the time that the houſe of God was in Shiloh.

CHAP. XIX.

1 *A Levite of mount Ephraim goeth to Beth-lehem to fetch home his concubine, and on his return cometh to Gibeah in the evening.* 16 *An old man entertaineth him.* 22 *The men of the city beſet the houſe with a vile intent; to prevent which the man yieldeth up his concubine, who is abuſed by them to death.* 29 *He divideth her into twelve parts, which he ſendeth to the twelve tribes of Iſrael.*

AND it came to paſs in thoſe days, when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore againſt him, and went away from him unto her father's houſe to Beth-lehem-judah, and was there four whole months.

3 And her huſband aroſe, and went after her, to ſpeak friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her father's houſe: and when the father of the damſel ſaw him, he rejoiced to meet him.

4 And his father in law, the damſel's father, retained him; and he abode with him three days: ſo they did eat and drink, and lodged there.

5 And it came to paſs on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſel's father ſaid unto his ſon in law, Comfort thine heart with a morſel of bread, and afterward go your way.

6 And

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6 *Before the Lord is your way*, &c.] The meaning of their way being before the Lord, is, that they were under his eye, under his providence and care, who would diſpoſe all things for their good ſucceſs.

7 *No magiſtrate in the land that might put them to ſhame*, &c.] That might puniſh them for their faults.

24 *And what have I more?* &c.] He thought theſe ſtrange queſtions to aſk, when they had taken away what he valued above all things in the world.

25 *Leſt angry fellows run upon thee*, &c.] This is an inſolent ſneer, and argues the moſt conſummate arrogance; they would intimidate the man from making any diſturbance or reſiſtance, under the pretence of kindneſs, and would be thought to conſult his ſafety, at the ſame time that they were detaining his property, and perſiſting in their robbery.

30 *Until the day of the captivity of the land.*] By "the captivity of the land," is here meant the taking of the ark by the Philiſtines, and carrying it captive into the temple of Dagon.

GENERAL REFLECTIONS on Chap. XVIII.

This chapter points out to us, that war may be juſtly undertaken in defence of our rights and true religion; that we ſhould prefer above all things, the advantage of ſerving God in the way he has ordained; but that though God does not approve of the worſhip, that is mixed with idolatry, yet he will preſerve the knowledge of himſelf among thoſe that fear and obey him.

COMMENTARY AND NOTES ON CHAP. XIX.

1 *Who took him a concubine*, &c.] A wife of the ſecondary ſort, without ſuch ſolemn eſpouſals, or a dowry, as thoſe called wives, had.

2 *Went away from him*, &c.] To eſcape the puniſhment which ſhe was liable to as an adultereſs.

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6 And they ſat down, and did eat and drink both of them together: for the damſel's father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man roſe up to depart, his father in law urged him: therefore he lodged there again.

8 And he aroſe early in the morning on the fifth day to depart: and the damſel's father ſaid, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man roſe up to depart, he, and his concubine, and his ſervant, his father in law, the damſel's father, ſaid unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayeſt go home.

10 But the man would not tarry that night, but he roſe up and departed, and came over againſt Jebus, which *is* Jeruſalem; and *there were* with him two aſſes ſaddled, his concubine alſo *was* with him.

11 *And* when they *were* by Jebus, the day was far ſpent; and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in into this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael; we will paſs over to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramah.

14 And they paſſed on and went their way; and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither, to go in *and* to lodge in Gibeah: and when he went in, he ſat him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging.

16 ¶ And, behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he ſaw a wayfaring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah toward the ſide of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the houſe of the LORD; and there *is* no man that receiveth me to houſe.

19 Yet there is both ſtraw and provender for our aſſes; and there is bread and wine alſo for me, and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee; howſoever *let* all thy wants *lie* upon me; only lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain ſons of Belial, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him. Before CHRIST 1406.

23 And the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not ſo vile a thing.

25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night until the morning: and when the day began to ſpring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's houſe where her lord *was*, till it was light.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going. But none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his place.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſt of Iſrael.

30 And it was ſo, that all that ſaw it ſaid, There was no ſuch deed done nor ſeen from the day that the children of Iſrael came up out of the land of Egypt unto this day: conſider of it, take advice, and ſpeak *your minds*.

CHAP. XX.

1 The children of Iſrael aſſemble at Mizpeh, before whom the Levite declareth his wrong. 8 The reſolution of the aſſembly to puniſh the Gibeathites. 12 The Benjamites, being required to deliver up the offenders, inſtead of complying make head againſt the other tribes. 18 By the direction of God Judah goeth up firſt againſt them; but the Iſraelites are repulſed with great loſs. 22 They renew the fight the ſecond day, and are again defeated with a great ſlaughter. 26 They ſeek to God with faſting and ſacrifices, and are promiſed ſucceſs. 29 They make uſe of a ſtratagem, and deſtroy all the Benjamites with all that belonged to them, except ſix hundred men, who flee to the rock Rimmon.

THEN all the children of Iſrael went out, and the congregation was gathered together as one man, from Dan even to Beer-ſheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelves in the aſſembly of the people of God, four hundred thouſand footmen that drew ſword.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh.) Then ſaid the children of Iſrael, Tell *us*, how was this wickedneſs?

4 And the Levite, the huſband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah roſe againſt me, and beſet

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11 *Let us turn in unto this city of the Jebuſites, &c.*] The famous city of Jeruſalem, antiently called Jebus.

24 *Them I will bring out now, &c.*] His earneſt deſire to preſerve the laws of hoſpitality from violation, (which was a thing very ſacred in thoſe days) made him forget the care he ought to have had to preſerve his daughter's purity. He muſt be conſidered as in a confuſion of thoughts, and thence not to have minded ſo much what was right, as what was leaſt wrong.

28 *But none anſwered. Then the man took her up, &c.*] When he ſaw that ſhe was dead, he made no outcry, but prudently carried her away, as faſt as he could, to his own home.

29 *Into twelve pieces, &c.*] That every tribe might have a part of her, Benjamin not excepted; among whom, it was to be hoped, there were ſome who would reſent ſo foul an act, though committed by their own brethren.

GENERAL REFLECTIONS on Chap. XIX.

We may learn from this and the following chapter, that the wickedneſs of a few individuals frequently involves a whole nation in the puniſhment of ſin, which is the ſource of all evil and contention; for the apoſtle James thus appeals, "Whence come wars and fightings among you? Even from the luſts which war in your members."

COMMENTARY AND NOTES ON CHAP. XX.

1 *From Dan even to Beer-ſheba, with the land of Gilead*] That is, all Iſrael, on both ſides Jordan.

In Mizpeh.] It ſtood on the confines of Judah and Benjamin.

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ſet the houſe round about upon me by night, *and* thought to have ſlain me: and my concubine have they forced, that ſhe is dead.

6 And I took my concubine, and cut her in pieces, and ſent her throughout all the country of the inheritance of Iſrael: for they have committed lewdneſs and folly in Iſrael.

7 Behold, ye *are* all children of Iſrael; give here your advice and counſel.

8 ¶ And all the people aroſe as one man, ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his houſe.

9 But now this *ſhall be* the thing which we will do to Gibeah; *we will go up* by lot againſt it;

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

11 So all the men of Iſrael were gathered againſt the city, knit together as one man.

12 ¶ And the tribes of Iſrael ſent men through all the tribe of Benjamin, ſaying, What wickedneſs *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael. But the children of Benjamin would not hearken to the voice of their brethren the children of Iſrael:

14 But the children of Benjamin gathered themſelves together out of the cities unto Gibeah, to go out to battle againſt the children of Iſrael.

15 And the children of Benjamin were numbered at that time out of the cities twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbered ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen men lefthanded; every one could ſling ſtones at an hair *breadth*, and not miſs.

17 And the men of Iſrael, beſide Benjamin, were numbered four hundred thouſand men that drew ſword: all theſe *were* men of war.

18 ¶ And the children of Iſrael aroſe, and went up to the houſe of God, and aſked counſel of God, and ſaid, Which of us ſhall go up firſt to the battle againſt the children of Benjamin? And the LORD ſaid, Judah *ſhall go up* firſt.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battle againſt Benjamin; and the men of Iſrael put themſelves in array to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day twenty and two thouſand men.

22 ¶ And the people the men of Iſrael encouraged themſelves, and ſet their battle again in array in the place where they put themſelves in array the firſt day.

23 (And the children of Iſrael went up and wept before the LORD until even, and aſked counſel of the LORD, ſaying, Shall I go up again to battle againſt the children of Benjamin my brother? And the LORD ſaid, Go up againſt him.)

24 And the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again eighteen thouſand men: all theſe drew the ſword.

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26 ¶ Then all the children of Iſrael, and all the people, went up, and came unto the houſe of God, and wept, and ſat there before the LORD, and faſted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Iſrael enquired of the LORD, (for the ark of the covenant of God *was* there in thoſe days,

28 And Phinehas, the ſon of Eleazar, the ſon of Aaron, ſtood before it in thoſe days,) ſaying, Shall I yet again go out to battle againſt the children of Benjamin my brother, or ſhall I ceaſe? And the LORD ſaid, Go up; for to morrow I will deliver them into thine hand.

29 ¶ And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in array againſt Gibeah, as at other times.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city; and they began to ſmite of the people, *and* kill, as at other times, in the highways, of which one goeth up to the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us, as at the firſt. But the children of Iſrael ſaid, Let us flee, and draw them from the city unto the highways.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in array at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battle was ſore: but they knew not that evil *was* near them.

35 And the LORD ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day twenty and five thouſand and an hundred men: all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah; and the liers in wait drew *themſelves* along, and ſmote all the city with the edge of the ſword.

38 Now there was an appointed ſign between the men of Iſrael and the liers in wait, that they ſhould make a great flame with ſmoke riſe up out of the city.

39 And when the men of Iſrael retired in the battle, Benjamin began to ſmite *and* kill of the men of Iſrael about thirty perſons: for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battle.

40 But when the flame began to ariſe up out of the city with a pillar of ſmoke, the Benjamites looked behind them, and, behold, the flame of the city aſcended up to heaven.

41 And when the men of Iſrael turned again, the men of Benjamin were amazed: for they ſaw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Iſrael unto the way of the wilderneſs; but the battle overtook them; and them which *came* out of the cities they deſtroyed in the midſt of them.

43 *Thus*

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10 *We will take ten men of an hundred*, &c.] One man took care that nine of his brethren wanted nothing; and ten took care of ninety, &c. ſo that in the whole there were forty thouſand out of the four hundred thouſand who went out to forage for the army.

16 *Every one could ſling ſtones at an hair breadth, and not miſs.*] They were excellent markſmen; and their warlike diſpoſition was foretold by Jacob, when he ſaid, "Benjamin ſhall ravin as a wolf," which is an undaunted and ferocious creature.

18 *Went up to the houſe of God*, &c.] In Shiloh, which was not far from Mizpeh.

25 *And deſtroyed down to the ground of the children of Iſrael again eighteen thouſand men*, &c.] The moſt probable reaſon that has been aſſigned for this ſecond ſlaughter, is, becauſe they did not previouſly apply to God, as they ſhould have done.

26 *And faſted that day until even, and offered burnt offerings*, &c.] They now afflicted their ſouls for their ſins, which they had not done before, at leaſt not with ſuch ſerioufneſs; neither had they made ſuch ſupplications to God, as they now did by theſe offerings.

28 *Or ſhall I ceaſe?* &c.] They now leave it (as they ſhould have done at firſt) wholly to God's pleaſure; declaring, they would deſiſt, if he did not think good to accompany them with his bleſſing.

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43 *Thus* they incloſed the Benjamites around about, *and* chaſed them, *and* trode them down with eaſe over againſt Gibeah toward the ſunriſing.

44 And there fell of Benjamin eighteen thouſand men; all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſs unto the rock of Rimmon: and they gleaned of them in the highways five thouſand men; and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

46 So that all which fell that day of Benjamin were twenty and five thouſand men that drew the ſword; all theſe *were* men of valour.

47 But ſix hundred men turned and fled to the wilderneſs unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Iſrael turned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of *every* city, as the beaſt, and all that came to hand: alſo they ſet on fire all the cities that they came to.

CHAP. XXI.

1 *The people bewail the deſolation of Benjamin, and ſeek to repair it.* 8 *By the deſtruction of Jabeſh-gilead they provide wives for four hundred of thoſe who had taken ſhelter in the rock.* 16 *The elders conſult how to find wives for the remainder conſiſtently with an oath that had been taken, and adviſe the Benjamites to carry off by ſurpriſe the virgins that danced at Shiloh.*

NOW the men of Iſrael had ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the houſe of God, and abode there till even before God, and lifted up their voices, and wept ſore;

3 And ſaid, O LORD God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar, and offered burnt offerings and peace offerings.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, ſaying, He ſhall ſurely be put to death.

6 And the children of Iſrael repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day.

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they ſaid, What one *is there* of the tribes of Iſrael that came not up to Mizpeh to the LORD? and, behold, there came none to the camp from Jabeſh-gilead to the aſſembly.

9 For the people were numbered; and, behold, *there were* none of the inhabitants of Jabeſh-gilead there. Before CHRIST 1406.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.

11 And this *is* the thing that ye ſhall do, Ye ſhall utterly deſtroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabeſh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

15 And the people repented them for Benjamin, becauſe that the LORD had made a breach in the tribes of Iſrael.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael:

18 Howbeit we may not give them wives of our daughters: for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold, *there is* a feaſt of the LORD in Shiloh yearly *in a place* which *is* on the north ſide of Beth-el, on the eaſt ſide of the highway that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah.

20 Therefore they commanded the children of Benjamin, ſaying, Go and lie in wait in the vineyards;

21 And ſee, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it ſhall be, when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did no give unto them at this time, *that* ye ſhould be guilty.

23 And the children of Benjamin did ſo, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Iſrael departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes.

The

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44 *There fell of Benjamin eighteen thouſand men,* &c.] In the wilderneſs, eaſtward of Gibeah.

GENERAL REFLECTIONS on Chap. XX.

This chapter holds out to us theſe remarks: that God does not diſplay his ſtrength, nor fulfil his promiſes, till men have ſincerely humbled themſelves before him; neither does he ſpare even his own church and people, when they provoke him to wrath againſt them.

COMMENTARY AND NOTES ON CHAP. XXI.

2 *And lifted up their voices, and wept ſore.*] Their joy and triumph for the victory was ſoon turned into mourning and lamentation, for the loſs of ſo many of their brethren; for inſtead of a feaſt, they ſeem to have kept a faſt, as they did before the laſt battle.

10 *Go and ſmite the inhabitants of Jabeſh-gilead,* &c.] Jabeſh-gilead was a city on the other ſide Jordan, in the tribe of Manaſſeh.

14 *Yet ſo they ſufficed them not.*] For ſtill two hundred wanted wives.

19 *There is a feaſt of the Lord in Shiloh yearly,* &c.] Suppoſed to be the feaſt of tabernacles, which was a time of exceeding great joy, becauſe they had newly gathered their vintage.

21 *Then come ye out of the vineyards, and catch you every man his wife,* &c.] This rape was ordered for the preſervation of a raſh and juſtifiable oath; but though the act was wrong, yet their intent was juſt and honeſt, and devoid of that brutal luſt which is incident to common raviſhers. Thus we find, the ſacred author of this book, as a faithful hiſtorian, did not omit to mention many of the groſſeſt enormities, yet he has taken care to aſſign a reaſon for theſe unrighteous proceedings, when, in four different places of the book of Judges, he tells us, that in thoſe days there was no king in Iſrael; and that for want of ſuch a ſupreme authority, every tribe and every city, nay, which is more, every private man, committed many horrid things, which were not publicly allowed.

GENERAL REFLECTIONS on Chap. XXI.

This hiſtory recommends to us, never to abandon ourſelves to revenge, how juſt ſoever it may appear; nor to chaſtiſe the guilty with too great ſeverity; and that we ſhould contribute all in our power towards the re-eſtabliſhment and conſolation of the miſerable, eſpecially if they be our brethren; and that the glory of God, and the honour of religion, require thoſe things at our hands.

COMMENTARY

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The Book of RUTH.

THE ARGUMENT.

This book is an appendix to that of Judges, *and moſt probably was written by the ſame author, who is generally allowed to be Samuel. It concludes with the genealogy of David, from Pharez the ſon of Judah, that it might evidently appear the Meſſiah ſprung out of that tribe, according to the prediction of Jacob,* Gen. xlix. 10. *and (that all nations may have hope in his mercy) to make it appear that he deſcended from a Gentile woman.*

CHAP. I.

1 Elimelech driven by famine into Moab dieth there, as do alſo his ſons Mahlon and Chilion, who had married Moabitiſh wives. 6 Naomi the wife of Elimelech prepareth to return, but diſſuadeth her daughters in law from going with her; of whom Orpah leaveth her, but Ruth with great conſtancy accompanieth her. 19 They two come to Beth-lehem, where the inhabitants flock round about with enquiries concerning them.

Before CHRIST 1322. NOW it came to paſs in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to ſojourn in the country of Moab, he, and his wife, and his two ſons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's huſband died; and ſhe was left, and her two ſons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſons and her huſband.

1312. 6 ¶ Then ſhe aroſe with her daughters in law, that ſhe might return from the country of Moab: for ſhe had heard in the country of Moab how that the LORD had viſited his people in giving them bread.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters in law, Go, return each to her mother's houſe: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find reſt, each *of you* in the houſe of her huſband. Then ſhe kiſſed them; and they lifted up their voice, and wept.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any more* ſons in my womb, that they may be your huſbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an huſband. If I ſhould ſay, I have hope, *if* I ſhould have an huſband alſo to night, Before CHRIST 1312. and ſhould alſo bear ſons;

13 Would ye tarry for them till they were grown? would ye ſtay for them from having huſbands? nay, my daughters; for it grieveth me much for your ſakes, that the hand of the LORD is gone out againſt me.

14 And they lifted up their voice, and wept again: and Orpah kiſſed her mother in law; but Ruth clave unto her.

15 And ſhe ſaid, Behold, thy ſiſter in law is gone back unto her people, and unto her gods: return thou after thy ſiſter in law.

16 And Ruth ſaid, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

17 Where thou dieſt, will I die, and there will I be buried: the LORD do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to paſs, when they were come to Beth-lehem, that all the city was moved about them, and they ſaid, *Is* this Naomi?

20 And ſhe ſaid unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, ſeeing the LORD hath teſtified againſt me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabiteſs, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harveſt.

CHAP. II.

1 Ruth goeth by chance to glean in the fields of Boaz. 4 Boaz taketh notice of her, and ſheweth her great favour. 18 She returneth with what ſhe had gotten to her mother in law, and telleth her what had happened.

AND Naomi had a kinſman of her huſband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter.

3 And

COMMENTARY AND NOTES ON CHAP. I.

8 *Go, return each to her mother's houſe,* &c.] It ſeems it was uſual in Moab, as well as in Iſrael, for widows to dwell with their parents.

11 *Are there yet any more ſons,* &c.] The cuſtom of a man's marrying his brother's widow when he left no iſſue, was ſo antient, that it was derived into other nations who were not ſprung from Abraham, ſee *Gen.* xxxviii. 8.

16 *Thy people ſhall be my people, and thy God my God.*] This is a reſolution to embrace the Jewiſh religion intirely, ſo as to be incorporated with the Iſraelites, as if ſhe had been a native among them.

20 *Call me not Naomi, call me Mara,* &c.] She intimated that her old name was not ſuitable to her preſent condition, which required ſhe ſhould have a contrary one, Mara ſignifying bitter.

GENERAL REFLECTIONS on Chap. I.

From this chapter we may diſcover, that the heathens, and iſlanders, ſhould one day be admitted into the divine covenant, as it happened ſince the manifeſtation of Jeſus Chriſt our Lord, as foretold by the prophets.

COMMENTARY

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RUTH, Chap. II. Ver. 8.

Go not to glean in another field, neither go from hence, but abide here by my maidens

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Before CHRIST 1312.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz. Before CHRIST 1312.

20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

CHAP. III.

1 *By Naomi's instruction,* 6 *Ruth layeth herself in the night at the feet of Boaz; who acknowledgeth the duty of a kinsman, but telleth her of one who had a prior claim.* 14 *He sendeth her home in the morning with six measures of barley.*

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid: for thou *art* a near kinsman.

10 And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And

COMMENTARY AND NOTES ON CHAP. II.

4 *The Lord be with you,* &c.] This is the first time that we meet with this religious salutation: it was afterwards familiar, and continued even to our Saviour's time, when the angel saluted the blessed virgin after this manner.

7 *She tarried a little in the house.*] The meaning is, she went and stood awhile in the tent which was pitched in the fields, for such as were weary to refresh themselves in.

10 *That thou shouldest take knowledge of me,* &c.] To take knowledge, in scripture-language, is to shew kindness.

12 *Under whose wings thou art come to trust.*] To seek for protection, and commit thyself unto his care and good providence.

17 *An ephah of barley.*] About a bushel of our measure.

21 *All my harvest.*] The present barley harvest, and the wheat harvest which followed it.

GENERAL REFLECTIONS on Chap. II.

From this chapter we may remark, that the kindness which Boaz shewed unto Ruth, was the effect of the providence of God, who will never fail to reward the duty paid by children to their pious parents and relations.

COMMENTARY AND NOTES ON CHAP. III.

4 *And thou shalt go in,* &c.] This design of Naomi's seems, at first sight, not very modest; but as it had no other object than what was agreeable to the word of God, it prospered accordingly.

5 *All that thou sayest unto me I will do.*] She put great confidence in her mother's prudence and piety, and trusted God would give good success to her design.

7 *Came softly, and uncovered his feet, and laid her down.*] The intention of Ruth most certainly was, only that of giving Boaz an opportunity to consider what the law required of him.

9 *Spread therefore thy skirt over thine handmaid,* &c.] From hence, at this day, when two persons are married among the Jews, the man throws the skirt of his talith over his spouse, and covers her head with it.

10 *As thou followedst not young men,* &c.] This is an high commendation, that she did not seek an husband to satisfy any loose desires, but to preserve the memory of him who was dead,

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Before CHRIST 1312.

11 And now, my daughter, fear not; I will do to thee all that thou requireſt: for all the city of my people doth know, that thou *art* a virtuous woman.

12 And now it is true that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well; let him do the kinſman's part: but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor.

15 Alſo he ſaid, Bring the vail that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother in law, ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that the man had done to her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not empty unto thy mother in law.

18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

CHAP. IV.

1 *Boaz propoſeth to the neareſt of kin the redemption of Elimelech's land, and the marriage of Ruth.* 6 *The kinſman declineth both according to the manner in Iſrael.* 9 *Boaz buyeth the inheritance, and accepteth Ruth for his wife before the people.* 13 *Ruth beareth Obed the grandfather of David.* 18 *The generations of Pharez unto David.*

THEN went Boaz up to the gate, and ſat him down there: and, behold, the kinſman of whom Boaz ſpake came by; unto whom he ſaid, Ho, ſuch a one! turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi, that is come again out of the country of Moab, ſelleth a parcel of land, which *was* our brother Elimelech's:

4 And I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſide thee; and I *am* after thee. And he ſaid, I will redeem *it*.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance.

Before CHRIST 1312.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for myſelf, leſt I mar mine own inheritance: redeem thou my right to thyſelf; for I cannot redeem *it*.

7 Now this *was the manner* in former time in Iſrael concerning redeeming and concerning changing, for to confirm all things; a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* a teſtimony in Iſrael.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee. So he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day.

11 And all the people that *were* in the gate, and the elders, ſaid, *We are* witneſſes. The LORD make the woman that is come into thine houſe like Rachel and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Bethlehem:

12 And let thy houſe be like the houſe of Pharez, whom Tamar bare unto Judah, of the ſeed which the LORD ſhall give thee of this young woman.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the LORD gave her conception, and ſhe bare a ſon.

14 And the women ſaid unto Naomi, Bleſſed *be* the LORD, which hath not left thee this day without a kinſman, that his name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy* life, and a nouriſher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than ſeven ſons, hath born him.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi; and they called his name Obed: he *is* the father of Jeſſe, the father of David.

18 ¶ Now theſe *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

The

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14 *Before one could know another*] Before it was light.

Let it not be known, &c.] He would have her be careful both of her own fame and of his.

16 *Who art thou, my daughter?* &c.] It was ſo early in the morning, that Naomi could not well diſcern who it was.

18 *The man will not be in reſt*, &c.] She knew him ſo well to be a man of his word, that he would immediately go about the buſineſs, according to his promiſe.

GENERAL REFLECTIONS on Chap. III.

We may from the above chapter perceive the virtuous ſimplicity of thoſe times; and that when God has any end to accompliſh, he will in the mean time preſerve the heart and hand of the inſtrument from evil.

COMMENTARY AND NOTES ON CHAP. IV.

3 *Selleth a parcel of land*] He intimates that Naomi's poverty conſtrained her to ſell her eſtate, which her huſband left her.

Our brother Elimelech's.] He calls Elimelech their brother, becauſe he was near of kin to them.

5 *To raiſe up the name of the dead upon his inheritance.*] By the conduct of Boaz and Ruth, they ſtood intirely vindicated from any wantonneſs of deſire; neither of them being ſwayed by any other motive than that of regard to virtue, piety, and the law of God.

8 *He drew off his ſhoe.*] And gave it to Boaz, in token that (by this rite) he parted with all his claim to him.

17 *Called his name Obed*, &c.] That is, one who ſhould be very ſerviceable to her; for Obed ſignifies a ſervant, or one that is ſerviceable: Obed was the grandfather of David.

18 *Now theſe are the generations of Pharez*, &c.] He begins no higher, becauſe every one knows that Pharez was the grandſon of Jacob, and he the ſon of Iſaac, &c.

GENERAL REFLECTIONS on Chap. IV.

From this chapter it further appears, that this book was principally written for the ſake of this genealogy; it being neceſſary to trace the family to its origin, as the Meſſiah was to ſpring from it; and accordingly it is traced, in the following verſes, from Pharez to David, of whom Chriſt was both the root and offſpring.

COMMENTARY

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The First Book of SAMUEL,

OTHERWISE CALLED

The First Book of the KINGS.

THE ARGUMENT.

The two books of Samuel *are public histories of the transactions under the two last judges,* Samuel *and* Eli, *and under the two first kings,* Saul *and* David, *comprizing the compass of one hundred years. The books of* Samuel *and* Kings, *being a continued history of the reigns of the kings of Israel and Judah, are therefore called the* First, Second, Third, *and* Fourth *books of* Kings.

CHAP. I.

1 *Elkanah a Levite hath two wives; he goeth yearly to worship at Shiloh.* 4 *He favoureth Hannah, and comforteth her, when insulted on account of her barrenness by Peninnah.* 9 *Hannah in grief prayeth for a child, and voweth to give him unto the* LORD. 12 *Eli mistaking at first rebuketh, but afterward blesseth her.* 19 *God remembereth Hannah; she beareth Samuel, and stayeth at home till he is weaned.* 24 *She presented him to the* LORD *according to her vow.*

Before CHRIST 1171. NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she *was* in bitterness of soul, and prayed unto the LORD, and wept sore. Before CHRIST 1171.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

12 ¶ And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then*

COMMENTARY AND NOTES on Chap. I.

4 *He gave to Peninnah his wife, and to all her sons and her daughters,* &c.] The males only were bound to appear before God at these festivals; but devout persons were wont to bring their wives with them, and their daughters as well as sons.

5 *A worthy portion,* &c.] A double portion.

10 *She was in bitterness of soul, and prayed unto the Lord,* &c.] Sterility was looked upon by the Jews, as one of the greatest misfortunes that could befall any woman; and the having a child was esteemed a great blessing, though it cost the life of the mother. See *Gen.* xxxv. 17.

11 *There shall no razor come upon his head.*] She vowed he should be a Nazarite.

17 *Go in peace: and the God of Israel grant thee thy petition,* &c.] Her sober and respectful answer, convinced Eli of his error, and moved him to dismiss her with his blessing, and a solemn prayer to God, that he would grant her request.

20 *Samuel,* &c.] "Asked of God." It is computed he was born in the time when the Philistines oppressed Israel for forty years together.

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Before CHRIST 1171. *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her huſband ſaid unto her, Do what ſeemeth thee good; tarry until thou have weaned him; only the LORD eſtabliſh his word. So the woman abode, and gave her ſon ſuck until ſhe weaned him.

24 ¶ And when ſhe had weaned him, ſhe took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the houſe of the LORD in Shiloh: and the child *was* young.

25 And they ſlew a bullock, and brought the child to Eli.

1165. 26 And ſhe ſaid, Oh my LORD, *as* thy ſoul liveth, my lord, I *am* the woman that ſtood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I aſked of him:

28 Therefore alſo I have lent him to the LORD; as long as he liveth he ſhall be lent to the LORD. And he worſhipped the LORD there.

CHAP. II.

1 *Hannah's ſong in thankfulneſs to God.* 12 *The ſin of Eli's ſons.* 18 *Samuel's miniſtry.* 20 *Eli bleſſeth Elkanah and his wife, who beareth more children.* 22 *Eli reproveth his ſons.* 27 *A prophecy againſt Eli's houſe.*

AND Hannah prayed, and ſaid, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; becauſe I rejoice in thy ſalvation.

2 *There is* none holy as the LORD: for *there is* none beſide thee: neither *is there* any rock like our God.

3 Talk no more ſo exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that ſtumbled are girded with ſtrength.

5 *They that were* full have hired out themſelves for bread; and *they that were* hungry ceaſed: ſo that the barren hath born ſeven; and ſhe that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiſeth up the poor out of the duſt, *and* lifteth up the beggar from the dunghill, to ſet *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath ſet the world upon them.

9 He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs; for by ſtrength ſhall no man prevail.

10 The adverſaries of the LORD ſhall be broken to pieces; out of heaven ſhall he thunder upon them: the LORD ſhall judge the ends of the earth; and he ſhall give ſtrength unto his king, and exhort the horn of his anointed.

11 And Elkanah went to Ramah to his houſe. And the child did miniſter unto the LORD before Eli the prieſt.

12 ¶ Now the ſons of Eli *were* ſons of Belial; they knew not the LORD.

13 And the prieſt's cuſtom with the people *was, that,* when any man offered ſacrifice, the prieſt's ſervant came, while the fleſh was in ſeething, with a fleſhhook of three teeth in his hand; Before CHRIST 1165.

14 And he ſtruck *it* into the pan, or kettle, or caldron, or pot; all that the fleſhhook brought up the prieſt took for himſelf. So they did in Shiloh unto all the Iſraelites that came thither.

15 Alſo before they burnt the fat, the prieſt's ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt; for he will not have ſodden fleſh of thee, but raw.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat preſently, and *then* take *as much* as thy ſoul deſireth; then he would anſwer him, *Nay;* but thou ſhalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the ſin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel miniſtered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when ſhe came up with her huſband to offer the yearly ſacrifice.

20 ¶ And Eli bleſſed Elkanah and his wife, and ſaid, The LORD give thee ſeed of this woman for the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD viſited Hannah, ſo that ſhe conceived, and bare three ſons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his ſons did unto all Iſrael; and how they lay with the women that aſſembled *at* the door of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for I hear of your evil dealings by all this people.

24 Nay, my ſons; for *it is* no good report that I hear: ye make the LORD's people to tranſgreſs.

25 If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the LORD, who ſhall intreat for him? Notwithſtanding they hearkened not unto the voice of their father, becauſe the LORD would ſlay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and alſo with men.

27 ¶ And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the LORD, Did I plainly appear unto the houſe of thy father, when they were in Egypt in Pharaoh's houſe?

28 And did I chooſe him out of all the tribes of Iſrael *to be* my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod before me? and did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?

29 Wherefore kick ye at my ſacrifice and at mine offering, which I have commanded *in my* habitation; and honoureſt thy ſons above me, to make yourſelves fat with the chiefeſt of all the offerings of Iſrael my people?

30 Wherefore the LORD God of Iſrael ſaith, I ſaid indeed *that* thy houſe, and the houſe of thy father, ſhould walk before me for ever: but now the LORD ſaith, Be it far from me; for them that honour me I will

28 *I have lent him to the Lord,* &c.] Or, Reſtored him to the Lord, from whoſe gift ſhe received him.

GENERAL REFLECTIONS on Chap. I.

By this example we may ſee the reward of faith and prayer; alſo the behaviour and conduct of thoſe fathers and mothers that fear God; and that their chief concern is to devote the children to the Lord, and to his ſervice.

COMMENTARY AND NOTES ON CHAP. II.

1 *Hannah prayed*] The word "prayer," is often uſed for Thankſgiving.

My mouth is enlarged over mine enemies, &c.] She was now furniſhed with a full anſwer to Peninnah, who had upbraided her with ſterility.

3 *Let not arrogancy,* &c.] Forbear reproaches.

5 *They that were hungry ceaſed,* &c.] Ceaſed to complain of hunger.

11 *Before Eli the prieſt.*] According as Eli had appointed.

12 *They knew not the Lord.*] They minded not the divine ſervice, nor took any care to honour God.

15 *Before they burnt the fat,* &c.] The fat entirely belonged to God.

17 *Men abhorred the offering of the Lord.*] Nothing brings religion ſo much into the contempt of the people, as the immorality and profaneneſs of the miniſters of it.

24 *Nay, my ſons—it is no good report that I hear,* &c.] This is the language of a tender father, not of a zealous judge.

30 *Be it far from me,* &c.] This threatening took place in the reign

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Before CHRIST 1165. will honour, and they that deſpiſe me ſhall be lightly eſteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's houſe, that there ſhall not be an old man in thine houſe.

32 And thou ſhalt ſee an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael: and there ſhall not be an old man in thine houſe for ever.

33 And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all the increaſe of thine houſe ſhall die in the flower of their age.

34 And this *ſhall be* a ſign unto thee, that ſhall come upon thy two ſons, on Hophni and Phinehas; in one day they ſhall die both of them.

35 And I will raiſe me up a faithful prieſt, *that* ſhall do according to *that* which *is* in mine heart and in my mind: and I will build him a ſure houſe; and he ſhall walk before mine Anointed for ever.

36 And it ſhall come to paſs, *that* every one that is left in thine houſe ſhall come *and* crouch to him for a piece of ſilver and a morſel of bread, and ſhall ſay, Put me, I pray thee, into one of the prieſt's offices, that I may eat a piece of bread.

CHAP. III.

1 *The manner in which the word of the Lord was firſt revealed to Samuel.* 11 *God ſheweth to Samuel the deſtruction of Eli's houſe.* 15 *Samuel adjured by Eli telleth him the viſion.* 19 *Samuel is favoured by God, and acknowledged for a prophet in Iſrael.*

AND the child Samuel miniſtered unto the LORD before Eli. And the word of the LORD was precious in thoſe days; *there was* no open viſion.

2 And it came to paſs at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not ſee;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to ſleep*;

4 That the LORD called Samuel: and he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I; for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And he anſwered, I called not, my ſon; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he aroſe and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak, LORD; for thy ſervant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak; for thy ſervant heareth. Before CHRIST 1165.

11 ¶ And the LORD ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of every one that heareth it ſhall tingle.

12 In that day I will perform againſt Eli all *things* which I have ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 For I have told him that I will judge his houſe for ever for the iniquity which he knoweth; becauſe his ſons made themſelves vile, and he reſtrained them not.

14 And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the houſe of the LORD. And Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel, my ſon. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that *the LORD* hath ſaid unto thee? I pray thee hide *it* not from me: God do ſo to thee, and more alſo, if thou hide *any* thing from me of all the things that he ſaid unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he ſaid, It *is* the LORD: let him do what ſeemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Iſrael from Dan even to Beer-ſheba knew that Samuel *was* eſtabliſhed *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himſelf to Samuel in Shiloh by the word of the LORD. 1141.

CHAP. IV.

1 *The Iſraelites are ſmitten by the Philiſtines at Eben-ezer.* 3 *They fetch the ark to the terror of their enemies;* 10 *but are ſmitten again, the ark taken, and the two ſons of Eli ſlain.* 12 *Upon hearing the news Eli falleth backward, and breaketh his neck.* 19 *The wife of Phinehas through grief falleth in labour, is delivered of I-chabod, and dieth.*

AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battle, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in array againſt Iſrael: and when they joined battle, Iſrael was ſmitten before the Philiſtines: and they ſlew of the army in the field about four thouſand men.

3 ¶ And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the LORD ſmitten us to day before the Philiſtines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may ſave us out of the hand of our enemies.

4 So

reign of Solomon, who depoſed Abiathar, the laſt of Eli's line, from the prieſthood, and ſet up Zadok in his ſtead.

32 *Thou ſhalt ſee an enemy in my habitation*, &c.] He ſaw the tabernacle deprived of the ark which was the glory of it; and lived to hear the ark was taken by the Philiſtines.

GENERAL REFLECTIONS on Chap. II.

This chapter affords us an awful leſſon, namely, that an improper indulgence of parents to their children is a very great ſin; that God puniſhes ſuch parents by the children themſelves; that it often cauſes the deſtruction of families, and draws upon them the curſe of God.

COMMENTARY AND NOTES ON CHAP. III.

1 *The word of the Lord was precious*, &c.] In thoſe days God very rarely revealed his will to any man.

7 *Samuel did not yet know the Lord*, &c.] Did not know how God was wont to teach and inſtruct men in his will.

12 *When I begin I will alſo make an end.*] Meaning that he would perſevere in his puniſhments, and not deſiſt after he began, till all his threatenings were fulfilled.

18 *Samuel told him every whit—It is the Lord*, &c.] This ſentence being denounced by a child, had a greater effect on Eli, than the meſſage of the prophet: he humbly acknowledged the juſtice of God, and ſubmitted to his ſentence with a truly penitent heart.

GENERAL REFLECTIONS on Chap. III.

From this chapter we learn that God manifeſts himſelf to thoſe that fear him; particularly ſuch as devote themſelves to him in their tender age, and hearken to his voice. The anſwer of Eli teaches us to ſubmit in all things to the will of God with perfect reſignation, and humbly to adore the righteouſneſs of his judgments.

COMMENTARY AND NOTES ON CHAP. IV.

1 *The word of Samuel came to all Iſrael*, &c.] Samuel ſet up colleges of the prophets, who in time were ſettled in divers parts of the country, for the better preſerving and ſpreading the knowledge of God among the people.

3 *Let us fetch the ark of the covenant*, &c.] This expedient and the foregoing expreſſion were equally ridiculous, to confide in God's help when they lived in open diſobedience to him.

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Before CHRIST 1141.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood that the ark of the LORD was come into the camp.

7 And the Philiſtines were afraid, for they ſaid, God is come into the camp. And they ſaid, Woe unto us! for there hath not been ſuch a thing heretofore.

8 Woe unto us! who ſhall deliver us out of the hand of theſe mighty Gods? theſe *are* the Gods that ſmote the Egyptians with all the plagues in the wilderneſs.

9 Be ſtrong, and quit yourſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, as they have been to you: quit yourſelves like men, and fight.

10 ¶ And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter; for there fell of Iſrael thirty thouſand footmen.

11 And the ark of God was taken; and the two ſons of Eli, Hophni and Phinehas, were ſlain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the wayſide watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not ſee.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he ſaid, What is there done, my ſon?

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to paſs, when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael forty years.

19 ¶ And his daughter in law, Phinehas' wife, was with child, *near* to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father in law and her huſband were dead, ſhe bowed herſelf and travailed; for her pains came upon her.

20 And about the time of her death the women that ſtood by her ſaid unto her, Fear not; for thou haſt born a ſon. But ſhe anſwered not, neither did ſhe regard *it*.

21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael: becauſe the ark of God was taken, and becauſe of her father in law and her huſband. Before CHRIST 1141.

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

CHAP. V.

1 *The Philiſtines bring the ark into the houſe of Dagon at Aſhdod.* 3 *Dagon is caſt down and broken in pieces before the ark.* 6 *The men of Aſhdod are ſmitten with emerods.* 8 *The ark being carried to Gath, the men of Gath are ſmitten with the like plague;* 10 *as alſo the men of Ekron, when the ark is brought thither.*

AND the Philiſtines took the ark of God, and brought it from Eben-ezer unto Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

3 ¶ And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and ſet him in his place again.

4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threſhold; only *the ſtump of* Dagon was left to him.

5 Therefore neither the prieſts of Dagon, nor any that come into Dagon's houſe, tread on the threſhold of Dagon in Aſhdod unto this day.

6 ¶ But the hand of the LORD was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with emerods, *even* Aſhdod and the coaſts thereof.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our god.

8 ¶ They ſent therefore and gathered all the lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

9 And it was *ſo*, that after they had carried it about, the hand of the LORD was againſt the city with a very great deſtruction: and he ſmote the men of the city, both ſmall and great, and they had emerods in their ſecret parts.

10 ¶ Therefore they ſent the ark of God to Ekron. And it came to paſs, as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtines, and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city: the hand of God was very heavy there.

12 And

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4 *They ſent to Shiloh that they might bring from thence the ark*, &c.] This being done without any warrant from God, provoked him rather than procured his preſence among them.

7 *God is come into the camp*, &c.] The ſymbol of God's preſence, which, perhaps, they imagined the Iſraelites worſhipped as their God.

15 *His eyes were dim that he could not ſee.*] He was not able to diſcern the ſadneſs which was in the countenances of the people, but only heard their ſhrieks and lamentations.

18 *When he made mention of the ark of God, that he fell from off*, &c.] He was not ſo much affected with the loſs of his ſons, and the ſlaughter of the people, as with the loſs of the ark of God; for he kept up his courage, and did not fall till he heard that misfortune.

21 *She named the child I-chabod*, &c.] "I-chabod" is No glory, or Without glory.

GENERAL REFLECTIONS on Chap. IV.

This chapter teaches us that the threats of the Lord never failed to be executed upon a guilty and impenitent people; and by the taking of the ark and the defeat of the Iſraelites by the Philiſtines, we may learn, that neither the covenant of God, nor the marks and ſeals of that covenant, will ſecure from divine vengeance thoſe who provoke him by their ſins.

COMMENTARY AND NOTES ON CHAP. V.

3 *Dagon was fallen upon his face to the earth*, &c.] In a poſture of the moſt humble adoration (which was proſtration) acknowledging the God of Iſrael to be above all gods.

6 *Even Aſhdod and the coaſts thereof.*] The people in general were ſmitten with this plague.

7 *When the men of Aſhdod ſaw that it was ſo*, &c.] Now their eyes were opened to ſee; that though they had vanquiſhed the Iſraelites, they could not ſtand before the God of Iſrael.

GENERAL REFLECTIONS on Chap. V.

We may from this chapter remark that God takes care of his glory; and though he ſometimes ſuffers his enemies to get the better, and events to fall out apparently contrary to his purpoſe, he ſooner or later exerts his power and vengeance, to the confuſion of thoſe who violate it, and to the honour of his moſt holy name.

COMMENTARY

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Before CHRIST 1141. 12 And the men that died not were ſmitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 *After ſeven months the Philiſtines take counſel how to ſend back the ark.* 10 *They bring it on a new cart with an offering unto Beth-ſhemeſh.* 19 *The Beth-ſhemites are ſmitten for looking into the ark.* 21 *They ſend to the inhabitants of Kirjath-jearim to fetch it.*

1140. AND the ark of the LORD was in the country of the Philiſtines ſeven months.

2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs offering: then ye ſhall be healed, and it ſhall be known to you why his hand is not removed from you.

4 Then ſaid they, What *ſhall be* the treſpaſs offering which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on you all, and on your lords.

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land; and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a treſpaſs offering, in a coffer by the ſide thereof; and ſend it away, that it may go.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* he hath done us this great evil: but if not, then we ſhall know that *it is* not his hand *that* ſmote us; it *was* a chance *that* happened to us.

10 ¶ And the men did ſo; and took two milch kine, and tied them to the cart, and ſhut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the highway, lowing as they went, and turned not aſide *to* the right hand or *to* the left; and the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*.

14 And the cart came into the field of Joſhua, a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD. Before CHRIST 1140.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt offerings and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs offering unto the LORD; for Aſhdod one, for Gaza one, for Aſhkelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philiſtines *belonging* to the five lords; *both* of fenced cities, and of country villages, even unto the great *ſtone of* Abel, whereon they ſet down the ark of the LORD: *which ſtone remaineth* unto this day in the field of Joſhua, the Beth-ſhemite.

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the LORD, even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

20 And the men of Beth-ſhemeſh, ſaid, Who is able to ſtand before this holy LORD God? and to whom ſhall he go up from us?

21 ¶ And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

1 *The ark is brought into the houſe of Abinadab at Kirjath-jearim, where it is kept by one of his ſons, and abideth twenty years.* 3 *At the exhortation of Samuel the Iſraelites ſolemnly repent at Mizpeh.* 7 *The people are alarmed with an irruption of the Philiſtines.* 9 *While Samuel prayeth and ſacrificeth, the Lord diſcomfiteth the Philiſtines with thunder at Eben-ezer.* 13 *The Philiſtines are ſubdued.* 15 *Samuel peaceably and religiouſly judgeth Iſrael.*

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſon to keep the ark of the LORD.

2 And it came to paſs, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the houſe of Iſrael lamented after the LORD. 1120.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the LORD with all your hearts, *then* put away the ſtrange gods and Aſhtaroth from among you, and prepare your hearts unto the LORD, and ſerve him only: and he will deliver you out of the hand of the Philiſtines.

4 Then the children of Iſrael did put away Baalim and Aſhtaroth, and ſerved the LORD only.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the LORD.

6 And

COMMENTARY AND NOTES ON CHAP. VI.

2 *And the diviners*, &c.] They were a kind of prophets, pretending to know the will of God, and to foretel future events.

4 *Five golden emerods, and five golden mice*, &c.] The Philiſtines, in hopes ſhortly to be delivered from the emerods and mice wherewith they were ſorely afflicted, ſent the images of them unto that God from whom they expected deliverance.

7 *Make a new cart*, &c.] They would employ nothing about the ark that had ſerved for any other uſe.

14 *And ſtood there*, &c.] This was another miracle added to that of the kine going directly towards Beth-ſhemeſh, lowing all the way after their calves; namely, that they ſhould ſtand ſtill as ſoon as they were come into a territory of a city of the prieſts, whoſe duty it was to take care of the ark of God.

19 *Fifty thouſand and threeſcore and ten men*, &c.] Some interpret this place thus: He ſmote threeſcore and ten men, fifty out of a thouſand men; that is, ſay they, God was ſo indulgent as not to ſlay all that were guilty, but only ſeventy of them; obſerving this proportion, that he ſmote only a twentieth part.

GENERAL REFLECTIONS on Chap. VI.

This chapter ſhews, that the triumph of the Philiſtines was of very ſhort duration: ſince God forced them ſoon to bring back his ark with an offering; which ſhews the dread they had of the God of Iſrael, and was a ſolemn acknowledgment of his power, and a monument of the plagues with which God had ſmitten them: thus God always maintains the intereſt of his glory, and obliges his enemies to do homage to his power.

COMMENTARY AND NOTES ON CHAP. VII.

2 *It was twenty years: and all the houſe of Iſrael*, &c.] It may be rendered, It was twenty years, then all the houſe of Iſrael lamented, &c. the meaning of which is, that it was twenty years before the houſe of Iſrael lamented, &c.

6 *And*

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Before CHRIST 1120.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and faſted on that day, and ſaid there, We have ſinned againſt the LORD. And Samuel judged the children of Iſrael in Mizpeh.

7 ¶ And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael. And when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the LORD our God for us, that he will ſave us out of the hand of the Philiſtines.

9 ¶ And Samuel took a ſucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Iſrael; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philiſtines drew near to battle againſt Iſrael: but the LORD thundered with a great thunder on that day upon the Philiſtines, and diſcomfited them; and they were ſmitten before Iſrael.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Beth-car.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath the LORD helped us.

13 ¶ So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael: and the hand of the LORD was againſt the Philiſtines all the days of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath; and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines. And there was peace between Iſrael and the Amorites.

15 ¶ And Samuel judged Iſrael all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 And his return *was* to Ramah; for there *was* his houſe; and there he judged Iſrael; and there he built an altar unto the LORD.

CHAP. VIII.

1 *By occaſion of the ill government of Samuel's ſons the Iſraelites deſire a king.* 6 *Samuel is diſpleaſed, and prayeth; he is comforted by God, but withal admoniſhed to hearken unto the people's requeſt.* 10 *He ſetteth before them by God's command the manner in which they muſt expect a king to rule over them.* 19 *The people ſtill continue their importunity, and God directeth Samuel to yield to them.*

1112. AND it came to paſs, when Samuel was old, that he made his ſons judges over Iſrael.

2 Now the name of his firſtborn was Joel: and the name of his ſecond, Abiah: *they were* judges in Beer-ſheba.

3 And his ſons walked not in his ways, but turned aſide after lucre, and took bribes, and perverted judgment. Before CHRIST 1112.

4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah,

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: now make us a king to judge us like all the nations.

6 ¶ But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us. And Samuel prayed unto the LORD. 1095.

7 And the LORD ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other gods, ſo do they alſo unto thee.

9 Now therefore hearken unto their voice: howbeit yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that aſked of him a king.

11 And he ſaid, This will be the manner of the king that ſhall reign over you: He will take your ſons, and appoint *them* for himſelf, for his chariots, and *to be* his horſemen; and *ſome* ſhall run before his chariots.

12 And he will appoint him captains over thouſands, and captains over fifties; and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his officers, and to his ſervants.

16 And he will take your menſervants, and your maidſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work.

17 He will take the tenth of your ſheep: and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day becauſe of your king which ye ſhall have choſen you; and the LORD will not hear you in that day.

19 ¶ Nevertheleſs the people refuſed to obey the voice of Samuel; and they ſaid, Nay; but we will have a king over us;

20 That we alſo may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the LORD.

22 And the LORD ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

CHAP.

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6 *And drew water, and poured it out before the Lord*, &c.] The moſt probable opinion is, that this water was, upon this occaſion, poured out by way of libation before God.

9 *And offered it for a burnt offering*, &c.] Though he was not a prieſt, nor this place appointed for ſacrifice, yet, as a prophet, he had authority from God to build an altar any-where, and to make his ſupplication in this manner; and we know that his offering was accepted, becauſe it is ſaid in this verſe, that "the Lord heard him."

GENERAL REFLECTIONS on Chap. VII.

We learn from this chapter, that the prayers of good men are of great efficacy; and that the care Samuel took to adminiſter juſtice to the people yearly, ſhould induce magiſtrates to diſcharge the duties of their office with application and integrity.

COMMENTARY AND NOTES ON CHAP. VIII.

1 *He made his ſons judges*, &c.] When he could not well ſuſtain all the labour himſelf, he took his ſons to aſſiſt him.

7 *Hearken unto the voice of the people in all that they ſay unto thee*, &c.] Theſe are the words of an angry ſovereign, being as much as to ſay, Let them have their will.

12 *He will appoint him captains*, &c.] Some he will appoint to military employments; ſome to agriculture and huſbandry; and others he will make artificers.

14 *And give them to his ſervants.*] Beſtow them on ſuch of his courtiers as he ſhall think proper.

19 *Nay; but we will have a king over us.*] Samuel's deſcription of the government of the eaſtern kings did not deter them from perſiſting in their deſires; they peremptorily demanded a king, though Samuel told them that this demand was a rejection of the government of God.

22 *Go ye every man unto his city.*] He bade them leave the buſineſs unto him, and God, he doubted not, would ſet a king over them.

GENERAL REFLECTIONS on Chap. VIII.

We may learn from this chapter, that God always makes known to men his will, and their duty; and forewarns them of the misfortunes that threaten them, and which they draw upon themſelves, after having refuſed to follow his counſel.

COMMENTARY

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CHAP. IX.

Before CHRIST 1095. 1 *Saul the ſon of Kiſh is ſent to ſeek his father's aſſes which were loſt, and deſpairing to find them is counſelled by his ſervant to apply to Samuel.* 11 *He is directed by ſome young maidens where to meet with him.* 15 *Samuel, having been told by God both of his coming, and of his appointment to the kingdom, entertaineth him at a feaſt with great reſpect;* 25 *and on the morrow, after a private converſation, bringeth him on his way.*

NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, a Benjamite, a mighty man of power.

2 And he had a ſon, whoſe name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward *he was* higher than any of the people.

3 And the aſſes of Kiſh Saul's father were loſt. And Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee, and ariſe, go ſeek the aſſes.

4 And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha, but they found *them* not: then they paſſed through the land of Shalim, and *there they were* not: and he paſſed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul ſaid to his ſervant that *was* with him, Come, and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

6 And he ſaid unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he ſaith cometh ſurely to paſs: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But, behold, *if* we go, what ſhall we bring the man? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what have we?

8 And the ſervant anſwered Saul again, and ſaid, Behold, I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the ſeer: for *he that is* now *called* a Prophet was beforetime called a Seer.)

10 Then ſaid Saul to his ſervant, Well ſaid; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here?

12 And they anſwered them, and ſaid, He is; behold, *he is* before you: make haſte now, for he came to day to the city; for *there is* a ſacrifice of the people to day in the high place:

13 As ſoon as ye be come into the city, ye ſhall ſtraightway find him, before he go up to the high place to eat: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about this time ye ſhall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them, for to go up to the high place. Before CHRIST 1095.

15 ¶ Now the LORD had told Samuel in his ear a day before Saul came, ſaying,

16 To morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me.

17 And when Samuel ſaw Saul, the LORD ſaid unto him, Behold the man whom I ſpake to thee of! this ſame ſhall reign over my people.

18 Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeer's houſe *is*.

19 And Samuel anſwered Saul, and ſaid, I *am* the ſeer; go up before me unto the high place; for ye ſhall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them; for they are found. And on whom *is* all the deſire of Iſrael? *Is it* not on thee, and on all thy father's houſe?

21 And Saul anſwered and ſaid, *Am* not I a Benjamite, of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul. And *Samuel* ſaid, Behold that which is left! ſet *it* before thee, *and* eat: for unto this time hath it been kept for thee ſince I ſaid, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on,) but ſtand thou ſtill a while, that I may ſhew thee the word of God.

CHAP. X.

1 *Samuel anointeth Saul, and giveth him three ſigns in confirmation of what he had told him.* 9 *Saul's heart is changed; the ſigns come to paſs according to Samuel's prediction; Saul propheſieth.* 14 *On his return he concealeth from his uncle the matter of the kingdom.* 17 *The people are called together by Samuel to Mizpeh, where Saul is choſen king by lot.* 26 *He is honourably attended by part of his ſubjects, but deſpiſed by others.*

THEN

COMMENTARY AND NOTES ON CHAP. IX.

1 *A mighty man of power.*] Referring to his great ſtrength, valour, and fortitude.

4 *And he paſſed through the land of the Benjamites,* &c.] Or, he had paſſed through, &c.

5 *The land of Zuph,* &c.] A territory in the tribe of Ephraim.

8 *The fourth part of a ſhekel of ſilver,* &c.] About nine-pence: a ſmall preſent, but as acceptable as the widow's mite, being all they had left.

12 *In the high place.*] It is the opinion of ſome learned men, that this appointment of a private or inferior place of worſhip (while the ark and tabernacle were in being) by ſo great an authority as that of Samuel, gave riſe to the inſtitution of ſynagogues and proſeuchas in ſo many places of the kingdom afterwards.

17 *Shall reign over,* &c.] Rule them with an abſolute, uncontrolable power, ſternly and rigidly, after the manner of the eaſtern monarchs.

24 *And that which was upon it*] The breaſt.

Behold that which is left! &c.] Reſerved on purpoſe for his entertainment.

27 *Bid thy ſervant paſs on before us,* &c.] To let Saul underſtand, that what he was going to do was by divine order and appointment.

GENERAL REFLECTIONS on Chap. IX.

This hiſtory ſhews us, that Providence preſides over all events; that from God, kings rule; and therefore we ought to ſubmit ourſelves to them, in his fear.

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Before CHRIST 1095. THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to day, then thou shalt find two men by Rachael's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God *is* with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so*, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets?

12 And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not. Before CHRIST 1096.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents. But he held his peace.

CHAP. XI.

1 *Nahash the Ammonite making war against Jabesh-gilead proposeth very reproachful terms to the inhabitants, who petition for a respite of seven days.* 4 *They send to Saul, who bringeth them succours, and smiteth the Ammonites.* 12 *The people call for the death of those who had vilified Saul, to which Saul will by no means consent.* 14 *His kingdom is joyfully renewed to him at Gilgal.*

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven

COMMENTARY AND NOTES ON CHAP. X.

1. *A vial of oil*, &c.] This rite of unction was so much the divine care, that we find God giving Moses a prescription how to make the consecrated oil.

2 *When thou art departed from me to day, then thou shalt find*, &c.] What Samuel foretold to Saul concerning the asses, was an argument that he was a prophet, and therefore was to be believed in what he said to him from God concerning the kingdom.

5 *They shall prophesy.*] Shall sing the praises of God, for so the word "prophesy" sometimes signifies. See 1 *Chron.* xxv. 3.

6 *Be turned into another man.*] Endued with extraordinary prudence and courage, and such qualities as fitted him for the government of God's people.

8 *Behold, I will come down unto thee*, &c.] These words, and the remainder of the verse, should have been pointed in the following manner: Thou shalt go before me to Gilgal, and behold, I will come unto thee to offer burnt-offerings, and to sacrifice sacrifices of peace offerings: seven days—Thou shalt tarry till I come to thee, and shew thee what thou shalt do.

9 *God gave him another heart*, &c.] He was no sooner gone from Samuel, but he felt another spirit come into him of wisdom and fortitude, to qualify him for the government.

14 *When we saw that they were no where*, &c.] In no place where they sought them.

21 *He could not be found.*] Out of modesty he had withdrawn himself, as declining so high an authority.

22 *Among the stuff.*] Among the carriages.

27 *But he held his peace.*] In this Saul acted a very wise and politic part, being unwilling to begin his reign with any disorder or tumult, which his just resentment of such an affront might perhaps have occasioned.

GENERAL REFLECTIONS on Chap. X.

From this chapter we learn, that when God calls any one to an important charge, he grants him the necessary gifts for discharging the duties thereof; and that if Saul had not fallen into disobedience, he would have continually enjoyed the favour of God.

COMMENTARY AND NOTES ON CHAP. XI.

1. *Nahash the Ammonite came up, and encamped against Jabesh-gilead*, &c.] This siege is supposed to have been commenced about a month after Saul was chosen king.

2 *That I may thrust out all your right eyes, and lay it for a reproach upon all Israel.*] This barbarous king was too politic to propose the putting

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Before CHRIST 1095. ſeven days' reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then, if *there be* no man to ſave us, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul ſaid, What *aileth* the people that they weep? And they told him the tidings of the men of Jabeſh.

6 And the Spirit of God came upon Saul when he heard thoſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one conſent.

8 And when he numbered them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To morrow, by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh; and they were glad.

10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you.

11 And it was *ſo* on the morrow, that Saul put the people in three companies; and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul ſaid, There ſhall not a man be put to death this day: for to day the LORD hath wrought ſalvation in Iſrael.

14 ¶ Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they ſacrificed ſacrifices of peace offerings before the LORD; and there Saul and all the men of Iſrael rejoiced greatly.

CHAP. XII.

1 *Samuel calleth upon the people, and receiveth from them an ample juſtification of his integrity.* 6 *He chargeth them with ingratitude in rejecting God's government, and warneth them againſt future diſobedience.* *To convince them of their offence in aſking a king,* 18 *he calleth for thunder and rain in the time of harveſt to their great diſmay;* 20 *but encourageth them with the aſſurance of divine favour, if they will but fear the Lord and ſerve him heartily.*

AND Samuel ſaid unto all Iſrael, Behold, I have hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

2 And now, behold, the king walketh before you: Before CHRIST 1095. and I am old and grayheaded; and, behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*: witneſs againſt me before the LORD, and before his anointed: whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe to blind mine eyes therewith? and I will reſtore it you.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any man's hand.

5 And he ſaid unto them, The LORD *is* witneſs againſt you, and his anointed *is* witneſs this day, that ye have not found ought in my hand. And they anſwered, *He is* witneſs.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore ſtand ſtill, that I may reaſon with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay; but a king ſhall reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have choſen, *and* whom ye have deſired! and, behold, the LORD hath ſet a king over you.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebel againſt the commandment of the LORD, then ſhall both ye and alſo the king that reigneth over you continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your fathers.

16 Now therefore ſtand and ſee this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat harveſt to day? I will call unto the LORD, and he ſhall ſend thunder and rain; that ye may perceive and ſee that your wickedneſs *is* great, which ye have done in the ſight of the LORD, in aſking you a king.

18 ¶ So Samuel called unto the LORD; and the LORD

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putting out both their eyes, for then would he have made them utterly incapable of doing him the ſervice, or acquiring the tribute for him which he expected from them.

4 *Gibeah of Saul,* &c.] So called, becauſe Saul was there born, bred, and dwelt.

12 *Who is he that ſaid, Shall Saul reign over us?* &c.] What great alterations ſucceſs is apt to make in the affections of the people! But a little while ago they quietly ſaw Saul ſlighted and deſpiſed, but now are zealous that enquiry ſhould be made after thoſe ſons of Belial who ſpake ſo opprobriouſly of him.

13 *For to day the Lord hath wrought ſalvation in Iſrael.*] Beſides the policy he exerciſed in pardoning offenders, it was pious in him to imitate that God who had been ſo good to them all.

GENERAL REFLECTIONS on Chap. XI.

The clemency and moderation of Saul ſhould be a leſſon to every body, eſpecially thoſe in authority, to lay aſide their reſentments and revenge, and to pardon the offences committed againſt them.

COMMENTARY AND NOTES ON CHAP. XII.

4 *And they ſaid, Thou haſt not defrauded us,* &c.] They acknowledge him to be an upright judge, who could not be charged with injuring any one.

9 *And when they forgat the Lord their God, he ſold them,* &c.] This is a ſhort hiſtory of the calamities which befel them for their idolatry, after they came into Canaan; ſome few of which only he mentions, without obſerving the exact order in which they came upon them.

11 *Jerubbaal, and Bedan, and Jephthah, and Samuel,* &c.] The LXX. Syriac, and Arabic verſions, inſtead of Bedan, read Barak: the two latter read Samſon, as the laſt deliverer mentioned, where the Hebrew has Samuel. See *Heb.* xi. 32.

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Before CHRIST 1095. LORD ſent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the LORD thy God, that we die not: for we have added unto all our ſins *this* evil, to aſk us a king.

20 ¶ And Samuel ſaid unto the people, Fear not: ye have done all this wickedneſs: yet turn not aſide from following the LORD, but ſerve the LORD with all your heart;

21 And turn ye not aſide: for *then ſhould ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For the LORD will not forſake his people for his great name's ſake: becauſe it hath pleaſed the LORD to make you his people.

23 Moreover as for me, God forbid that I ſhould ſin againſt the LORD in ceaſing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and ſerve him in truth with all your heart: for conſider how great *things* he hath done for you.

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

1 *Saul's ſelect band.* 3 *Jonathan ſmiteth the Philiſtines' garriſon, whereupon the people are called together to Gilgal.* 5 *The Philiſtines bring a great hoſt into the field.* 6 *The diſtreſs of the Iſraelites.* 8 *Saul weary of ſtaying for Samuel offereth a burnt offering.* 11 *His excuſe to Samuel, who ſharply reproveth him.* 17 *The Philiſtines ſend out three bands of ſpoilers.* 19 *The policy of the Philiſtines in ſuffering no ſmith in Iſrael.*

SAUL reigned one year; and when he had reigned two years over Iſrael,

2 Saul choſe him three thouſand *men* of Iſrael; 1093. *whereof* two thouſand were with Saul in Michmaſh and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 ¶ And Jonathan ſmote the garriſon of the Philiſtines that *was* in Geba, and the Philiſtines heard *of it*. And Saul blew the trumpet throughout all the land, ſaying, Let the Hebrews hear.

4 And all Iſrael heard ſay *that* Saul had ſmitten a garriſon of the Philiſtines, and *that* Iſrael alſo was had in abomination with the Philiſtines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philiſtines gathered themſelves together to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſeaſhore in multitude: and they came up, and pitched in Michmaſh, eaſtward from Beth-aven.

6 ¶ When the men of Iſrael ſaw that they were in a ſtraight, (for the people were diſtreſſed,) then the people did hide themſelves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling. Before CHRIST 1093.

8 ¶ And he tarried ſeven days, according to the ſet time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were ſcattered from him.

9 And Saul ſaid, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to paſs, that as ſoon as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went out to meet him, that he might ſalute him.

11 ¶ And Samuel ſaid, What haſt thou done? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and *that* thou cameſt not within the days appointed, and *that* the Philiſtines gathered themſelves together at Michmaſh;

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the LORD: I forced myſelf therefore, and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have eſtabliſhed thy kingdom upon Iſrael for ever.

14 But now thy kingdom ſhall not continue: the LORD hath ſought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee.

15 And Samuel aroſe, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* preſent with him, about ſix hundred men.

16 And Saul and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderneſs.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael: for the Philiſtines ſaid, Leſt the Hebrews make *them* ſwords or ſpears:

20 But all the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to ſharpen the goads.

22 So it came to paſs in the day of battle, that there was neither ſword nor ſpear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

23 And the garriſon of the Philiſtines went out to the paſſage of Michmaſh.

CHAP.

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20 *Fear not*, &c.] He would not have them deſpair of recovering God's favour, and directs them the beſt way to it, by continuing ſo ſenſible of their wickedneſs, as to be moved to true repentance and ſtedfaſt obedience.

GENERAL REFLECTIONS on Chap. XII.

From this chapter we may obſerve, that God bleſſes thoſe ſtates and governments where juſtice and pure religion prevail, but that thoſe princes and their people, who provoke him by their offences, ſhall at laſt, if they repent not, be utterly conſumed.

COMMENTARY AND NOTES ON CHAP. XIII.

1 *Saul reigned one year; and when he had reigned two years*, &c.] The beſt interpretation of this verſe ſeems to be this: After the Philiſtines were ſubdued by Samuel, a year paſſed, when Saul began to reign; and after this, he reigned two years free from their yoke.

5 *Thirty thouſand chariots*, &c.] The Syriac and Arabic verſions make no more than three thouſand. Some ſuppoſe that theſe thirty thouſand chariots were not chariots of war, but moſt of them carriages only, for the conveyance of the baggage belonging to ſuch a multitude of men, or for the deportation of the plunder they hoped to obtain by conquering the country.

8 *And he tarried ſeven days*, &c.] Saul miſtook Samuel's meaning, who told him, he would come and offer ſacrifice ſeven days; and then adds, "thou ſhalt tarry till I come."

13 *Thou haſt done fooliſhly*] In this behaviour of Saul, there were all the ſigns of pride, ingratitude, impatience, diſtruſt, neglect of God, contempt of his prophet, and an apparent invaſion of the prieſtly office.

For ever.] "For ever" ſignifies in this, as in many other places of ſcripture, no more than a long time.

18 *The valley of Zeboim*, &c.] It may be rendered the valley of vipers: it abounded with a ſort of ſpeckled ſerpents.

GENERAL REFLECTIONS on Chap. XIII.

The rejecting of Saul ſhews, that thoſe whom God has choſen, and on whom he has beſtowed particular favours, may loſe all thoſe advantages, if they render themſelves unworthy thereof, and may be at laſt rejected by God; which ought to keep us within the bounds of a continual fear and humility.

COMMENTARY

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CHAP. XIV.

Before CHRIST 1037. 1 *Jonathan, without the knowledge of his father or any of the people, attended by his armourbearer only, ſmiteth the Philiſtine garriſon.* 15 *The Philiſtines ſeized with a panic beat down one another.* 17 *Saul perceiving the tumult enquireth of God, but without waiting for the prieſt's anſwer ſetteth upon the enemy, and is joined by the Hebrews who were before with the Philiſtines, and by the Iſraelites out of their hiding places.* 24 *His unadviſed adjuration is a hindrance of the victory.* 31 *The people, faint for want of food, fly upon the ſpoil, and are hardly reſtrained from eating the blood.* 35 *Saul buildeth an altar;* 37 *he aſketh council of God, but receiveth no anſwer.* 38 *Jonathan taken by lot, and ſentenced to die, is reſcued by the people.* 47 *Saul's victories.* 49 *His family.*

NOW it came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, Come, and let us go over to the Philiſtines' garriſon, that *is* on the other ſide. But he told not his father.

2 And Saul tarried in the uttermoſt part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about ſix hundred men;

3 And Ahiah, the ſon of Ahitub, I-chabod's brother, the ſon of Phineas, the ſon of Eli, the LORD's prieſt in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines' garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* ſituate northward over againſt Michmaſh, and the other ſouthward over againſt Gibeah.

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe uncircumciſed: it may be that the LORD will work for us, for *there is* no reſtraint to the LORD to ſave by many or by few.

7 And his armourbearer ſaid unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover ourſelves unto them.

9 If they ſay thus unto us, Tarry until we come to you; then we will ſtand ſtill in our place, and will not go up unto them.

10 But if they ſay thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *ſhall be* a ſign unto us.

11 And both of them diſcovered themſelves unto the garriſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes where they had hid themſelves.

12 And the men of the garriſon anſwered Jonathan and his armourbearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer ſlew after him.

14 And that firſt ſlaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, *which* a yoke *of oxen might plow.* Before CHRIST 1063.

15 ¶ And there was trembling in the hoſt, in the field, and among all the people: the garriſon, and the ſpoilers, they alſo trembled, and the earth quaked: ſo it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*

17 ¶ Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were* not *there.*

18 And Saul ſaid unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Iſrael.

19 And it came to paſs, while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand.

20 And Saul and all the people that *were* with him aſſembled themſelves, and they came to the battle: and, behold, every man's ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the country* round about, even they alſo *turned* to be with the Iſraelites that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battle.

23 So the LORD ſaved Iſrael that day: and the battle paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people taſted *any* food.

25 And all *they of* the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then anſwered one of the people, and ſaid, Thy father ſtraightly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint.

29 Then ſaid Jonathan, My father hath troubled the land: ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines?

31 ¶ And they ſmote the Philiſtines that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep,

COMMENTARY AND NOTES ON CHAP. XIV.

12 *Come up to us, and we will ſhew you a thing,* &c.] They mocked at them, thinking they durſt not attempt to climb up to them.

13 *They fell before Jonathan; and his armourbearer ſlew after him.*] This extraordinary act by two men may be aſcribed to God's ſending a panic upon them, which is enough to make the ſtouteſt heart to tremble, and the moſt heroic ſpirit to betake themſelves to flight.

14 *About twenty men, within as it were an half acre of land,* No. 24.

which a yoke of oxen might plow.] The LXX. read it thus: That firſt ſlaughter was about twenty men, with darts and ſtones, and flints of the field.

16 *Beating down one another.*] Not being able, in this confuſion, to diſtinguiſh their friends from their enemies.

18 *Bring hither the ark of God,* &c.] The LXX. tranſlate it, Bring hither the ephod.

23 *The battle paſſed over unto Beth-aven.*] Theſe words ſeem to imply, that the fight continued until they came to this place.

25 *There was honey upon the ground.*] That is, wild honey, which is to be found in great plenty in the deſarts in the Holy Land.

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Before CHRIST 1087. ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, ſaying, Behold, the people ſin againſt the LORD, in that they eat with the blood. And he ſaid, Ye have tranſgreſſed: roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe yourſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſin not againſt the LORD in eating with the blood. And all the people brought every man his ox with him that night, and ſlew *them* there.

35 ¶ And Saul built an altar unto the LORD: the ſame was the firſt altar that he built unto the LORD.

36 And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us draw near hither unto God.

37 ¶ And Saul aſked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? But he anſwered him not that day.

38 ¶ And Saul ſaid, Draw ye near hither, all the chief of the people: and know and ſee wherein this ſin hath been this day.

39 For, *as* the LORD liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people *that* anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the LORD God of Iſrael, Give a perfect *lot*. And Saul and Jonathan were taken: but the people eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and*, lo, I muſt die.

44 And Saul anſwered, God do ſo and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the LORD liveth, there ſhall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people reſcued Jonathan, that he died not.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 ¶ So Saul took the kingdom over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them*.

48 And he gathered an hoſt, and ſmote the Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

49 ¶ Now the ſons of Saul were Jonathan, and Iſhui, and Melchi-ſhua: and the name of his two daughters *were theſe*; the name of the firſtborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his hoſt *was* Abner, the ſon of Ner, Saul's uncle. Before CHRIST 1087.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtines all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he took him unto him.

CHAP. XV.

1 *Saul is ſent to deſtroy Amalek.* 6 *He favoureth the Kenites;* 7 *ſmiteth the Amalekites; but ſpareth Agag and the beſt of the ſpoil.* 10 *His diſobedience diſpleaſeth the LORD.* 12 *Samuel denounceth unto him God's rejection of him.* 24 *Saul's fruitleſs humiliation.* 32 *Samuel heweth Agag in pieces.* 34 *He and Saul part, and meet no more.*

SAMUEL alſo ſaid unto Saul, The LORD ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the LORD. 1097.

2 Thus ſaith the LORD of hoſts, I remember *that* which Amalek did to Iſrael, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And Saul ſaid unto the Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed kindneſs to all the children of Iſrael, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul ſmote the Amalekites from Havilah *until* thou comeſt to Shur, that *is* over againſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly deſtroy them: but every thing *that was* vile and refuſe, that they deſtroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

11 It repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and, behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul ſaid, They have brought them from the

32 *Did eat them with the blood.*] Raw, or but half roaſted or boiled.

33 *Roll a great ſtone,* &c.] Wherewith to build an altar.

36 *Let us draw near hither unto God.*] The prieſt reminded them that it was dangerous to undertake any thing without God's advice.

47 *The kings of Zobah,* &c.] Thoſe who ruled in that part of Syria which is called Aram Zobah.

GENERAL REFLECTIONS on Chap. XIV.

We may from hence learn, that God ſometimes grants his favours to perſons that are unworthy of them; nor for their own ſakes, but becauſe of his covenant, and of the love that he bears to thoſe that fear him

COMMENTARY AND NOTES ON CHAP. XV.

3 *Now go and ſmite Amalek, and utterly deſtroy,* &c.] This heavy ſentence was pronounced on them long ago, *Exod.* xvii. 14. It was renewed at their entrance into Canaan, *Deut.* xxv. 19. and it is here ordered to be put in execution.

7 *From Havilah until thou comeſt to Shur,* &c.] Their whole country, of which this was the extent, from Havilah in the north-eaſt, to Shur in the ſouth-weſt.

13 *I have performed the commandment of the Lord.*] He was ſo inſenſible of any fault he had committed, that he boaſts of his performance.

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Vandyke pinx.

Portraits *and* Dresses *of*

The INSPIRED WRITERS *of the* HOLY SCRIPTURES *Plate 3.*

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Before CHRIST 1079. the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went Before CHRIST 1079. up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

CHAP. XVI.

1 Samuel by God's direction goeth to Beth-lehem under pretence of a sacrifice. 6 Jesse's seven sons pass before him; but are not approved by God. 11 David is sent for, approved, and anointed. 14 An evil spirit troubleth Saul, who by the advice of his servants sendeth for David, and is relieved by his music.

AND the LORD said unto Samuel, How long wilt 1063. thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it* he will kill me. And the LORD said, Take an heifer with thee, and say I come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shamah to pass by. And he said, Neither hath the LORD chosen this.

10 Again Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, the LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, there remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up and went to Ramah.

14 ¶ But

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20 *I have obeyed the voice of the Lord*, &c.] This was an egregious mistake in Saul, to imagine that a partial obedience, when an entire one was in his power, could be pleasing to God.

26 *I will not return with thee*, &c.] The prophet looked upon God's sentence as peremptory, and as peremptorily denied his request.

32 *Agag came unto him delicately*, &c.] Walking in a soft and delicate manner.

33 *Samuel hewed Agag in pieces*, &c.] Agag had been a bloody tyrant, and was now cut off, not for the sins of his ancestors only, but for his own mercileſs cruelty, (as appears from the former part of this verse.)

GENERAL REFLECTIONS on Chap. XV.

This chapter affords an awful instance, that God rejects the prayers and false repentance of the wicked, and abandons men when their hardness is arrived at its height.

COMMENTARY AND NOTES ON CHAP. XVI.

4 *Comest thou peaceably?*] They were afraid that he came to reprove them for some sin that was in their city, or that he fled to them for security against Saul's anger, which might bring them into danger.

5 *I am come to sacrifice unto the Lord*, &c.] This was certainly one intention of his coming; and though there was another, (viz. to anoint a son of Jesse) he was not bound to declare it.

7 *The Lord said unto Samuel*, &c.] By a secret inward suggestion.

11 *And behold he keepeth the sheep*, &c.] The most excellent commanders were anciently taken from the plough, or from feeding of sheep.

13 *In the midst of his brethren.*] The original signifies likewise "from the midst of his brethren," and so it should be translated.

The spirit of the Lord came upon David, &c.] By the power of the Almighty, an obscure youth, uneducated, became the greatest musician, the sublimest poet, and the most consummate hero of antiquity.

14 *An*

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Before CHRIST 1063.

14 ¶ But the ſpirit of the LORD departed from Saul, and an evil ſpirit from the LORD troubled him.

15 And Saul's ſervants ſaid unto him, Behold now, an evil ſpirit from God troubleth thee.

16 Let our lord now command thy ſervants, *which are* before thee, to ſeek out a man, *who is* a cunning player on an harp: and it ſhall come to paſs, when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the LORD *is* with him.

19 Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul.

21 And David came to Saul and ſtood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſs, when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was refreſhed, and was well, and the evil ſpirit departed from him.

CHAP. XVII.

1 The armies of the Iſraelites and Philiſtines being drawn out to battle, 4 Goliath cometh forward with a proud challenge. 12 David, ſent by his father to the army to viſit his brethren, 20 heareth the challenge, and expreſſeth indignation thereat. 28 Eliab his eldeſt brother chideth him. 30 His words cauſe him to be brought before Saul; 32 he accepteth the challenge, and ſheweth the grounds of his confidence. 38 He refuſeth Saul's armour, and armed only with a ſling and a ſtone ſlayeth the giant. The Philiſtines are routed. 54 David bringeth back the head of Goliath. 55 Saul enquireth and taketh notice of him.

NOW the Philiſtines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and ſet the battle in array againſt the Philiſtines.

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philiſtines, named Goliath, of Gath, whoſe height *was* ſix cubits and a ſpan.

5 And *he had* an helmet of braſs upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thouſand ſhekels of braſs.

6 And *he had* greaves of braſs upon his legs, and a target of braſs between his ſhoulders.

7 And the ſtaff of his ſpear *was* like a weaver's beam; and his ſpear's head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield went before him. Before CHRIST 1171.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battle in array? *am* not I a Philiſtine, and ye ſervants to Saul? chooſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defy the armies of Iſrael this day; give me a man that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed and greatly afraid.

12 ¶ Now David *was* the ſon of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe; and he had eight ſons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldeſt ſons of Jeſſe went *and* followed Saul to the battle: and the names of his three ſons that went to the battle *were* Eliab the firſt-born, and the next unto him Abinadab, and the third Shammah.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

15 But David went and returned from Saul to feed his father's ſheep at Beth-lehem.

16 And the Philiſtine drew near morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren:

18 And carry theſe ten cheeſes unto the captain of *their* thouſand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Iſrael, *were* in the valley of Elah, fighting with the Philiſtines.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the trench, as the hoſt was going forth to the fight, and ſhouted for the battle.

21 For Iſrael and the Philiſtines had put the battle in array, army againſt army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and ſaluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philiſtine of Gath, Goliath by name, out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard *them*.

24 And all the men of Iſrael, when they ſaw the man, fled from him, and were ſore afraid.

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defy Iſrael is he come up: and it ſhall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's houſe free in Iſrael.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine,

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14 *An evil ſpirit from the Lord troubled him.*] He grew melancholy, timorous, and ſuſpicious, indiſpoſed and unfit for buſineſs; being ſometimes furious and diſtracted, full of anxiety and ſolicitude of mind, ſighing and trembling like a man in the dark; his blood and ſpirits thick and heavy, having loſt their uſual purity and liveline ſs.

23 *David took an harp, and played with his hand: ſo Saul was refreſhed, and was well,* &c.] Beſides the natural effects of muſic, the cure of Saul may doubtleſs be attributed to God, who certainly bleſſed the means uſed to effect it.

GENERAL REFLECTIONS on Chap. XVI.

This example of Saul reminds us, that when men who have been once enlightened, afterwards do deſpite to the ſpirit of grace, the unclean ſpirit again enters into them, and, as our Lord ſays, their laſt ſtate becomes worſe than the firſt.

COMMENTARY AND NOTES ON CHAP. XVII.

4 *Of Gath.*] When the Anakims were driven out of Canaan by Joſhua, they fled to Gath, and there propagated a race of giants.

Whoſe height was ſix cubits and a ſpan.] About twelve feet and a half: a ſtature about twice as tall as uſual.

8 *Why are ye come out to ſet your battle in array,* &c.] He charges them with preſumption, in offering to make war with the Philiſtines.

18 *Look how thy brethren fare, and take their pledge.*] Some tranſlate the word not "pledge," but "buſineſs," and take the ſenſe to be "Bring me word what they do, how they behave themſelves, and with whom they aſſociate."

24 *All the men of Iſrael, when they ſaw the man, fled from him,* &c.] It is ſuppoſed, they could not endure to hear his opprobrious words againſt them, and his blaſphemous words againſt God.

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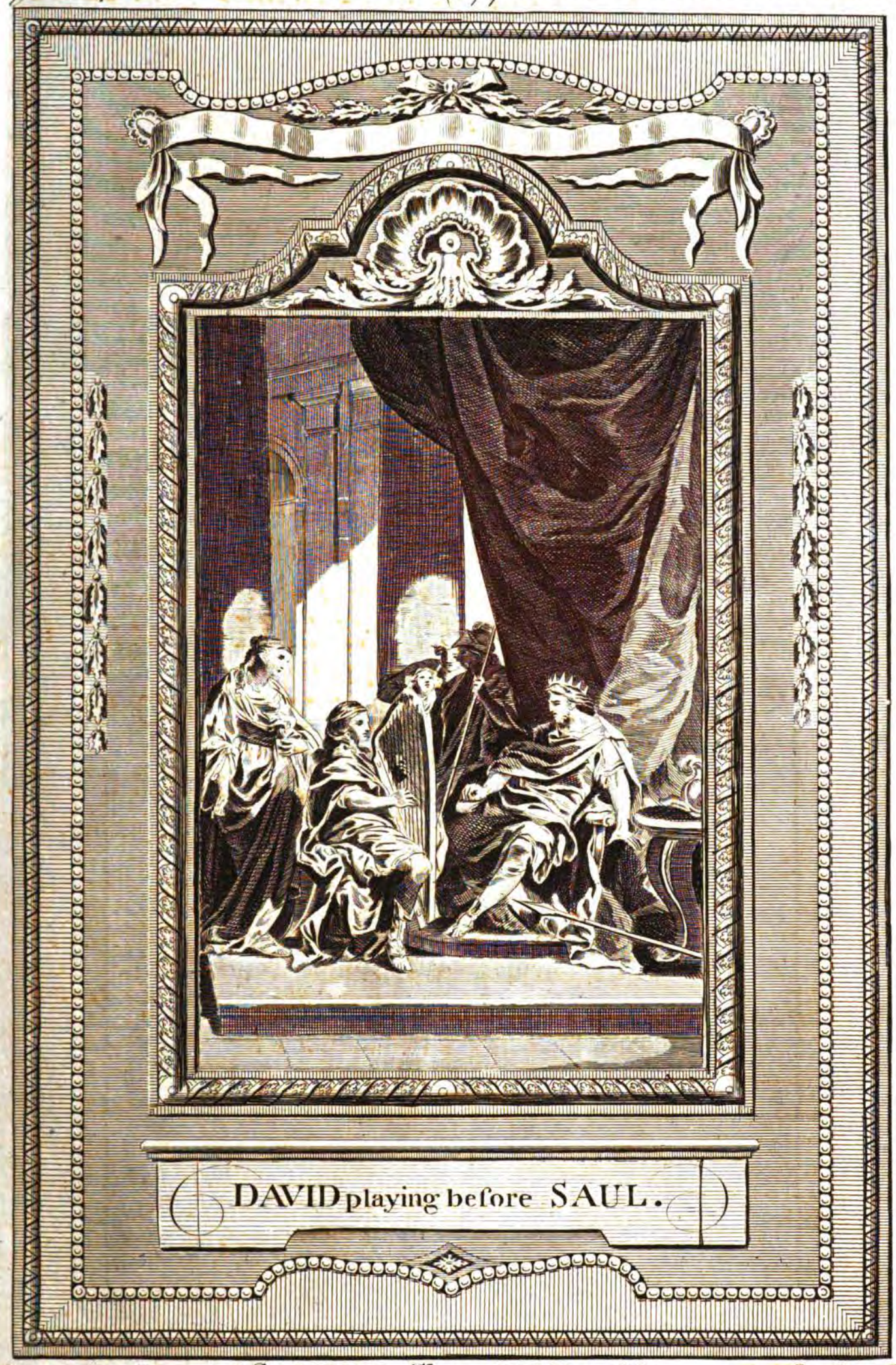

DAVID playing before SAUL.

Rubens pinx.t I SAMUEL, Chap. XVI. Ver. 23. *Reynoldson sculp*

When the evil spirit was upon Saul, David took an Harp and played &c.

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Before CHRIST 1063. Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God?

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliab's anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride and the naughtineſs of thine heart; for thou art come down that thou mighteſt ſee the battle.

29 And David ſaid, What have I now done? *Is there* not a cauſe?

30 ¶ And he turned from him toward another, and ſpake after the ſame manner: and the people anſwered him again after the former manner.

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he ſent for him.

32 ¶ And David ſaid to Saul, Let no man's heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art not able to go againſt this Philiſtine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David ſaid unto Saul, Thy ſervant kept his father's ſheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and ſmote him, and delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

36 Thy ſervant ſlew both the lion and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.

37 David ſaid moreover, the LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of braſs upon his head; alſo he armed him with a coat of mail.

39 And David girded his ſword upon his armour, and he aſſayed to go; for he had not proved *it*. And David ſaid unto Saul, I cannot go with theſe; for I have not proved *them*. And David put them off him.

40 And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherd's bag which he had, even in a ſcrip; and his ſling *was* in his hand: and he drew near to the Philiſtine.

41 And the Philiſtine came on and drew near unto David; and the man that bare the ſhield *went* before him.

42 And when the Philiſtine looked about, and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? And the Philiſtine curſed David by his gods.

44 And the Philiſtine ſaid to David, Come unto me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield, but I come to thee in the name of the LORD of hoſts: the God of the armies of Iſrael, whom thou haſt defied. Before CHRIST 1063.

46 This day will the LORD deliver thee into mine hand; and I will ſmite thee, and take thine head from thee; and I will give the carcaſes of the hoſt of the Philiſtines unto the fowls of the air, and to the wild beaſts of the earth; that all the earth may know that there is a God in Iſrael.

47 And all this aſſembly ſhall know that the LORD ſaveth not with ſword and ſpear: for the battle *is* the LORD's, and he will give you into our hands.

48 And it came to paſs, when the Philiſtine aroſe, and came and drew nigh to meet David, that David haſted, and ran toward the army to meet the Philiſtine.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang *it*, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine, and ſlew him; *there was* no ſword in the hand of David.

51 Therefore David ran, and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

52 ¶ And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philiſtines fell down by the way to Shaarim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents.

54 ¶ And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent.

55 ¶ And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner, the captain of the hoſt, Abner, whoſe ſon *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

56 And the king ſaid, Enquire thou whoſe ſon the ſtripling *is*.

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him, and brought him before Saul, with the head of the Philiſtine in his hand.

58 And Saul ſaid to him, Whoſe ſon *art* thou, *thou* young man? And David anſwered, *I am* the ſon of thy ſervant, Jeſſe the Beth-lehemite.

CHAP. XVIII.

1 *Jonathan loveth David.* 5 *David's wiſe conduct ingratiateth him with the people, and with Saul's ſervants.* 6 *The women's ſong in honour of his victory exciteth Saul's envy;* 10 *who in his fury ſeeketh to kill him.* 12 *Saul feareth David for his wiſdom and good ſucceſs.* 17 *He promiſeth him his eldeſt daughter by way of a ſnare, but giveth her to another.* 20 *He promiſeth him Michal his younger daughter.* 22 *Saul ſetteth his ſervants to perſuade David to be the king's ſon in law upon condition of bringing a hundred foreſkins of the Philiſtines; David bringeth two hundred, and hath Michal given him to wife.* 28 *Saul's hatred increaſeth, and David's glory.*

AND

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26 *That he ſhould defy the armies of the living God.*] He would not have them think that he was inſtigated by the hope of the reward, ſo much as by an holy zeal for God, and a generous love for his country.

28 *Why cameſt thou down hither,* &c.] Paſſion had made him forget that he had come down by his father's order.

37 *He will deliver me out of the hand of this Philiſtine,* &c.] He declares, that he was fully perſuaded God would deliver the Philiſtine into his hands, as he had done the lion and the bear, for he felt himſelf full of that Spirit which then aſſiſted him.

44 *Come to me, and I will give thy fleſh unto the fowls,* &c.] This hyperbolical ſpeech not only proceeded from the diſdain and haughtineſs of Goliath, but was agreeable to the manners of thoſe times, and eſpecially of the Orientals.

51 *And drew it out of the ſheath,* &c.] He was ſtrong, not merely by nature, but by the power of God; otherwiſe he could not have well managed the ſword of the giant.

GENERAL REFLECTIONS on Chap. XVII.

We ſee from hence how God took vengeance, for his own honour, in puniſhing the wicked; and helps thoſe who truſt in him, by making uſe of means, apparently very weak, to bring down the pride of his enemies, and deſtroy the moſt formidable powers.

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Before CHRIST 1063.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing to meet king Saul, with tabrets, with joy, and with instruments of music.

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and what can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 ¶ And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of* the twain. Before CHRIST 1063.

22 And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and that Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

CHAP. XIX.

1 *Jonathan discloseth to David his father's purpose to kill him.* 4 *He persuadeth his father to a reconciliation.* 8 *Saul jealous of David's good success in a new war again seeketh to slay him; he saveth himself by flight.* 11 *Saul's messengers come to David's house to slay him; Michal favoureth his escape, and deceiveth her father by an image in the bed.* 18 *David cometh to Samuel to Naioth; he is pursued; the spirit of prophecy cometh upon Saul's messengers,* 23 *and upon Saul.*

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now, therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then

COMMENTARY AND NOTES ON CHAP. XVIII.

3 *Then Jonathan and David made a covenant, because he loved him as his own soul.*] Jonathan, through the whole story, shews towards David such a greatness of soul, such a constancy of mind, and disinterestedness of heart, as few romances can produce examples of.

5 *David went out.*] Upon military expeditions.

9 *Saul set him over the men of war,* &c.] Not over all, for Abner was commander in chief of his forces.

Saul eyed David, &c.] That is, narrowly observed him, whether he was aspiring to the crown.

10 *He prophesied in the midst of the house,* &c.] Before the whole court.

18 *Who am I,* &c.] This was not a refusal of the honour, but an acknowledgment how unworthy he was of it.

19 *She was given unto Adriel,* &c.] This was an high affront to David, and one of the greatest injuries that could be done him.

27 *Two hundred men,* &c.] The LXX read one hundred, which is not improbable, Saul having covenanted for no more.

GENERAL REFLECTIONS on Chap. XVIII.

From the tenor of this chapter is evidently shewn, that nothing can hurt those whom God loves; and that whatever the wicked devise against them, turns to their advantage.

COMMENTARY AND NOTES ON CHAP. XIX.

1 *Saul spake to Jonathan,* &c.] Whatever Saul's reasons might be for desiring Jonathan's assistance in so vile a fact, it is plain that there was a peculiar providence of God in his disclosing himself so freely on this head, since, by that means, David came to right information of his danger.

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Engraved for The Revd Dr. WRIGHT's Complete BRITISH FAMILY BIBLE.



David returning with the Head of Goliath.

Hayman del. *Burder sculp.*

I SAMUEL, Chap. XVIII. Ver. 7.

The Women answered one another as they played, & said, David hath slain his Ten Thousands, &c.

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Before CHRIST 1063. then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

6 And Saul hearkened unto the voice of Jonathan: and Saul ſware, *As* the LORD liveth, he ſhall not be ſlain.

7 And Jonathan called David, and Jonathan ſhewed him all thoſe things. And Jonathan brought David to Saul, and he was in his preſence, as in times paſt.

1062. 8 ¶ And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from him.

9 And the evil ſpirit from the LORD was upon Saul, as he ſat in his houſe with his javelin in his hand: and David played with *his* hand.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipped away out of Saul's preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 ¶ Saul alſo ſent meſſengers unto David's houſe, to watch him, and to ſlay him in the morning: and Michal David's wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain.

12 ¶ So Michal let David down through a window: and he went, and fled, and eſcaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee?

18 ¶ So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding *as* appointed over them, the Spirit of God was upon the meſſengers of Saul, and they alſo propheſied.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe. And Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he aſked and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the Spirit of God was upon him alſo, and he went on, and propheſied, until he came to Naioth in Ramah,

24 And he ſtripped off his clothes alſo, and propheſied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they ſay, *Is* Saul alſo among the prophets? Before CHRIST 1062.

CHAP. XX.

1 *David conſulteth with Jonathan how to provide for his ſafety.* 11 *The friendly league between them confirmed by oath.* 18 *They agree upon a token.* 24 *David abſenting himſelf from the king's table is excuſed by Jonathan; Saul being enraged ſeeketh to kill Jonathan.* 35 *Jonathan informeth David of his danger by the token agreed on.* 41 *The two friends take a loving leave of each other.*

AND David fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father, that he ſeeketh my life?

2 And he ſaid unto him, God forbid; thou ſhalt not die: behold, my father will do nothing either great or ſmall, but that he will ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

3 And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved: but truly *as* the LORD liveth, and *as* thy ſoul liveth, *there is* but a ſtep between me and death.

4 Then ſaid Jonathan unto David, Whatſoever thy ſoul deſireth, I will even do *it* for thee.

5 And David ſaid unto Jonathan, Behold, to morrow *is* the new moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide myſelf in the field unto the third *day* at even.

6 If thy father at all miſs me, then ſay, David earneſtly aſked *leave* of me that he might run to Bethlehem his city: for *there is* a yearly ſacrifice there for all the family.

7 If he ſay thus, *It is* well; thy ſervant ſhall have peace: but if he be very wroth, *then* be ſure that evil is determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for thou haſt brought thy ſervant into a covenant of the LORD with thee: notwithſtanding, if there be in me iniquity, ſlay me thyſelf; for why ſhouldeſt thou bring me to thy father?

9 And Jonathan ſaid, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then ſaid David to Jonathan, Who ſhall tell me? or what *if* thy father anſwer thee roughly?

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan ſaid unto David, O LORD God of Iſrael, when I have ſounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then ſend not unto thee, and ſhew it thee;

13 The LORD do ſo and much more to Jonathan: but if it pleaſe my father *to do* thee evil, then I will ſhew it thee, and ſend thee away, that thou mayeſt go in

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8 *David went out, and fought with the Philiſtines,* &c.] Theſe were only ſkirmiſhes between ſmall parties.

11 *Michal David's wife told him,* &c.] Michal, it is probable, had received information either from her brother Jonathan, or from ſome other friend at court.

13 *Took an image,* &c.] Not ſuch an image as was made for a ſuperſtitious uſe, but only a ſimple image, repreſenting a man.

17 *Let me go; why ſhould I kill thee?*] This was a fiction of Michal's; for it is not likely either that ſhe would endeavour to detain him, or that he would threaten to kill her if ſhe did.

18 *He and Samuel went and dwelt at Naioth.*] Naioth was a place near or belonging to Ramah, where the ſons of the prophets had their ordinary reſidence.

20 *Saul ſent meſſengers to take David,* &c.] Such was Saul's implacable hatred to David, that it had aboliſhed not only all reſpect and reverence to Samuel, (under whoſe protection David then was) but all regard likewiſe to the college of the prophets, which in thoſe days had obtained the privilege of a ſanctuary.

24 *He ſtripped off his clothes,* &c.] His royal robes, appearing like an ordinary man, or perhaps in the prophetical habit.

GENERAL REFLECTIONS on Chap. XIX.

From the example of Jonathan, here ſet before us, we ſhould learn to take the part of the innocent when perſecuted unjuſtly, never to be backward in our good offices towards others, and to uſe all ſort of means to ſoften thoſe that are in wrath.

COMMENTARY AND NOTES ON CHAP. XX.

3 *He ſaith, Let not Jonathan know this,* &c.] He was willing to believe that Saul might conceal his intentions from Jonathan, on account of the affection which his ſon had for David.

5 *To morrow is the new moon,* &c.] The Iſraelites performed ſolemn ſacrifices every new moon, and after the ſacrifices feaſted together.

12 *Jonathan ſaid unto David, O Lord God of Iſrael, when I have ſounded,* &c.] The firſt words of Jonathan ſeem to be an exclamation; after which he recovers himſelf, and proceeds to declare his ſincerity in the moſt affectionate manner.

19 *When*

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in peace: and the LORD be with thee, as he hath been with my father.

14 And thou ſhalt not only while yet I live ſhew me the kindneſs of the LORD, that I die not:

15 But *alſo* thou ſhalt not cut off thy kindneſs from my houſe for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made *a covenant* with the houſe of David, *ſaying*, Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan cauſed David to ſwear again, becauſe he loved him: for he loved him as he loved his own ſoul.

18 ¶ Then Jonathan ſaid to David, To morrow *is* the new moon: and thou ſhalt be miſſed, becauſe thy ſeat will be empty.

19 And *when* thou haſt ſtayed three days, *then* thou ſhalt go down quickly, and come to the place where thou didſt hide thyſelf when the buſineſs was *in hand*, and ſhalt remain by the ſtone Ezel.

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And, behold, I will ſend a lad, *ſaying*, Go, find out the arrows. If I expreſsly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou; for *there is* peace to thee, and no hurt: *as* the LORD liveth.

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath ſent thee away.

23 And *as touching* the matter which thou and I have ſpoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Saul's ſide, and David's place was empty.

26 Nevertheleſs Saul ſpake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; ſurely he *is* not clean.

27 And it came to paſs on the morrow, *which was* the ſecond *day* of the month, that David's place was empty: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to day?

28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me *to go* to Beth-lehem:

29 And he ſaid, Let me go, I pray thee; for our family hath a ſacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled againſt Jonathan, and he ſaid unto him, Thou ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mother's nakedneſs?

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom. Wherefore now ſend and fetch him unto me, for he ſhall ſurely die.

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32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? What hath he done?

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 ¶ And it came to paſs in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathan's lad gathered up the arrows, and came to his maſter.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry *them* to the city.

41 ¶ *And* as ſoon as the lad was gone, David aroſe out of *a place* toward the ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another until David exceeded.

42 And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us in the name of the LORD, ſaying, The LORD be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

CHAP. XXI.

1 David cometh to Nob, and obtaineth of Ahimelech hallowed bread: Doeg is preſent. 8 David aſketh for a ſword, and receiveth the ſword of Goliath. 10 He fleeth to Gath, where to ſave his life he feigneth himſelf mad.

THEN came David to Nob to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

2 And David ſaid unto Ahimelech the prieſt, The king hath commanded me a buſineſs, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is preſent.

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themſelves at leaſt from women.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth women *have been* kept from us about theſe three

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19 *When thou haſt ſtayed three days, then thou ſhalt go down*, &c.] The meaning ſeems to be, that if Jonathan did not come the firſt day, it ſhould be taken for granted that he knew nothing, and David therefore was to come again the ſecond day; and if Jonathan brought him no news on that day, David was to come once more on the third.

25 *Jonathan aroſe*, &c.] Biſhop Patrick interprets it, that he aroſe out of reſpect, when his father came into the room.

30 *Thou ſon of the perverſe rebellious woman*, &c.] Or, as it is in the Hebrew, Thou ſon of perverſe rebellion! that is, thou very perverſe rebel.

33 *Saul caſt a javelin at him*, &c.] Spears were the ſceptres of thoſe ages, which kings always carried in their hands.

40 *His artillery*, &c.] His bow, arrows, and quiver.

GENERAL REFLECTIONS on Chap. XX.

From theſe inſtances of the ſtrict and very tender friendſhip between Jonathan and David, we ſee what are the duties of that endearing connection; and that true friends, whoſe friendſhip is founded upon piety, eſteem, and virtue, are a treaſure never to be ſufficiently valued.

COMMENTARY AND NOTES ON CHAP. XXI.

1 *Nob*, &c.] The generality of interpreters will have the city here ſpecified to be that which ſtood on the weſt ſide, and in the tribe of Benjamin.

3 *What is under thine hand?* &c.] That is, what food haſt thou ready to be eaten?

4 *If the young men*, &c.] The prieſt is there to be underſtood as only taking notice that no ſuch perſons were with him, as uſually he knew attended him, and were the conſtant guards of one of David's quality.

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Before CHRIST 1062. three days, ſince I came out, and the veſſels of the young men are holy, and *the bread is* in a manner common, yea, though it were ſanctified this day in the veſſel.

6 So the prieſt gave him hallowed *bread*: for there was no bread there but the ſhewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the ſervants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefeſt of the herdmen that *belonged* to Saul.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand a ſpear or ſword? for I have neither brought my ſword nor my weapons with me, becauſe the king's buſineſs required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other ſave that here. And David ſaid, *There is* none like that; give it me.

10 ¶ And David aroſe, and fled that day for fear of Saul, and went to Achiſh the king of Gath.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David the king of the land? did they not ſing one to another of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?

12 And David laid up theſe words in his heart, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and ſcrabbled on the doors of the gate, and let his ſpittle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants, Lo, ye ſee the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my preſence? ſhall this *fellow* come into my houſe?

CHAP. XXII.

1 *David's kindred and others reſort unto him at Adullam.* 3 *At Mizpeh he commendeth his parents to the protection of the king of Moab.* 5 *Admoniſhed by Gad he removeth to Hareth.* 6 *Saul complaineth of the unfaithfulneſs of his ſervants.* 9 *Doeg accuſeth Ahimelech.* 11 *Ahimelech is ſent for with the prieſts, and anſwereth the charge.* 11 *The footmen refuſing to ſlay the prieſts at the king's command, Doeg executeth it: their city Nob is deſtroyed.* 20 *Abiathar eſcaping bringeth David the news.*

DAVID therefore departed thence, and eſcaped to the cave Adullam: and when his brethren and all his father's houſe heard *it*, they went down thither to him.

2 And every one *that was* in diſtreſs, and every one *that was* in debt, and every one *that was* diſcontented, gathered themſelves unto him; and he became a captain over them: and there were with him about four hundred men. Before CHRIST 1062.

3 ¶ And David went thence to Mizpeh of Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad ſaid unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the foreſt of Hareth.

6 ¶ When Saul heard that David was diſcovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having a ſpear in his hand, and all his ſervants *were* ſtanding about him;)

7 Then Saul ſaid into his ſervants that ſtood about him, Hear now, ye Benjamites; will the ſon of Jeſſe give every one of you fields and vineyards, *and* make you all captains of thouſands, and captains of hundreds;

8 That all of you have conſpired againſt me, and *there is* none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

9 ¶ Then anſwered Doeg the Edomite, which was ſet over the ſervants of Saul, and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub.

10 And he enquired of the LORD for him, and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 ¶ Then the king ſent to call Ahimelech the prieſt, the ſon of Ahitub, and all his father's houſe, the prieſts that *were* in Nob: and they came all of them to the king.

12 And Saul ſaid, Hear now, thou ſon of Ahitub. And he anſwered, Here I *am*, my lord.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day?

14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants as David, which is the king's ſon in law, and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, leſs or more.

16 And

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7 *Detained before the Lord*, &c.] Not by force or conſtraint, but by ſome vow he had upon him, or ſome religious performance to which he had obliged himſelf.

9 *The ſword of Goliath the Philiſtine*, &c.] In conformity to antient cuſtom, the ſword with which David cut off Goliath's head he dedicated to the Lord, and delivered it to the prieſt, to be kept as a monument of his victory, and of the Iſraelites' deliverance.

13 *He changed his behaviour before them, and feigned himſelf mad*, &c.] Self-preſervation is one of the firſt laws of nature. David, therefore, being in manifeſt danger, choſe to perſonate the fool, becauſe he preſumed that Achiſh would readily conclude that the troubles he had ſuffered under Saul's perſecution of him had ſtupified his ſenſes, and turned his brain.

GENERAL REFLECTIONS ON CHAP. XXI.

David's conduct, as here related, ſhews that he did not ſufficiently rely on the promiſes of the Lord; and ſhould be a warning to us, never to have recourſe to evil means, nor do any thing unworthy of our calling, to avoid the dangers which threaten us.

COMMENTARY AND NOTES ON CHAP. XXII.

1 *Adullam*, &c.] This was a town in the tribe of Judah, where there was a rock of the ſame name, in which was a cave naturally ſtrong and well fortified, to which David retreated.

2 *And every one that was in diſtreſs*, &c.] Theſe refugees were called in the Gallic language ſoldarii, from whence the word, ſoldier, is derived; and as they might be honeſt and good men, though they had the misfortune to be in debt, or could not ſubmit to tyrannical treatment, ſo in all probability David's companions were, though in debt, men of good characters.

3 *David went thence to Mizpeh of Moab*, &c.] The king of Moab was then at enmity with Saul.

5 *Get thee into the land of Judah*, &c.] He would have him publicly appear, as one that confided in God, and his own innocence.

6 *Under a tree in Ramah*, &c.] Or, Under a grove in an high place.

9 *I ſaw the ſon of Jeſſe*, &c.] Meanly to ingratiate himſelf with Saul, how contemptuouſly does Doeg ſpeak here of David, not vouchſafing to call him by his name!

10 *And he enquired of the Lord for him*, &c.] Doeg's conduct is artful, mean, and malicious: miſrepreſenting ſome things, and wholly ſuppreſſing others; diſcovering every thing that might be conſtrued to the prejudice of Ahimelech, and concealing every circumſtance that would plead in his favour. A conduct characteriſtical of a wicked man.

12 *Here I am, my lord.*] Notwithſtanding the king forgot the reſpect due to the prieſt, the prieſt did not forget his duty to the king.

15 *Did I then begin to enquire of God for him?* &c.] He had before done the ſame thing for him, without any imputation of guilt, and therefore urges that what he had now done ſhould not be an argument againſt him.

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16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

20 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

CHAP. XXIII.

1 *The Philistines fight against Keilah; David, enquiring of the Lord by Abiathar, smiteth them, and saveth Keilah.* 7 *Saul purposeth to besiege him at Keilah.* 9 *God sheweth him of Saul's coming, and the treachery of the Keilites.* 13 *He escapeth to Ziph, whither Jonathan cometh and comforteth him.* 19 *The Ziphites discover him to Saul, who pursueth him closely in Maon,* 27 *but is called off by an invasion of the Philistines.* 29 *David dwelleth at En-gedi.*

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

1061. 7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Before CHRIST 1061.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But

17 *The servants of the king would not put forth their hand to fall upon the priests of the Lord.*] In this they were to be commended; but to stand wringing their hands, while they saw so many innocent creatures murdered, was much the same as to betray all divine and human rights merely to please a tyrant.

GENERAL REFLECTIONS on Chap. XXII.

In this chapter we see what evil calumnies occasion; which should strike us with horror for that sin, and also at the impiety and injustice of Saul, as well as the cruelty and wickedness of Doeg, in slaying the priests of the Lord.

COMMENTARY AND NOTES ON CHAP. XXIII.

1 *They told David,* &c.] More properly, they had told David.

3 *We be afraid here in Judah: how much more then if,* &c.] His men argued against this expedition, because they did not think themselves safe in their own country, where they hoped they had some friends; and therefore they thought they should be in still greater danger if they made the Philistines their enemies.

4 *Enquired of the Lord yet again,* &c.] Not for his own satisfaction, but theirs.

10 *Then said David, O Lord,* &c.] The high-priest was the person appointed by God, to ask council of him for the supreme governor; therefore David spoke these words by the mouth of Abiathar.

13 *And went whithersoever they could go,* &c.] Sometimes to one place, sometimes to another, according as they found any hope of safety.

GENERAL

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27 ¶ But there came a meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have invaded the land.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in ſtrong holds at En-gedi.

CHAP. XXIV.

1 *David in a cave at En-gedi cutteth off Saul's ſkirt, but ſpareth his life:* 8 *He urgeth this as a proof of his innocency.* 16 *Saul acknowledgeth his fault, taketh an oath of David, and departeth.*

AND it came to paſs, when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of En-gedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.

3 And he came to the ſheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold the day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the ſkirt of Saul's robe privily.

5 And it came to paſs afterward, that David's heart ſmote him, becauſe he had cut off Saul's ſkirt.

6 And he ſaid unto his men, The LORD forbid that I ſhould do this thing unto my maſter, the LORD's anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the LORD.

7 So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul. But Saul roſe up out of the cave, and went on *his* way.

8 ¶ David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtooped with his face to the earth, and bowed himſelf.

9 And David ſaid to Saul, Wherefore heareſt thou men's words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen how that the LORD had delivered thee to day into mine hand in the cave: and *ſome* bade *me* kill thee: but *mine eye* ſpared thee; and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the LORD's anointed.

11 Moreover, my father, ſee, yea, ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, and killed thee not, know thou and ſee that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet thou huntеſt my ſoul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and deliver me out of thine hand. Before CHRIST 1061.

16 ¶ And it came to paſs, when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? And Saul lifted up his voice, and wept.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the LORD had delivered me into thine hand, thou killedſt me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou haſt done unto me this day.

20 And now, behold, I know well that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my father's houſe.

22 And David ſware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

CHAP. XXV.

1 *Samuel dieth: David goeth to Paran.* 2 *The characters of Nabal and Abigail.* 4 *David ſendeth a meſſage to Nabal.* 10 *Provoked by Nabal's churliſh anſwer, he ſetteth forth to deſtroy him.* 14 *Abigail is informed thereof:* 18 *ſhe meeteth David with a preſent, and intreateth his pardon.* 32 *David bleſſeth God and her for ſo timely an interpoſition, and diſmiſſeth her courteouſly.* 36 *Nabal, ſtricken with her relation of the matter, dieth.* 39 *David again bleſſeth God, and marrieth Abigail and Ahinoam.* 44 *His wife Michal is given to Phalti.*

AND Samuel died; and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe at Ramah. And David aroſe, and went down to the wilderneſs of Paran. 1060.

2 ¶ And *there was* a man in Maon, whoſe poſſeſſions *were* in Carmel; and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *ſhe was* a woman of good underſtanding, and of a beautiful countenance: but the man *was* churliſh and evil in his doings; and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſs that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

6 And thus ſhall ye ſay to him that liveth *in proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we hurt them not, neither was there aught miſſing unto them, all the while they were in Carmel.

8 Aſk

GENERAL REFLECTIONS on Chap. XXIII.

In the caſe of David, it evidently appears, that God preſerves his children, ſometimes by warning them of dangers wherewith they are threatened, and ſometimes in caſting obſtacles in the way of their enemies, to hinder them from executing their unjuſt deſigns.

COMMENTARY AND NOTES ON CHAP. XXIV.

3 *To cover his feet*, &c.] This may be underſtood of laying down to ſleep.

5 *Becauſe he had cut off Saul's ſkirt*] Becauſe he had offered ſuch an indignity to his prince.

6 *The Lord forbid that I ſhould do this thing unto my maſter*, &c.] This one example of David's, under all the provocations which he received, evidently ſhews that the perſons of kings are ſacred.

22 *David and his men gat them up unto the hold.*] Knowing the inconſtancy of Saul's temper, he was fearful of truſting him.

GENERAL REFLECTIONS on Chap. XXIV.

The example teaches us, to be gentle and moderate, even to thoſe who do us the greateſt miſchief; never to avenge ourſelves, but rather to return good for evil.

COMMENTARY AND NOTES ON CHAP. XXV.

1 *Samuel died.*] About two years before the death of Saul, and in the ninety-eighth year of his age, twenty of which he had ſpent in the government of Iſrael.

The wilderneſs of Paran.] This lay on the ſouth ſide of Judea, bordering upon Arabia.

3 *He was of the houſe of Caleb.*] Deſcended, but degenerated, from a worthy anceſtor.

6 *Peace be both to thee*, &c.] There could not well be an higher compliment; peace, in the ſacred language, implying all manner of bleſſings.

12 So

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Before CHRIST 1060.

8 Aſk thy young men, and they will ſhew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatſoever cometh to thine hand unto thy ſervants, and to thy ſon David.

9 And when David's young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed.

10 ¶ And Nabal anſwered David's ſervants, and ſaid, Who *is* David? and who *is* the ſon of Jeſſe? there be many ſervants now a days that break away every man from his maſter.

11 Shall I then take my bread, and my water, and my fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird ye on every man his ſword. And they girded on every man his ſword; and David alſo girded on his ſword: and there went up after David about four hundred men; and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them.

15 But the men *were* very good unto us, and we were not hurt; neither miſſed we any thing, as long as we were converſant with them, when we were in the fields:

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do; for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

19 And ſhe ſaid unto her ſervants, Go on before me; behold, I come after you. But ſhe told not her huſband Nabal.

20 And it was *ſo*, *as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and, behold, David and his men came down againſt her; and ſhe met them.

21 Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that piſſeth againſt the wall.

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground.

24 And fell at his feet and ſaid, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to *ſhed* blood, and from avenging thyſelf with thine own hand, now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. Before CHRIST 1060.

28 I pray thee, forgive the treſpaſs of thine handmaid: for the LORD will certainly make my lord a ſure houſe; becauſe my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the LORD thy God; and the ſouls of thine enemies, them ſhall he ſling out, *as out* of the middle of a ſling.

30 And it ſhall come to paſs, when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David ſaid to Abigail, Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* blood, and from avenging myſelf with mine own hand.

34 For in very deed, *as* the LORD God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal by the morning light any that piſſeth againſt the wall.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and, behold, he held a feaſt in his houſe, like the feaſt of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him nothing, leſs or more, until the morning light.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone.

38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of her's that went after her; and ſhe went after the meſſengers of David, and became his wife.

43 David alſo took Ahinoam of Jezreel; and they were alſo both of them his wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to Phalti the ſon of Laiſh, which *was* of Gallim.

CHAP.

12 *So David's young men turned their way*, &c.] After ſo rude and brutiſh an anſwer, they diſdained any farther converſation.

18 *Two bottles of wine*, &c.] Theſe bottles have been explained by bags of leather, two ſkins or borachios, wherein wine was carried on aſſes or camels.

26 *Be as Nabal.*] May thy enemies have no more power to hurt thee than Nabal hath.

43 *They were alſo both of them his wives.*] According to the corrupt cuſtom of thoſe days, wherein they had perverted the law of nations.

GENERAL REFLECTIONS on Chap. XXV.

From hence we may learn, never to ſuffer ourſelves to be carried away by paſſion; that wiſe and moderate counſels are the moſt wholeſome, and that oaths made in anger, and to perform evil things, ought not be kept.

COMMENTARY

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Before CHRIST 1060.

CHAP. XXVI.

1 *Saul, informed by the Ziphites of David's abode, cometh againſt him to Hachilah.* 5 *David coming into the trench findeth Saul and his ſervants aſleep; he ſtayeth Abiſhai from killing Saul, but taketh his ſpear and cruſe.* 13 *David reproveth Abner's negligence, proteſteth his own innocency, and exhorteth Saul to deſiſt from purſuing him.* 21 *Saul acknowledgeth his ſin, and returneth home.*

AND the Ziphites came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah, *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon, by the way. But David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt: and Saul lay in the trench, and the people pitched round about him.

6 Then anſwered David and ſaid to Ahimelech the Hittite, and to Abiſhai the ſon of Zeruiah, brother to Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

7 So David and Abiſhai came to the people by night: and, behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear even to the earth at once, and I will not *ſmite* him the ſecond time.

9 And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the LORD's anointed, and be guiltleſs?

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him; or his day ſhall come to die; or he ſhall deſcend into battle, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORD's anointed: but, I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear and the cruſe of water from Saul's bolſter; and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep; becauſe a deep ſleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill afar off; a great ſpace *being* between them:

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

16 This thing *is* not good that thou haſt done. *As* the LORD liveth, ye *are* worthy to die, becauſe ye have not kept your maſter, the LORD's anointed. And now ſee where the king's ſpear *is*, and the cruſe of water that *was* at his bolſter. Before CHRIST 1060.

17 And Saul knew David's voice, and ſaid, *Is* this thy voice, my ſon David? And David ſaid, *It is* my voice, my lord, O king.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant. If the LORD have ſtirred thee up againſt me, let him accept an offering: but if *they be* the children of men, curſed *be* they before the LORD: for they have driven me out this day from abiding in the inheritance of the LORD, ſaying, Go ſerve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then ſaid Saul, I have ſinned: return, my ſon David: for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David anſwered and ſaid, Behold the king's ſpear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteouſneſs and his faithfulneſs: for the LORD delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the LORD's anointed.

24 And, behold, as thy life was much ſet by this day in mine eyes, ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

1 *Saul heareth that David was fled to Gath ſeeketh no more for him.* 5 *David beggeth Ziklag of Achiſh.* 8 *He invadeth ſome other countries, but perſuaded Achiſh that he warred againſt Judah.*

AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand. 1058.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him unto Achiſh, the ſon of Maoch, king of Gath.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he ſought no more again for him.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

6 Then

COMMENTARY AND NOTES ON CHAP. XXVI.

1 *The Ziphites came unto Saul*, &c.] Probably they were afraid that if he came to be king, he would remember and revenge the attempt they had before made to deliver him into the hand of Saul. See chap. xix. 20.

2 *Saul aroſe and went down*, &c.] The inconſtancy, falſeneſs, and implacable rage, of this prince, are inconceivable.

5 *In the trench*, &c.] The LXX tranſlate it, "In his chariot."

19 *Let him accept an offering*, &c.] God is not implacable, but ready to be reconciled if I have offended him.

GENERAL REFLECTIONS on Chap. XXVI.

This chapter affords inſtruction to us, to avoid revenge, to reverence kings, and behave ourſelves with meekneſs, moderation, and gentleneſs towards thoſe who treat us with the greateſt injuſtice.

COMMENTARY AND NOTES ON CHAP. XXVII.

1 *I ſhall now periſh one day by the hand of Saul*, &c.] Theſe words muſt have been ſpoken in a melancholy fit, when David was under ſome great depreſſion of ſpirit, and for a moment loſt his proper confidence in God.

5 *Let them give me a place in ſome town or the country*, &c.] To avoid the envy of others, ſecure his people from idolatry, enjoy the free exerciſe of his religion, and gain opportunity of enterpriſing ſomething againſt the enemies of God, without the knowledge or obſervation of the Philiſtines.

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Before CHRIST 1058. 6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philiſtines was a full year and four months.

8 ¶ And David and his men went up, and invaded the Geſhurites, and the Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, Whither have ye made a road to day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner all the while he dwelleth in the country of the Philiſtines.

12 And Achiſh believed David, ſaying, He hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

CHAP. XXVIII.

1 *Achiſh putteth confidence in David.* 3 *Saul, who had before deſtroyed the workers with familiar ſpirits,* 4 *afraid of the hoſt of the Philiſtines, and forſaken of God,* 7 *hath recourſe to a witch at Endor, whom he perſuadeth to raiſe up Samuel.* 15 *Saul being informed by Samuel of his approaching ruin, fainteth.* 21 *The woman and his ſervants prevail upon him to take ſome food for his refreſhment.*

1056. AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael. And Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battle, thou and thy men.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city. And Saul had put away thoſe that had familiar ſpirits, and the wizards, out of the land.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD anſwered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at Endor. Before CHRIST 1056.

8 And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he ſaid, I pray thee, divine unto me by the familiar ſpirit, and bring me *him* up, whom I ſhall name unto thee.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards, out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?

10 And Saul ſware to her by the LORD, ſaying, *As* the LORD liveth there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw gods aſcending out of the earth.

14 And he ſaid unto her, What form is he of? And ſhe ſaid, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he ſtooped with *his* face to the ground, and bowed himſelf.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me up? And Saul anſwered, I am ſore diſtreſſed; for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me what I ſhall do.

16 Then ſaid Samuel, Wherefore then doſt thou aſk of me, ſeeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he ſpake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Becauſe thou obeyedſt not the voice of the LORD, nor executedſt his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day:

19 Moreover the LORD will alſo deliver Iſrael with thee into the hand of the Philiſtines: and to morrow *ſhalt* thou and thy ſons *be* with me: the LORD alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

20 Then Saul fell ſtraightway all along on the earth, and was ſore afraid, becauſe of the words of Samuel: and there was no ſtrength in him; for he had eatēn no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life into my hand, and have hearkened unto thy words thou ſpakeſt unto me.

22 Now therefore, I pray thee, hearken thou alſo unto

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6 *Ziklag*, &c.] Situated in the extreme parts of the tribe of Judah ſouthwards, not far from Hormah, where the Iſraelties received a defeat while they ſojourned in the wilderneſs.

8 *The Amalekites*, &c.] To reconcile this with ver. 8. of ch. xv. the meaning of the latter paſſage muſt be, that Saul deſtroyed as many of them as fell into his hands; for ſeveral of them might make their eſcape from Saul into the deſarts towards Arabia, and upon his retreat, return and poſſeſs their old habitations.

GENERAL REFLECTIONS on Chap. XXVII.

In this chapter is exhibited God's care of David, and that he was pleaſed to make uſe of him in diminiſhing the power of the enemies of his people; but his conduct, reſpecting the diſſimulation he practiſed, cannot be juſtified, neither ſhould it be imitated.

COMMENTARY AND NOTES ON CHAP. XXVIII.

2 *Thou ſhalt know what thy ſervant can do*, &c.] David anſwers him ambiguouſly.

4 *Shunem*] This was a city in the borders of the tribe of Iſſachar, about five miles to the ſouth of mount Hermon.

Gilboa.] A mountain near the valley of Jezreel, not far from Shunem.

7 *Seek me a woman that hath a familiar ſpirit*, &c.] Strange infatuation this in Saul, who had baniſhed all wizards and ſorcerers out of his kingdom, as a dangerous ſet of people, who made profeſſion of a wicked and unwarrantable art.

8 *They came to the woman by night*, &c.] It was a common opinion among the Greeks, and perhaps then among the Hebrews, that none of the terreſtrial dæmons appeared in the day-time.

13 *I ſaw gods*, &c.] It ſhould have been rendered in the ſingular number, God, or a great perſon, for ſo the word God often ſignifies in the ſacred language.

14 *Saul perceived that it was Samuel*, &c.] The ſurpriſe the woman diſcovered on Samuel's ſudden appearing, that it was not the effect of her magic, but of ſome ſuperior hand. She ſaw an object ſo terrible, ſo majeſtic, in ſhort, ſo contrary to any thing ſhe had ever raiſed, that ſhe could not forbear being terrified.

15 *Why haſt thou diſquieted me, to bring me up*, &c.] It is moſt rational to think, that the ſcripture here expreſſes itſelf in a manner ſuitable to the prejudices of the vulgar, among whom it was a common notion, that theſe incantations gave trouble to the ſouls that were at reſt.

17 *To him*, &c.] To David.

19 *To morrow*, &c.] Or, very ſhortly.

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Before CHRIST 1056. unto the voice of thine handmaid, and let me ſet a morſel of bread before thee; and eat, that thou mayeſt have ſtrength, when thou goeſt on thy way.

23 But he refuſed, and ſaid, I will not eat. But his ſervants, together with the woman, compelled him; and he hearkened unto their voice. So he aroſe from the earth, and ſat upon the bed.

24 And the woman had a fat calf in the houſe; and ſhe haſted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And ſhe brought *it* before Saul, and before his ſervants; and they did eat. Then they roſe up, and went away that night.

CHAP. XXIX.

1 *David marcheth with the Philiſtines: their princes are offended therewith.* 6 *Achiſh diſmiſſeth him with commendations of his fidelity.*

NOW the Philiſtines gathered together all their armies to Aphek: and the Iſraelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David and his men paſſed on in the rereward with Achiſh.

3 Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David, the ſervant of Saul the king of Iſrael, which hath been with me theſe days, or theſe years, and I have found no fault in him ſince he fell *unto me* unto this day?

4 And the princes of the Philiſtines were wroth with him; and the princes of the Philiſtines ſaid unto him, Make this fellow return, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battle, leſt in the battle he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould it* not *be* with the heads of theſe men?

5 *Is* not this David, of whom they ſang one to another in dances, ſaying, Saul ſlew his thouſands, and David his ten thouſands?

6 ¶ Then Achiſh called David, and ſaid unto him, Surely, *as* the LORD liveth, thou haſt been upright, and thy going out and thy coming in with me in the hoſt *is* good in my ſight: for I have not found evil in thee ſince the day of thy coming unto me unto this day: nevertheleſs the lords favour thee not.

7 Wherefore now return, and go in peace, that thou diſpleaſe not the lords of the Philiſtines.

8 And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant ſo long as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king?

9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battle.

10 Wherefore now riſe up early in the morning, with thy maſter's ſervants that are come with thee: and as ſoon as ye be up early in the morning, and have light, depart.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines. And the Philiſtines went up to Jezreel. Before CHRIST 1056.

CHAP. XXX.

1 *The Amalekites ſpoil Ziklag.* 3 *David on his return is greatly diſtreſſed, but aſking counſel of God is encouraged to purſue them.* 9 *He ſetteth forward, and finding an Egyptian receiveth intelligence of the enemy.* 16 *Being conducted to them, he ſmiteth them, and recovereth the ſpoil.* 22 *David's law of dividing the ſpoil.* 26 *He ſendeth preſents to his friends.*

AND it came to paſs, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the ſouth, and Ziklag, and ſmitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they ſlew not any, either great or ſmall, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their ſons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people ſpake of ſtoning him, becauſe the ſoul of all the people was grieved, every man for his ſons and for his daughters: but David encouraged himſelf in the LORD his God.

7 And David ſaid to Abiathar the prieſt, Ahimelech's ſon, I pray thee, bring me thither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, ſaying, Shall I purſue after this troop? ſhall I overtake them? And he anſwered him, Purſue: for thou ſhalt ſurely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind ſtayed.

10 But David purſued, he and four hundred men: for two hundred abode behind, which were ſo faint that they could not go over the brook Beſor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two cluſters of raiſins: and when he had eaten, his ſpirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite; and my maſter left me, becauſe three days agone I fell ſick.

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb; and we burned Ziklag with fire.

15 And

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23 *Compelled him*, &c.] Preſſed and importuned him ſo much that he yielded to them.

GENERAL REFLECTIONS on Chap. XXVIII.

We diſcover in the perſon of Saul, how ſad the condition of thoſe is, who are forſaken of God, and how fearful we ſhould be of falling into the like, through impiety or hardneſs of heart.

COMMENTARY AND NOTES ON CHAP. XXIX.

3 *Theſe days, or theſe years*, &c.] The meaning is, I may ſay years, not days.

4 *Wherewith ſhould he reconcile himſelf unto his maſter? ſhould it not be with the heads of theſe men?* &c.] Namely, of the Philiſtines.

8 *That I may not go fight againſt the enemies of my lord the king.*] If in any caſe what they call a fineſſe in policy were allowable, it was in this of David's, when he had unhappily brought himſelf into theſe circumſtances.

GENERAL REFLECTIONS on Chap. XXIX.

From this chapter we are led to conſider that providence diſpoſes of events for the good of thoſe whom God loves; and the Lord delivers them, and gives them a favourable eſcape from their moſt troubleſome circumſtances.

COMMENTARY AND NOTES ON CHAP. XXX.

2 *They ſlew not any, either great or ſmall, but carried them away*, &c.] Though their deſign herein might be cruel and brutiſh, yet the act is principally to be aſcribed to God's over-ruling providence, who reſtrained and ſet bounds to their rage.

6 *For the people ſpake of ſtoning him*, &c.] As the cauſe of this calamity.

14 *The ſouth of the Cherethites*, &c.] They are the ſame as the Philiſtines: the Arabians call their country Keritha.

21 *He*

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Before CHRIST 1056.

15 And David ſaid to him, Canſt thou bring me down to this company? And he ſaid, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

17 And David ſmote them from the twilight even unto the evening of the next day: and there eſcaped not a man of them, ſave four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before thoſe *other* cattle, and ſaid, This *is* David's ſpoil.

21 And David came to the two hundred men, which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ſaluted them.

22 ¶ Then anſwered all the wicked men and *men* of Belial, of thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his wife and his children, that they may lead *them* away, and depart.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the LORD hath given us, who hath preſerved us, and delivered the company that came againſt us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike.

25 And it was *ſo* from that day forward, that he made it a ſtatute and an ordinance for Iſrael unto this day.

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, ſaying, Behold a preſent for you of the ſpoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth Ramoth, and to *them* which *were* in Jattir.

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa,

29 And to *them* which *were* in Rachel, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach, Before CHRIST 1056.

31 And to *them* which *were* in Hebron, and to all the places where David himſelf and his men were wont to haunt.

CHAP. XXXI.

1 The battle at Gilboa; wherein Saul's army being defeated, and his ſons ſlain, he and his armourbearer kill themſelves. 7 The Philiſtines take poſſeſſion of the towns deſerted by the Iſraelites. 8 They inſult over the dead bodies of Saul and his ſons. 11 The men of Jabeſh-gilead recover the bodies by night, burn them, and bury their bones at Jabeſh.

NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard upon Saul and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Melchi-ſhua, Saul's ſons.

3 And the battle went ſore againſt Saul, and the archers hit him; and he was ſore wounded of the archers.

4 Then ſaid Saul unto his armourbearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and abuſe me. But his armourbearer would not; for he was ſore afraid. Therefore Saul took a ſword, and fell upon it.

5 And when his armourbearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armourbearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it in* the houſe of their idols, and among the people.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul;

12 All the valiant men aroſe, and went all night, and took the body of Saul and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

The

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21 *He ſaluted them.*] He enquired after their welfare, for he had left them very weak.

24 *For who will hearken unto you*] He was confident that no impartial perſon would be of their opinion, if the matter was referred to them.

They ſhall part alike.] In ſome places, a ſingle portion was given to a footman, a double to a centurion, and a treble to a horſeman: in other places they varied from this.

26 *He ſent of the ſpoil unto the elders of Judah, even to his friends,* &c.] Not only to thoſe of his own tribe, but to the inhabitants of the city of Beth-el, which belonged to the tribe of Ephraim, in acknowledgment of their ſhelter and ſupport, and in proſpect of their future favour and intereſt.

31 *Where David himſelf and his men were wont to haunt.*] Either to live ſecretly among them, or to get proviſions or intelligence from them.

GENERAL REFLECTIONS on Chap. XXX.

From this chapter we perceive, that the evil which befel David turned to his advantage, and to his greater glory; and ſo thoſe who in their troubles aſk counſel of the Lord, never fail of meeting with good ſucceſs.

COMMENTARY AND NOTES ON CHAP. XXXI.

2 *The Philiſtines ſlew Jonathan,* &c.] There appears plainly a direction of Providence in ſuffering him to be ſlain, that David might more eaſily come to the throne.

3 *The archers hit him,* &c.] When David came to the throne, he taught the Iſraelites the uſe of the bow, as we read 2 *Sam.* i. 18. that they might not be inferior to the Philiſtines, nor fall into the like diſaſter that Saul had experienced.

4 *Saul took a ſword, and fell upon it*] Suicide is the ſure effect of a weak and puſillanimous temper of mind, ſince true greatneſs of ſoul conſiſts in ſupporting the evils of adverſity, and not in ſhuffling them off, which is a mark of a poor impatient ſpirit.

5 *When his armourbearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.*] The Jews aſſert, that this armourbearer was Doeg the Edomite, who ſlew ſuch a number of prieſts in one day, 1 *Sam.* xxii. 18.

11 *And when the inhabitants of Jabeſh-gilead,* &c.] The inhabitants of Jabeſh-gilead hearing of this indignity, and retaining a grateful ſenſe of the ſervices Saul had done them at the beginning of his reign, ſent a party of their beſt ſoldiers by night, to take down their bodies, and bring them away to Jabeſh.

GENERAL REFLECTIONS on Chap. XXXI.

We are here taught, that thoſe who abuſe God's favours are made examples of his indignation; that the innocent are ſometimes involved with the guilty in temporal puniſhments; and as God ſends his judgments upon the people as well as upon princes, in which we have cauſe to adore the juſtice, the wiſdom, and the goodneſs of God.

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The Second Book of SAMUEL,

OTHERWISE CALLED

The Second Book of the KINGS.

THE ARGUMENT.

This book contains the accompliſhment of God's promiſe in raiſing David to the throne of Iſrael; it comprehends an hiſtory of about forty years; relating, among other things, his adminiſtration of the government when he was ſettled in the kingdom.

CHAP. I.

1 *An Amalekite bringeth to David the news of the Iſraelites' defeat, and chargeth himſelf with Saul's death.* 11 *David and his men mourn thereat.* 13 *The Amalekite is ſlain by David's command.* 17 *David's lamentation over Saul and Jonathan.*

Before CHRIST 1056. NOW it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to paſs on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battle, and many of the people alſo are fallen and dead; and Saul and Jonathan his ſon are dead alſo?

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead?

6 And the young man that told him ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear; and, lo, the chariots and horſemen followed hard after him.

7 And when he looked behind him, he ſaw me, and called unto me. And I anſwered, Here *am* I.

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life *is* yet whole in me.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and rent them; and likewiſe all the men that *were* with him: Before CHRIST 1056.

12 And they mourned, and wept, and faſted until even, for Saul, and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

13 ¶ And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite.

14 And David ſaid unto him, How waſt thou not afraid to ſtretch forth thine hand to deſtroy the LORD's anointed?

15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood *be* upon thy head; for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his ſon:

18 (Alſo he bade them teach the children of Judah *the uſe of* the bow: behold, *it is* written in the book of Jaſher.)

19 The beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publiſh *it* not in the ſtreets of Aſkelon; leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How

COMMENTARY AND NOTES ON CHAP. I.

1 *When David was returned from the ſlaughter of the Amalekites*, &c.] The engagement between Saul and the Philiſtines happened juſt at the time when David was in purſuit of the Amalekites. See 1 *Sam.* xxx. 9.

6 *And the young man that told him ſaid, As I happened by chance*, &c.] The whole ſtory of this Amalekite was a fiction of his own inventing, on purpoſe to ingratiate himſelf with David, the preſumptive ſucceſſor to the throne. As to Saul's crown and bracelet, it is preſumed they were carried into the field of battle by ſome of his attendants, in order to be put on, in caſe he had obtained the victory, and returned in triumph.

18 *He bade them teach the children of Judah the uſe of the bow*, &c.] This paſſage is variouſly underſtood: the LXX. read, David ſung this mourning ſong—alſo he bade them teach it to the children of Judah: the Alexandrian copy and the Vulgate read, He bade them teach the children of Judah the bow.

19 *The beauty of Iſrael*, &c.] The flower of the nation, together with Saul and his ſons.

22 *From the blood of the ſlain*, &c.] Without the blood of the ſlain, without the blood of the mighty, &c.

23 *Saul and Jonathan*, &c.] That David ſhould lament and praiſe his friend Jonathan, is not at all ſurpriſing, but that he ſhould ſpeak ſo highly in commendation of his bitterеſt enemy, argues true greatneſs of ſoul.

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Before CHRIST 1056. 25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAP. II.

1 *By God's direction David goeth up with his company to Hebron, where he is made king over Judah.* 5 *He commendeth the men of Jabesh-gilead for their kindness to Saul.* 8 *Abner maketh Ish-bosheth king over Israel.* 12 *A deadly skirmish between twelve of Abner's men and twelve of Joab's bringeth on a battle, wherein the men of Israel are worsted.* 18 *Asahel refusing to desist from pursuing Abner is slain by him.* 25 *At Abner's motion Joab soundeth a retreat.* 30 *The loss in the action.* 32 *Asahel's burial.*

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they 1055. anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of 1053. David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. Before CHRIST 1053.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light of foot as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem.

And

GENERAL REFLECTIONS on Chap. I.

We may remark, from this chapter, the justice, piety, and generosity of David: his justice, in putting to death the deceitful relater of Saul's death; his piety, in not rejoicing at the evil which befel his enemy; and his generosity respecting Jonathan, as by his lamentation for him he was more affected with the duties of friendship, than with his own interest.

COMMENTARY AND NOTES ON CHAP. II.

1 *Shall I go up into any of the cities of Judah?* &c.] Though David had a right to the kingdom by God's designation, yet he would not enter into possession, nor take upon himself the administration of affairs, without God's advice and direction.

4 *Over the house of Judah,* &c.] They anointed him king over their own tribe; Abner had proclaimed Ish-bosheth successor to the throne, and, by this interest and great authority, prevailed with all the other tribes to acknowledge him.

8 *Brought him over to Mahanaim.*] This was a place in the tribe of Gad, which had its name from the appearance of an host of angels to Jacob, as he came with his family and all his substance to Padan-aram; see *Gen.* xxxii. 2.

14 *Let the young men now arise, and play before us,* &c.] Not with any purpose to kill one another, but only to entertain the spectators.

16 *They caught*] i. e. The servants of David caught, &c.

Helkath-hazzurim, &c.] The field of strong men.

23 *Stood still.*] Ceased the pursuit; perhaps either fearing the same fate, or to take care of Asahel's body.

27 *Unless thou hadst spoken, surely then in the morning,* &c.] This verse has been paraphrased, If thou hadst not said what thou didst in the morning [Let the young men arise, and play before us] surely the people had gone every one from his brother.

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Before CHRIST 1053. And Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

1 *During the course of the war David still waxeth stronger.* 2 *The six sons which were born to him in Hebron.* 6 *Abner, offended by Ish-bosheth, threateneth to revolt to David;* 12 *to whom he sendeth to offer his service.* 13 *David refuseth to treat, till he hath first received back his wife Michal; who on his demand is restored to him.* 17 *Abner having communed with the Israelites goeth to David, by whom he is feasted, and sent away in peace.* 22 *Joab returning from battle is displeased with the king, and following Abner murdereth him treacherously.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai king of Geshur;

4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

1048. 12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from Phaltiel the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times Before CHRIST 1048. past *to be* king over you:

18 Now then do *it:* for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David in Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to to speak with him quietly, and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

28 ¶ And afterward when David heard it, he said, I and my kingdom *are* guiltless before the LORD for ever from the blood of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So

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GENERAL REFLECTIONS on Chap. II.

This chapter affords us a lesson, to avoid, as much as we are able, the shedding of blood, and doing evil to another; and that our chief endeavour should be to reconcile contending parties, and re-establish peace between them.

COMMENTARY AND NOTES ON CHAP. III.

7 *Wherefore hast thou gone in unto my father's concubine?*] It was a general rule, not among the Jews only, but among other nations, that no private person should presume to marry the king's widow; for this made him appear as a rival and competitor for the crown.

8 *Am I a dog's head,* &c.] It might be rendered, Am I a keeper of dogs?

12 *Make thy league with me, and, behold, my hand shall be with thee,* &c.] Abner is an instance of what a strange alteration revenge will make in a man.

27 *And smote him there under the fifth rib*] Joab had reason to suspect, that in case Abner once got into David's favour, (as the service he was able to do him gave him a title to it) it would not be long before he would gain a superior ascendant; and therefore he took this wicked method to prevent him.

For the blood of Asahel, &c.] This was his pretended reason; but the real one is assigned in the foregoing note.

29 *And on all his father's house,* &c.] This may be looked on as a prophetical prediction, rather than as a private imprecation.

39 *These*

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Before CHRIST 1048.

So do God to me, and more alſo, if I taſte bread, or aught, till the ſun be down.

36 And all the people took notice *of it*, and it pleaſed them: as whatſoever the king did pleaſed all the people.

37 For all the people and all Iſrael underſtood that day that it was not of the king to ſlay Abner the ſon of Ner.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I *am* this day weak, though anointed king; and theſe men the ſons of Zeruiah *be* too hard for me: the LORD ſhall reward the doer of evil according to his wickedneſs.

CHAP. IV.

1 *The Iſraelites are troubled at Abner's death.* 2 *Baanah and Rechab murder Iſh-boſheth, and bring his head to David to Hebron.* 9 *David cauſeth them to be put to death, and Iſh-boſheth's head to be buried.*

AND when Saul's ſon heard that Abner was dead in Hebron, his hands were feeble, and all the Iſraelites were troubled.

2 ¶ And Saul's ſon had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth alſo was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were ſojourners there until this day.)

4 And Jonathan, Saul's ſon, had a ſon *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up, and fled: and it came to paſs, as ſhe made haſte to flee, that he fell, and became lame. And his name *was* Mephiboſheth.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the houſe of Iſh-boſheth, who lay on a bed at noon.

6 And they came thither into the midſt of the houſe, *as though* they would have fetched wheat; and they ſmote him under the fifth *rib*: and Rechab and Baanah his brother eſcaped.

7 For when they came into the houſe, he lay on his bed in his bedchamber, and they ſmote him, and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth the ſon of Saul thine enemy, which ſought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his ſeed.

9 ¶ And David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſity,

Before CHRIST 1048.

10 When one told me, ſaying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and ſlew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have ſlain a righteous perſon in his own houſe upon his bed? ſhall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they ſlew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Iſh-boſheth, and buried *it* in the ſepulchre of Abner in Hebron.

CHAP. V.

1 *The tribes come to Hebron, and anoint David king over Iſrael.* 4 *His age and reign.* 6 *He taketh Zion from the Jubuſites, and, fixing his reſidence there, calleth it the city of David.* 11 *Hiram ſendeth him timber and workmen to build him a houſe.* 13 *Eleven ſons are born to him in Jeruſalem.* 17 *David directed by God ſmiteth the Philiſtines at Baal-perazim,* 22 *and again at the mulberry trees.*

THEN came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone and thy fleſh.

2 Alſo in time paſt, when Saul was king over us, thou waſt he that leddeſt out and broughteſt in Iſrael: and the LORD ſaid to thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

3 So all the elders of Iſrael came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Iſrael.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah.

6 ¶ And the king and his men went to Jeruſalem unto the Jebuſites, the inhabitants of the land: which ſpake unto David, ſaying, Except thou take away the blind and the lame, thou ſhalt not come in hither: thinking, David cannot come in hither.

7 Nevertheleſs David took the ſtrong hold of Zion: the ſame *is* the city of David.

8 And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame and the blind, *that are* hated of David's ſoul, *he ſhall be chief and captain.* Wherefore they ſaid, The blind and the lame ſhall not come into the houſe.

9 So David dwelt in the fort, and called it the city of

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39 *Theſe men the ſons of Zeruiah be too hard for me*, &c.] Joab was David's ſiſter's ſon, or nephew, who had ſtuck ſo cloſe to him in all his adverſity; an excellent ſoldier, and of great power and authority in the army. It was therefore a point of prudence in David to delay the puniſhment of ſo powerful and perilous a man, until a more convenient ſeaſon, and only for the preſent to expreſs his deteſtation of the deed by commending the deceaſed, condemning the murder, and commanding the murderer, by way of penance, to attend the funeral in ſackcloth, and other enſigns of mourning.

GENERAL REFLECTIONS on Chap. III.

From this chapter we may gather, that God often makes uſe of the corrupt paſſions of men for the execution of his deſigns; that the ſpirit of jealouſy and reſentment leads men to commit very great crimes, which if they happen to eſcape the vengeance of men, yet God will not ſuffer them to paſs unpuniſhed.

COMMENTARY AND NOTES ON CHAP. IV.

2 *Of the children of Benjamin*, &c.] This is added, to ſhew us, that theſe two regicides were not only officers in the king's army, but of the ſame tribe with Saul; and therefore had more ties than one upon them to be faithful to his family.

7 *They ſmote him, and ſlew him*, &c.] Theſe two ruffians were not diſcouraged by David's puniſhing the Amalekite for killing Saul, and by the deteſtation he had publicly ſhewn of Joab's baſeneſs in murdering Abner: but they might perhaps think that the former caſe was not parallel to them; and as for the latter, that David's conduct in relation to Abner's death, proceeded from art and policy, rather than any ſerious diſlike of the king himſelf.

GENERAL REFLECTIONS on Chap. IV.

This chapter ſets before us a noble example of piety and generoſity in David, and teaches us, that we ought not only to do no hurt to our enemies, but to forbear rejoicing at the hurt which happens to them, nor to contribute any thing thereto: neither to countenance injuſtice and other crimes, how great advantages ſoever we may reap from thence.

COMMENTARY AND NOTES ON CHAP. V.

1 *Came all the tribes of Iſrael*, &c.] Ambaſſadors were ſent from every tribe.

2 *Thou ſhalt feed my people Iſrael*, &c.] This expreſſion was the rather made uſe of, to put David in mind, that he was created a king, not ſo much for the advancement of his own honour and intereſt, as for the good and benefit of the community.

6 *Except thou take away the blind and the lame*, &c.] They imagined their fortreſs to be ſo impregnable, that by way of contempt, they told David, that their very blind and lame would be able to defend it againſt him and all his forces.

8 *The gutter*] By "the gutter" is here meant the ſubterraneous paſſage or hollow way, through which men could paſs and repaſs for water.

The lame and the blind, that are hated of David's ſoul, &c.] Theſe were hateful to David, becauſe they had wickedly and inſolently defied the armies of the living God.

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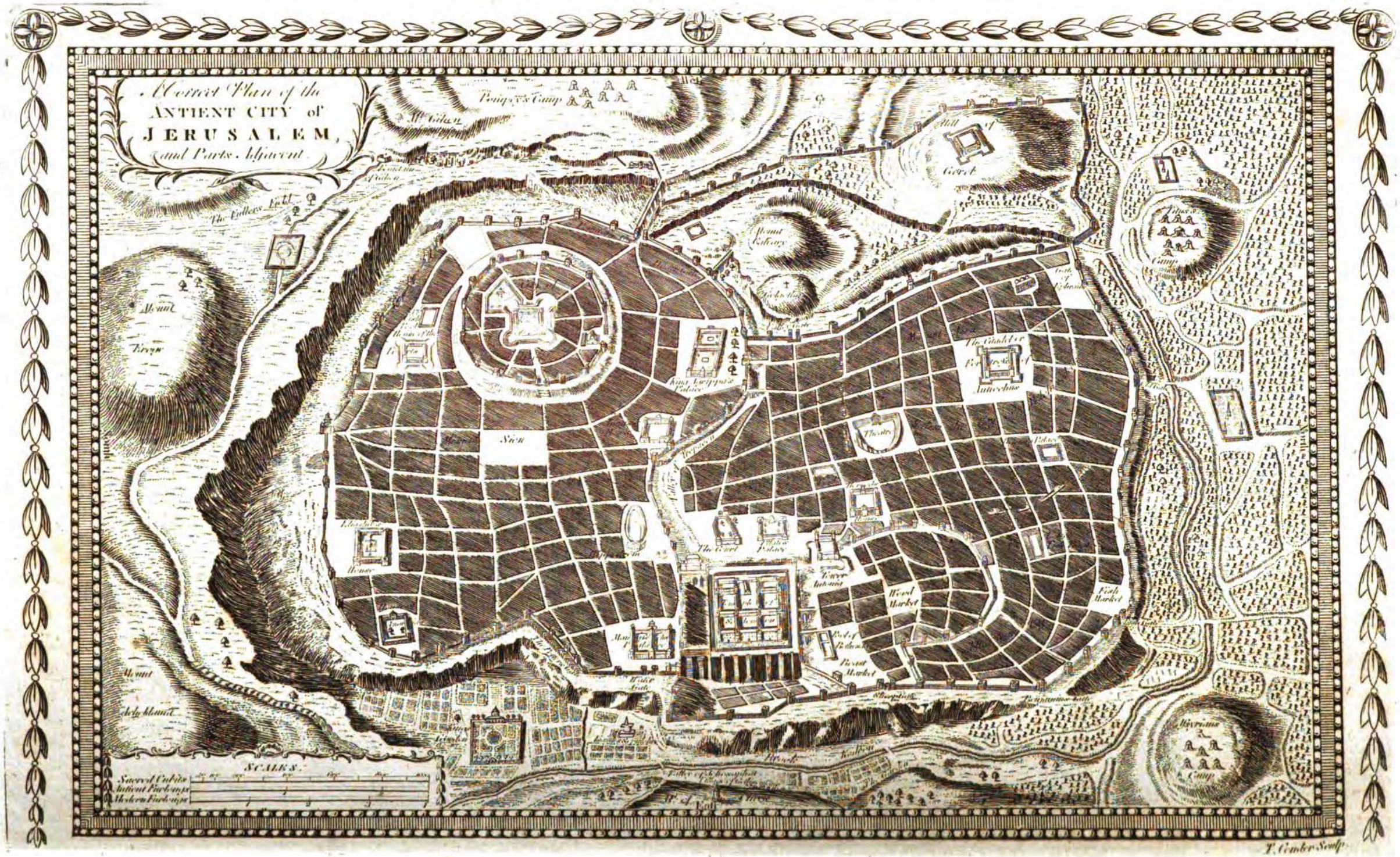
A Correct Plan of the ANTIENT CITY of JERUSALEM, and Parts Adjacent


Mount Calvary
The Gallows Hill
Mount Olivet
Mount Sion
Mount Moriah
Mount Zion
Mount Calvary
The Gallows Hill
Mount Olivet
Mount Moriah
Mount Zion
Mount Sion
Mount Calvary

Before CHRIST 1048. of David. And David built round about from Millo and inward.

10 And David went on, and grew great, and the LORD God of hoſts *was* with him.

1043. 11 ¶ And Hiram king of Tyre ſent meſſengers to David, and cedar trees, and carpenters, and maſons: and they built David an houſe.

12 And David perceived that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſrael's ſake.

13 ¶ And David took *him* more concubines and wives out of Jeruſalem, after he was come from Hebron: and there were yet ſons and daughters born to David.

14 And theſe *be* the names of thoſe that were born unto him in Jeruſalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia,

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.

19 And David enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? And the LORD ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

20 And David came to Baal-perazim, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 ¶ And the Philiſtines came up yet again, and ſpread themſelves in the valley of Rephaim.

23 And when David enquired of the LORD, he ſaid, Thou ſhalt not go up; *but* fetch a compaſs behind them, and come upon them over againſt the mulberry trees.

24 And let it be, when thou heareſt the ſound of a going in the tops of the mulberry trees, that then thou ſhalt beſtir thyſelf: for then ſhall the LORD go out before thee, to ſmite the hoſt of the Philiſtines.

25 And David did ſo, as the LORD had commanded him; and ſmote the Philiſtines from Geba until thou come to Gazer.

CHAP. VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah offering to lay hold on it is ſmitten dead; on which account the ark being carried into Obed-edom's houſe bringeth a bleſſing with it.* 12 *David bringeth it into Zion, ſacrificing and dancing before it, for which Michal deſpiſeth him.* 17 *He placeth it in a tabernacle with ſacrifices and feaſting.* 20 *Michal reproving David for his religious joy is childleſs to her death.*

1042. AGAIN, David gathered together all *the* choſen *men* of Iſrael, thirty thouſand.

2 And David aroſe, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, whoſe name is called by the name of the LORD of hoſts that dwelleth *between* the cherubims. Before CHRIST 1042.

3 And they ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the ſons of Abinadab, drave the new cart.

4 And they brought it out of the houſe of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the houſe of Iſrael played before the LORD on all manner of *inſtruments made of* fir wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threſhing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen ſhook *it*.

7 And the anger of the LORD was kindled againſt Uzzah; and God ſmote him there for *his* error; and there he died by the ark of God.

8 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and ſaid, How ſhall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aſide into the houſe of Obed-edom the Gittite.

11 And the ark of the LORD continued in the houſe of Obed-edom the Gittite three months: and the LORD bleſſed Obed-edom, and all his houſhold.

12 ¶ And it was told king David, ſaying, The LORD hath bleſſed the houſe of Obed-edom, and all that *pertaineth* unto him, becauſe of the ark of God. So David went and brought up the ark of God from the houſe of Obed-edom into the city of David with gladneſs.

13 And it was *ſo*, that when they that bare the ark of the LORD had gone ſix paces, he ſacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod.

15 So David and all the houſe of Iſrael brought up the ark of the LORD with ſhouting, and with the ſound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and ſaw king David leaping and dancing before the LORD; and ſhe deſpiſed him in her heart.

17 ¶ And they brought in the ark of the LORD, and ſet it in his place, in the midſt of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

18 And as ſoon as David had made an end of offering burnt offerings and peace offerings, he bleſſed the people in the name of the LORD of hoſts.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon *of wine*. So all the people departed every one to his houſe.

20 ¶ Then David returned to bleſs his houſhold. And Michal the daughter of Saul came out to meet David,

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21 *They left their images*, &c.] Which they had brought into the field with them, to be carried before their hoſt, as a token of the preſence of their gods with them.

24 *In the tops*, &c.] In the beginnings, *i. e.* in the very entrance of the place where the mulberry trees were planted.

GENERAL REFLECTIONS on Chap. V.

This happy concluſion of David's troubles ſhews us, that God's promiſes will ſurely be accompliſhed, and that after having made his children paſs through divers trials, he at length delivers, and grants them reſt.

COMMENTARY AND NOTES ON CHAP. VI.

2 *Baale of Judeh*, &c.] This is the ſame place which was before called Kirjath-jearim.

5 *And David and all the houſe of Iſrael played before the Lord*, &c.] This might be ſo ordered by David, to poſſeſs the young people with a veneration for God, after his own example.

7 *And God ſmote him there for his error*, &c.] In Uzzah's conduct there ſeems to be a threefold tranſgreſſion of the divine will. The ark was placed (as ſome ſay) by Uzzah's direction, in a cart; which was irregular, for it ſhould have been carried on the ſhoulders of the Kohathites. Uzzah adventured to attend it, without any proper deſignation; and farther, when he thought it in danger of falling, he officiouſly put forth his hand, and laid hold on it, which was another violation of the divine command.

12 *With gladneſs.*] All the people again accompanied him, playing on all manner of muſical inſtruments, as they did before.

14 *And David danced before the Lord*, &c.] His mixing with the public feſtivities of his people, was a condeſcenſion not unbecoming the greateſt monarch.

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Before CHRIST 1042. David, and ſaid, How glorious was the king of Iſrael to day, who uncovered himſelf to day in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhamelefly uncovereth himſelf!

21 And David ſaid unto Michal, *It was* before the LORD, which choſe me before thy father, and before all his houſe, to appoint me ruler over the people of the LORD, over Iſrael: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be baſe in mine own ſight: and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

CHAP. VII.

1 *Nathan, firſt approving David's purpoſe to build God an houſe,* 4 *afterward by the word of the LORD forbiddeth it, but with aſſurance of favour,* 12 *and a promiſe of eſpecial bleſſings in his ſeed.* 18 *David's prayer and thankſgiving.*

AND it came to paſs, when the king ſat in his houſe, and the LORD had given him reſt round about from all his enemies;

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within curtains.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.

4 ¶ And it came to paſs that night, that the word of the LORD came unto Nathan, ſaying,

5 Go and tell my ſervant David, Thus ſaith the LORD, Shalt thou build me an houſe for me to dwell in?

6 Whereas I have not dwelt in *any* houſe ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael ſpake I a word with any of the tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

8 Now therefore ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the ſheepcote, from following the ſheep, to be ruler over my people, over Iſrael:

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies out of thy ſight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover, I will appoint a place for my people Iſrael, and will plant them, that they may dwell in a place of their own, and move no more; neither ſhall the children of wickedneſs afflict them any more, as beforetime,

11 And as ſince the time that I commanded judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies. Alſo the LORD telleth thee that he will make thee an houſe.

12 ¶ And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom.

13 He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdom for ever. Before CHRIST 1042.

14 I will be his father, and he ſhall be my ſon. If he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men:

15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine houſe and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the LORD, and he ſaid, Who *am* I, O LORD God? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O LORD God; but thou haſt ſpoken alſo of thy ſervant's houſe for a great while to come. And *is* this the manner of man, O LORD God?

20 And what can David ſay more unto thee? for thou, LORD God, knoweſt thy ſervant.

21 For thy word's ſake, and according to thine own heart, haſt thou done all theſe great things, to make thy ſervant know *them.*

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedſt to thee from Egypt, *from* the nations and their gods?

24 For thou haſt confirmed to thyſelf thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, The LORD of hoſts *is* the God over Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee.

27 For thou, O LORD of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant:

29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O LORD God, haſt ſpoken *it:* and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

CHAP. VIII.

1 *David ſubdueth the Philiſtines, and maketh the Moabites tributary.* 3 *He ſmiteth Hadadezer and the Syrians.* 9 *Toi king of Hamath ſendeth his ſon with preſents to bleſs David; who dedicateth the preſents, and the ſpoil which he had taken, to God.* 15 *He putteth garriſons in Edom.* 14 *His good reign; a liſt of his principal officers.*

AND

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20 *Who uncovered himſelf to day,* &c.] This was either an opprobrious term, proceeding from the overflowing ſpleen of a proud paſſionate woman; or may mean no more than his having ſtripped himſelf of his royal robes, and put on a linen ephod.

GENERAL REFLECTIONS on Chap. VI.

In this chapter we have the picture of worldly people in the perſon of Michal, who are aſhamed of holineſs; and the proceeding of David ſhould teach every body, eſpecially great men, to glory in giving public marks of their zeal for the ſervice of God, who will bleſs thoſe who ſerve him faithfully.

COMMENTARY AND NOTES ON CHAP. VII.

2 *Said unto Nathan,* &c.] This is the firſt time that the ſcripture makes mention of this prophet. He was a man of great temper, prudence, and fine addreſs, was always equally eſteemed and beloved by David, and in his conduct towards him, maintained a juſt medium between an inflexible auſterity, and a ſervile flattery.

10 *I will appoint a place for my people Iſrael,* &c.] Or, I have conſtituted (or eſtabliſhed) a place for my people; i. e. the land of Canaan.

13 *I will ſtabliſh the throne of his kingdom for ever.*] This can belong to none but the Meſſiah, if the words "for ever" be taken in their full extent.

18 *And ſat before the Lord,* &c.] He took his ſeat in the tabernacle before the ark, and then he made the following prayer, ſtanding up, as the manner was when they worſhipped: for we cannot ſuppoſe that he ſat during the time of prayer.

GENERAL REFLECTIONS on Chap. VII.

We may obſerve, that the promiſes made by Nathan to David, that God would give him a ſon, &c. have been firſt accompliſhed in Solomon, and ſince intirely completed in Jeſus Chriſt, whoſe kingdom is everlaſting. See Heb. i.

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Before CHRIST 1040. AND after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them: and David took Metheg-ammah out of the hand of the Philiſtines.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground; even with two lines meaſured he to put to death, and with one full line to keep alive. And *ſo* the Moabites became David's ſervants, *and* brought gifts.

3 ¶ David ſmote alſo Hadadezer, the ſon of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thouſand *chariots*, and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot *horſes*, but reſerved of them *for* an hundred chariots.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put garriſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts. And the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David, to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: for Hadadezer had wars with Toi. And *Joram* brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs:

11 Which alſo king David did dedicate unto the LORD, with the ſilver and gold that he had dedicated of all nations which he ſubdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer, ſon of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from ſmiting of the Syrians in the valley of ſalt, *being* eighteen thouſand *men*.

14 ¶ And he put garriſons in Edom; throughout all Edom put he garriſons, and all they of Edom became David's ſervants. And the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael; and David executed judgment and juſtice unto all his people.

16 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud *was* recorder;

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; and Seraiah *was* the ſcribe;

18 And Benaiah the ſon of Jehoiada *was over* both the Cherethites and the Pelethites; and David's ſons were chief rulers.

CHAP. IX.

1 *David upon enquiry is informed by Ziba of Mephibosheth the ſon of Jonathan; 5 whom he ſendeth for, 7 and kindly entertaineth at his table for Jonathan's ſake: 9 He reſtoreth him all the family poſſeſſions of Saul, and maketh Ziba his farmer.*

Before CHRIST 1040. AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for Jonathan's ſake?

2 And *there was* of the houſe of Saul a ſervant whoſe name *was* Ziba. And when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*.

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* lame on *his* feet.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lo-debar.

5 Then king David ſent, and fetched him out of the houſe of Machir, the ſon of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the ſon of Jonathan, the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephibosheth. And he anſwered, Behold thy ſervant!

7 ¶ And David ſaid unto him, Fear not: for I will ſurely ſhew thee kindneſs for Jonathan thy father's ſake, and will reſtore thee all the land of Saul thy father; and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a dead dog as I *am*?

9 ¶ Then the king called to Ziba, Saul's ſervant, and ſaid unto him, I have given unto thy maſter's ſon all that pertained to Saul and to all his houſe.

10 Thou therefore, and thy ſons, and thy ſervants, ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſter's ſon may have food to eat: but Mephibosheth thy maſter's ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons and twenty ſervants.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephibosheth, *ſaid the king*, he ſhall eat at my table, as one of the king's ſons.

12 And Mephibosheth had a young ſon, whoſe name *was* Micah. And all that dwelt in the houſe of Ziba *were* ſervants unto Mephibosheth.

13 So Mephibosheth dwelt in Jeruſalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAP. X.

1 *David's ambaſſadors, ſent to comfort Hanun for his father's death, are diſgracefully treated. 6 The Ammonites ſtrengthened by the Syrians are overcome by Joab and Abiſhai. 15 Hadarezer ſendeth a new army of Syrians under Shobach, which is defeated by David, and their general ſlain; whereupon the kings who were ſubject to Syria become ſervants to Iſrael.*

AND

COMMENTARY AND NOTES ON CHAP. VIII.

1 *Metheg-ammah*, &c.] That is, the famous city of Gath, and its territories. It is called Metheg-ammah, becauſe it ſtood upon Mount Ammah, and was as a bridle to the whole country.

2 *He ſmote Moab, and meaſured them with a line*, &c.] Some are of opinion that David made three lots or parts of theſe Moabites, two of which he ordered to be ſlain, and one part only to be kept alive; but to clear David from the imputation of too much cruelty, we ſhould rather conceive it of the third, or half part at moſt, of the army.

4 *Seven hundred horſemen*, &c.] In 1 Chron. xviii. 4. it is, "Seven thouſand horſemen," which is moſt probable, and with this reading agree the LXX.

18 *The Cherethites and the Pelethites*] It is probable that theſe ſoldiers were men of David's own tribe of Judah, whom he had cauſed to be trained up as archers and ſhield-bearers, after the manner of the Cherethites and Pelethites, who were originally Philiſtines, inhabitants of Phœnicia.

Chief rulers,] Principal officers in the court of David, ſuch as among us are the lord high chamberlain, ſteward, treaſurer, &c.

GENERAL REFLECTIONS on Chap. VIII.

The ſucceſs given to David, as recorded in this chapter, ſhould excite the faithful to fear the Lord, to truſt in him, and to give him continual thanks for all his goodneſs.

COMMENTARY AND NOTES ON CHAP. IX.

3 *Is there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him*, &c.] Here David, like a good man, a worthy friend, and a noble prince, thinks how he may perform his promiſe to Jonathan. See 1 Sam. xx. 15.

8 *Upon ſuch a dead dog as I am*.] This is an high expreſſion of the ſenſe he had of his unworthineſs of any favour; for a dog was accounted a vile and unclean creature, and a dead dog was of no uſe at all.

GENERAL REFLECTIONS on Chap. IX.

From David's conduct herein, we are to learn, that promiſes ought to be religiouſly obſerved; that we ſhould never forget our friends, not even after their death, and that thoſe in proſperity ſhould relieve the afflicted and diſtreſſed.

COMMENTARY

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Before CHRIST 1037. AND it came to paſs after this, that the king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father ſhewed kindneſs unto me. And David ſent to comfort him by the hand of his ſervants for his father. And David's ſervants came into the land of the children of Ammon.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David *rather* ſent his ſervants unto thee, to ſearch the city, and to ſpy it out, and to overthrow it?

4 Wherefore Hanun took David's ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away.

5 When they told *it* unto David, he ſent to meet them, becauſe the men were greatly aſhamed: and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they ſtank before David, the children of Ammon ſent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob twelve thouſand men.

7 And when David heard of *it*, he ſent Joab, and all the hoſt of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Iſh-tob, and Maacah, *were* by themſelves in the field.

9 When Joab ſaw that the front of the battle was againſt him before and behind, he choſe of all the choice *men* of Iſrael, and put *them* in array againſt the Syrians:

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in array againſt the children of Ammon.

11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which ſeemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle againſt the Syrians: and they fled before him.

14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entered into the city. So Joab returned from the children of Ammon, and came to Jeruſalem.

1036. 15 ¶ And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.

16 And Hadarezer ſent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was told David, he gathered all Iſrael together, and paſſed over Jordan, and came to Helam. And the Syrians ſet themſelves in array againſt David, and fought with him.

18 And the Syrians fled before Iſrael; and David ſlew *the men of* ſeven hundred chariots of the Syrians, and forty thouſand horſemen, and ſmote Shobach the captain of their hoſt, who died there. Before CHRIST 1036.

19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

1 While Joab beſiegeth Rabbah, 2 David committeth adultery with Uriah's wife. 5 Bath-ſheba conceiveth; David ſendeth for Uriah from the army, who cometh to David, but refuſeth to go down to his houſe. 14 He carrieth to Joab a letter requiring his death, is expoſed in the front of the battle, and ſlain. 18 Joab ſendeth the news of it to David. 22 The meſſenger's report, and David's anſwer. 26 David taketh Bath-ſheba to wife, who beareth a ſon.

AND it came to paſs, after the year was expired, 1035. at the time when kings go forth *to battle*, that David ſent Joab, and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah. But David tarried ſtill at Jeruſalem.

2 ¶ And it came to paſs in an eveningtide, that David aroſe from off his bed, and walked upon the roof of the king's houſe: and from the roof he ſaw a woman waſhing herſelf; and the woman *was* very beautiful to look upon.

3 And David ſent and enquired after the woman. And *one* ſaid, *Is* not this Bath-ſheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David ſent meſſengers, and took her; and ſhe came in unto him, and he lay with her; for ſhe was purified from her uncleanneſs: and ſhe returned unto her houſe.

5 ¶ And the woman conceived, and ſent and told David, and ſaid, I *am* with child.

6 And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war proſpered.

8 And David ſaid to Uriah, Go down to thy houſe, and waſh thy feet. And Uriah departed out of the king's houſe, and there followed him a meſs *of meat* from the king.

9 But Uriah ſlept at the door of the king's houſe with all the ſervants of his lord, and went not down to his houſe.

10 And when they had told David, ſaying, Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe?

11 And Uriah ſaid unto David, The ark, and Iſrael, and Judah, abide in tents; and my lord Joab, and the ſervants of my lord, are encamped in the open fields; ſhall I then go into mine houſe, to eat, and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

12 And David ſaid to Uriah, Tarry here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem that day, and the morrow.

13 And when David had called him, he did eat and drink

COMMENTARY AND NOTES ON CHAP. X.

2 *As his father ſhewed kindneſs unto me*, &c.] It is likely that as Nahaſh was a bitter enemy to Saul, who had given him a great overthrow, he, for that very reaſon, became a friend to David, when he perceived how Saul perſecuted him; and thereupon might ſend him relief and aſſiſtance, and perhaps offer him protection in his kingdom.

4 *Shaved off the one half of their beards, and cut off their garments in the middle*, &c.] This was one of the greateſt indignities that the malice of man could invent in theſe countries, where all people thought their hair ſo great an ornament, that ſome would have rather ſubmitted to die than to part with it.

15 *They gathered themſelves together.*] Fearing David would fall upon them for aſſiſting his enemies, they reſolved to be beforehand with him; and therefore levied a new army to invade him.

GENERAL REFLECTIONS on Chap. X.

We are taught from the preceding chapter, that God favours princes that love peace and juſtice; and, on the contrary, proud and unjuſt princes bring the greateſt misfortunes upon themſelves by their inſolence and haughtineſs.

COMMENTARY AND NOTES ON CHAP. XI.

2 *In an eveningtide.*] In the afternoon, when the ſun was declining. *From off his bed*, &c.] Where he had lain down to repoſe in the heat of the day, as the manner was in thoſe hot countries.

3 *Uriah the Hittite.*] Uriah, though a Hittite by nation, was proſelyted to the Jewiſh religion, had married with a Jewiſh woman, and was one of the king's guard.

8 *And waſh thy feet*, &c.] In thoſe countries, waſhing the feet was a great refreſhment after a journey, and a common compliment that the maſter of the houſe uſually made to any ſtranger at his firſt entrance. David's intention hitherto was neither to murder Uriah, nor to marry his wife, but only to screen her honour and his own crime.

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Before CHRIST 1035. drink before him; and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

14 ¶ And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

15 And he wrote in the letter, ſaying, Set ye Uriah in the forefront of the hotteſt battle, and retire ye from him, that he may be ſmitten, and die.

16 And it came to paſs, when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *ſome* of the people of the ſervants of David; and Uriah the Hittite died alſo.

18 ¶ Then Joab ſent and told David all the things concerning the war;

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king,

20 And if ſo be that the king's wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

21 Who ſmote Abimelech the ſon of Jerubbeſheth? did not a woman caſt a piece of a millſtone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

22 ¶ So the meſſenger went, and came and ſhewed David all that Joab had ſent him for

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants; and *ſome* of the king's ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing diſpleaſe thee, for the ſword devoureth one as well as another: make thy battle more ſtrong againſt the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her huſband was dead, ſhe mourned for her huſband.

27 And when the mourning was paſt, David ſent and fetched her to his houſe, and ſhe became his wife, and bare him a ſon. But the thing that David had done diſpleaſed the LORD.

CHAP. XII.

1 *Nathan's parable of the ewe lamb cauſeth David to paſs ſentence upon himſelf.* 7 *Nathan applieth the parable to David; who humbleth himſelf, and is pardoned.* 15 *The newborn child being ſtricken of God, David mourneth and prayeth for him while living; but taketh comfort after he is dead.* 24 *Solomon is born, and named Jedidiah.* 26 *Rabbah is taken by David, and the people thereof tortured.*

1034. AND the LORD ſent Nathan unto David. And he came unto him, and ſaid unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds: Before CHRIST 1034.

3 But the poor *man* had nothing, ſave one little ewe lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock and of his own herd, to dreſs for the wayfaring man that was come unto him; but took the poor man's lamb, and dreſſed it for the man that was come to him.

5 And David's anger was greatly kindled againſt the man; and he ſaid to Nathan, *As* the LORD liveth, the man that hath done this *thing* ſhall ſurely die:

6 And he ſhall reſtore the lamb fourfold, becauſe he did this thing, and becauſe he had no pity.

7 ¶ And Nathan ſaid to David, Thou *art* the man. Thus ſaith the LORD God of Iſrael, I anointed thee king over Iſrael, and I delivered thee out of the hand of Saul;

8 And I gave thee thy maſter's houſe, and thy maſter's wives into thy boſom, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandment of the LORD, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the LORD, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun.

12 For thou didſt *it* ſecretly: but I will do this thing before all Iſrael, and before the ſun.

13 And David ſaid unto Nathan, I have ſinned againſt the LORD. And Nathan ſaid unto David, The LORD alſo hath put away thy ſin; thou ſhalt not die.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to blaſpheme, the child alſo *that is* born unto thee ſhall ſurely die.

15 ¶ And Nathan departed unto his houſe. And the LORD ſtruck the child that Uriah's wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child; and David faſted, and went in, and lay all night upon the earth.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to paſs on the ſeventh day, that the child died. And the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then vex himſelf, if we tell him that the child is dead?

19 But when David ſaw that his ſervants whiſpered, David

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13 *And he made him drunk*, &c.] This was another artful expedient David made uſe of for the compaſſing his end; but it proved ineffectual.

27 *But the thing that David had done diſpleaſed the Lord.*] Beſides his luſt and cruelty, David is loaded with too juſt an imputation of perfidy, ingratitude, hypocriſy, diſſimulation, obſtinacy, and ſhameleſſneſs in ſin.

GENERAL REFLECTIONS on Chap. XI.

David's dreadful fall warns us of the frailty of human nature, and how liable the beſt of men are, in ſome inſtances of their lives, to be overtaken with very groſs faults; how much, therefore, are we all concerned to pray with all prayer and ſupplication, and to watch as well as pray, that we fall not into temptation.

COMMENTARY AND NOTES ON CHAP. XII.

1 *There were two men in one city*, &c.] By an oppoſite parable No. 26. well managed, did not appear to condemn David, but made him condemn himſelf.

2 *The rich man had exceeding many flocks and herds.*] David had many wives and concubines, with whom he might well have been ſatisfied, without violating another man's bed.

3 *The poor man had nothing, ſave one little ewe lamb*, &c.] Bathſheba, very likely, was the only wife that Uriah had, with whom he was highly pleaſed and delighted; and ſhe very probably with him, until David's temptations had perverted her mind.

4 *There came a traveller unto the rich man*, &c.] Reſpecting David's ſtraggling appetite, it may be ſaid, in the beginning it is but a traveller; but in time it becomes a gueſt, and in concluſion, is the maſter of the houſe.

7 *Thou art the man*, &c.] Thou art the criminal, and thou art the judge, and haſt pronounced a dreadful ſentence againſt thyſelf.

11 *Out of thine own houſe*, &c.] This was awfully fulfilled in Abſalom's conſpiracy againſt him.

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Before CHRIST 1034. David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD, and worſhipped: then he came to his own houſe; and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child, *while it was* alive; but when the child was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me.

1033. 24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and ſhe bare a ſon, and he called his name Solomon: and the LORD loved him.

25 And he ſent by the hand of Nathan the prophet; and he called his name Jedidiah becauſe of the LORD.

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters.

28 Now therefore gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious ſtones: and it was *ſet* on David's head. And he brought forth the ſpoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

CHAP. XIII.

1 *Amnon, in love with Tamar, by Jonadab's counſel feigneth ſickneſs: 6 Tamar attending him at his requeſt, he raviſheth her: 15 He hateth her, and turneth her out of his houſe: 19 She retireth in grief to her brother Abſalom's houſe. 21 David is wroth, but Abſalom concealeth his reſentment. 23 Abſalom inviteth his brethren to a ſheepſhearing feaſt, 28 where Amnon is murdered by Abſalom's command. 30 David, alarmed with tidings that all his ſons were ſlain, is told the truth of the matter by Jonadab, whoſe report is confirmed by the coming of the young men. 37 Abſalom fleeth to Geſhur; David longeth after him.*

1032. AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* Tamar; and Amnon the ſon of David loved her.

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſon of Shimeah David's brother: and Jonadab *was* a very ſubtil man. Before CHRIST 1032.

4 And he ſaid unto him, Why *art* thou, *being* the king's ſon, lean from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſalom's ſiſter.

5 And Jonadab ſaid unto him, Lay thee down on thy bed, and make thyſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnon's houſe, and dreſs him meat.

8 So Tamar went to her brother Amnon's houſe; and he was laid down. And ſhe took flour and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan, and poured *them* out before him; but he refuſed to eat. And Amnon ſaid, Have all men out from me. And they went out every man from him.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay, my brother, do not force me; for no ſuch thing ought to be done in Iſrael: do not thou this folly.

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the fools in Iſrael. Now therefore, I pray thee, ſpeak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being ſtronger than ſhe, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; ſo that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon ſaid unto her, Ariſe, be gone.

16 And ſhe ſaid unto him, *There is* no cauſe: this evil in ſending me away *is* greater than the other that thou didſt unto me. But he would not hearken unto her.

17 Then he called his ſervant that miniſtered unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

18 And *ſhe had* a garment of divers colours upon her: for with ſuch robes were the king's daughters *that were* virgins apparelled. Then his ſervant brought her out, and bolted the door after her.

19 ¶ And Tamar put aſhes on her head, and rent her garments of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy peace,

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22 *While the child was yet alive*, &c.] What a noble dignity of thought! and how juſtly argues the religious philoſopher!

24 *Solomon*, &c.] Which ſignifies "peace;" intimating that his reign ſhould be peaceable.

GENERAL REFLECTIONS on Chap. XII.

In this chapter we ſee God's indignation againſt ſin, his mercy to the ſincerely penitent, and his grace and bleſſing to the truly humble.

COMMENTARY AND NOTES ON CHAP. XIII.

2 *She was a virgin; and Amnon thought*, &c.] Virgins of the blood royal were kept in private apartments, ſeparate from the commerce of men.

12 *For no ſuch thing ought to be done in Iſrael*, &c.] She begs of him to conſider that they both belonged to a nation which was God's peculiar people, had been inſtructed better, and therefore ſhould act otherwiſe.

13 *And I, whither ſhall I cauſe my ſhame to go? and as for thee*] She beſeeches him (beſides the ſin againſt God) to conſider the diſgrace it would be to her, who, after ſuch a foul act, muſt be aſhamed to look any one in the face; ſhe alſo puts him in mind of his own reputation, which ſo vile an act would tarniſh for ever, and make him be looked upon as a man void of all ſenſe, religion, honour, and humanity.

He will not withhold me from thee.] She ſaid any thing that ſhe thought would pleaſe him, to ſtop his ſolicitations and rude attempts, and to eſcape for the preſent out of his hands.

15 *Then Amnon hated her exceedingly*, &c.] He hated her, when he ſhould have hated himſelf: for God ſeemed now to have abandoned him to the tumult of his intemperate mind and guilty conſcience.

16 *There is no cauſe*, &c.] For this hard and unkind uſage.

37 *David*

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Before CHRIST 1032. peace, my ſiſter: he *is* thy brother; regard not this thing. So Tamar remained deſolate in her brother Abſalom's houſe.

21 ¶ But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

1030. 23 ¶ And it came to paſs after two full years, that Abſalom had ſheepſhearers in Baal-hazor, which *is* beſide Ephraim: and Abſalom invited all the king's ſons.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheepſhearers; let the king, I beſeech thee, and his ſervants go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

27 But Abſalom preſſed him, that he let Amnon and all the king's ſons go with him.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnon's heart is merry with wine, and when I ſay unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the ſervants of Abſalom did unto Amnon as Abſalom had commanded. Then all the king's ſons aroſe, and every man gat him up upon his mule, and fled.

30 ¶ And it came to paſs, while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the king's ſons, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

32 And Jonadab, the ſon of Shimeah, David's brother, anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the king's ſons; for Amnon only is dead: for by the appointment of Abſalom this hath been determined from the day that he forced his ſiſter Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's ſons are dead: for Amnon only is dead.

34 But Abſalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill ſide behind him.

35 And Jonadab ſaid unto the king, Behold, the king's ſons come: as thy ſervant ſaid, ſo it is.

36 And it came to paſs, as ſoon as he had made an end of ſpeaking, that, behold, the king's ſons came, and lifted up their voice and wept: and the king alſo and all his ſervants wept very ſore.

1030. 37 ¶ But Abſalom fled, and went to Talmai, the ſon of Ammihud, king of Geſhur. And *David* mourned for his ſon every day.

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And *the ſoul of* king David longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

CHAP. XIV.

1 Joab inſtructeth a woman of Tekoah, and ſendeth her to the king. 4 She entertaineth the king with a feigned tale, the intent of which is to obtain leave for Abſalom's return. 21 Joab is ſent to fetch him, but he is not allowed to ſee the king. 25 Abſalom's beauty; 27 his children. 28 After two years he getteth admittance to the king by Joab's means.

Before CHRIST 1027.

NOW Joab the ſon of Zeruiah perceived that the king's heart *was* toward Abſalom.

2 And Joab ſent to Tekoah, and fetched thence a wiſe woman, and ſaid unto her, I pray thee, feign thyſelf to be a mourner, and put on now mourning apparel, and anoint not thyſelf with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and ſpeak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, Help, O king.

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow woman, and mine huſband is dead.

6 And thy handmaid had two ſons, and they two ſtrove together in the field, and *there was* none to part them, but the one ſmote the other, and ſlew him.

7 And, behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the life of his brother whom he ſlew; and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my huſband *neither* name nor remainder upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the iniquity *be* on me, and on my father's houſe: and the king and his throne *be* guiltleſs.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king remember the LORD thy God, that thou wouldeſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon. And he ſaid, *As* the LORD liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid, Let thine handmaid, I pray thee, ſpeak *one* word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing as one which is faulty, in that the king doth not fetch home again his baniſhed.

14 For we muſt needs die, and *are* as water ſpilt on the ground, which cannot be gathered up again; neither doth God reſpect *any* perſon: yet doth he deviſe means, that his baniſhed be not expelled from him.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me afraid: and thy handmaid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God.

17 Then thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for as an angel of God,

37 *David mourned for his ſon every day.*] For Abſalom, who was loſt as to any comfort he could have from his company.

GENERAL REFLECTIONS on Chap. XIII.

From this chapter we may perceive, that the Lord ſuffers divers crimes to be committed, notwithſtanding he abhors them; and makes uſe of the paſſions and wickedneſs of men, to do juſtice, to puniſh the guilty, and to execute his deſigns.

COMMENTARY AND NOTES ON CHAP. XIV.

2 *Tekoah*, &c.] A city in the tribe of Judah, about twelve miles ſouth of Jeruſalem. Joab made choice of a widow woman, becauſe they can more eaſily expreſs their paſſions, and ſooner excite compaſſion.

7 *And ſo they ſhall quench my coal which is left*, &c.] Deprive me of the little comfort of my life which remains, as a coal buried in the aſhes.

13 *The king doth ſpeak this thing as one which is faulty*, &c.] The ſenſe is, Do not judge otherwiſe in thine own caſe, than thou haſt done in mine.

15 *It is becauſe the people have made me afraid*, &c.] Or, though the people have made me afraid: they told her it was too bold an attempt, but that did not diſcourage her.

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Before CHRIST 1027. God, ſo *is* my lord the king to diſcern good and bad: therefore the LORD thy God will be with thee.

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſk thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab, he bade me, and he put all theſe words in the mouth of thine handmaid:

20 To fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king ſaid unto Joab, Behold now, I have done this thing: go therefore, bring the young man Abſalom again.

22 And Joab fell to the ground on his face, and bowed himſelf, and thanked the king: and Joab ſaid, To day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of his ſervant.

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the king's face.

25 ¶ But in all Iſrael there was none to be ſo much praiſed as Abſalom for his beauty: from the ſole of his foot even to the crown of his head there was no blemiſh in him.

26 And when he polled his head, (for it was at every year's end that he polled *it*: becauſe *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred ſhekels after the king's weight.

27 ¶ And unto Abſalom there were born three ſons, and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the king's face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king; but he would not come to him: and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See, Joab's field is near mine, and he hath barley there; go and ſet it on fire. And Abſalom's ſervants ſet the field on fire.

31 Then Joab aroſe, and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and 1025. when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the ground before the king: and the king kiſſed Abſalom.

CHAP. XV.

1 Abſalom by fair ſpeeches and courteſies ſtealeth the hearts of the men of Iſrael. 7 Under pretence of a vow he obtaineth leave to go to Hebron: 10 where he formeth a dangerous conſpiracy. 13 Upon the news David fleeth from Jeruſalem: 19 Ittai, though a ſtranger, will not leave him. 24 Zadock and Abiathar are ſent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He prayeth God to defeat Ahithophel's counſel. 32 Huſhai is ſent back with inſtructions how to act for David's ſervice.

Before CHRIST 1024. AND it came to paſs after this, that Abſalom prepared him chariots and horſes, and fifty men to run before him.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was *ſo*, that when any man had a controverſy came to the king for judgment, then Abſalom called unto him, and ſaid, Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the tribes of Iſrael.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

4 Abſalom ſaid moreover, Oh that I were made judge in the land, that every man which hath any ſuit or cauſe might come unto me, and I would do him juſtice!

5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand, and took him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgment: ſo Abſalom ſtole the hearts of the men of Iſrael.

7 ¶ And it came to paſs after forty years, that Ab- 1023. ſalom ſaid unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the LORD ſhall bring me again indeed to Jeruſalem, then I will ſerve the LORD.

9 And the king ſaid unto him, Go in peace. So he aroſe, and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called; and they went in their ſimplicity, and they knew not any thing.

12 And Abſalom ſent for Ahithophel the Gilonite, David's counſellor, from his city, *even* from Giloh, while he offered ſacrifices. And the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.

15 And the king's ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint.

16 And the king went forth, and all his houſhold after him. And the king left ten women, *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his ſervants paſſed on beſide him; and all the Cherethites, and all the Pelethites, and all the Gittites,

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26 *He weighed the hair of his head at two hundred ſhekels after the king's weight.*] That is, of the king of Babylon, whoſe ſhekel was only one third of that of the Jews; ſo that though the enemies of revelation have ridiculed this part of the ſacred text, yet this hypotheſis makes the account not at all improbable; for Abſalom's hair, which weighed two hundred Babyloniſh ſhekels, came but, in our weight, to about thirty-three ounces.

33 *And the king kiſſed Abſalom.*] In token of reconciliation.

GENERAL REFLECTIONS on Chap. XIV.

We learn from this chapter, that God permitted Abſalom to be recalled, in order to chaſtiſe David by means of that rebellious and unnatural ſon, and thereby fulfil Nathan's prediction.

2

COMMENTARY AND NOTES on Chap. XV.

1 *Abſalom prepared him chariots and horſes*, &c.] He now took great ſtate upon him, and appeared with a ſplendid equipage, in order to attract the eyes and regard of the people.

7 *After forty years*, &c.] Some read, four years, i. e. four years after he was re-eſtabliſhed in Iſrael.

12 *The conſpiracy was ſtrong*, &c.] It is probable, that neither Abſalom, nor the elders of Iſrael, nor the reſt of the people who were miſled by them, had any intention to diveſt David of his crown and dignity, much leſs to take away his life; but only to ſubſtitute Abſalom as coadjutor to him for the execution of the royal authority during his life-time, and to be his ſucceſſor after his death.

20 *Thy*

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Before CHRIST 1023. Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no delight in thee: behold, *here am* I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then shalt thou be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not here with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests. Before CHRIST 1023.

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

CHAP. XVI.

1 *Ziba by presents and false suggestions obtaineth his master's inheritance.* 5 *Shimei curseth David at Bahurim.* 9 *David's patience and forbearance.* 15 *Hushai insinuateth himself into Absalom's counsels.* 20 *By Ahithophel's counsel Absalom openly goeth to his father's concubines.*

AND when David was a little past the top *of the hill*, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of Saul, whose name *was* Shimei, the son of Gera: he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants,

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20 *Thy brethren*, &c.] Those persons that were of Ittai's family.

25 *Carry back the ark*, &c.] That the priests and Levites (of whose fidelity he was well satisfied) by giving him intelligence of the enemy's motions, might do him more service in Jerusalem than they could do in his camp.

32 *Hushai the Archite*, &c.] It is thought that this additional name was given him from the place of his nativity, viz. Archi, a town on the frontiers of Benjamin and Ephraim, to the west of Beth-el.

34 *Say unto Absalom, I will be thy servant*, &c.] David could be no more guilty of perfidy in forming a design to supplant Absalom, nor Ushai guilty of villainy in undertaking to put it in execution, than that man can be said to be guilty of sin, who deceives a madman, and turns him away from murdering his best friends.

GENERAL REFLECTIONS on Chap. XV.

We observe from this chapter, the deep humility with which David received this chastisement from God, the sense he had of his own unworthiness and the justice of the punishments inflicted, and moreover, that he had only recourse to God in his troubles; and that although guilty, he still trusted in him, and implored his aid.

COMMENTARY AND NOTES ON CHAP. XVI.

1 *A bottle of wine.*] A large skin or leathern vessel, capable of containing a great quantity.

3 *Thy master's son*, &c.] That is, Mephibosheth, thy master Saul's son.

6 *All the mighty men were on his right hand and on his left.*] David was under such a strong guard, that Shimei's rage was little less than madness; for he could not hurt David, but might have been immediately killed himself.

10 *Because the Lord hath said unto him, Curse David*, &c.] Not that God commanded him by his word, for that strictly forbids cursing, nor moved him to it by his Spirit, for neither was that possible, because God tempteth no man; but the meaning is, that God did not put any wickedness into Shimei's heart, but only left him to the malignity of his own nature.

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vants, Behold, my ſon, which cometh forth of my bowels, ſeeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curſe; for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his curſing this day.

13 And as David and his men went by the way, Shimei went along on the hill's ſide over againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt.

14 And the king, and all the people that *were* with him, came weary, and refreſhed themſelves there.

15 ¶ And Abſalom, and all the people the men of Iſrael, came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs, when Huſhai the Archite, David's friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king.

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy friend? why wenteſt thou not with thy friend?

18 And Huſhai ſaid unto Abſalom, Nay; but whom the LORD, and this people, and all the men of Iſrael, chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy father's preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And Ahithophel ſaid unto Abſalom, Go in unto thy father's concubines, which he hath left to keep the houſe; and all Iſrael ſhall hear that thou art abhorred of thy father: then ſhall the hands of all that *are* with thee be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe; and Abſalom went in unto his father's concubines in the ſight of all Iſrael.

23 And the counſel of Ahithophel, which he counſelled in thoſe days, *was* as if a man had enquired at the oracle of God: ſo *was* all the counſel of Ahithophel both with David and with Abſalom.

CHAP. XVII.

1 *Ahithophel's counſel is defeated by Huſhai's according to God's appointment.* 15 *Huſhai ſendeth intelligence ſecretly to David; who in haſte paſſeth over Jordan.* 23 *Ahithophel hangeth himſelf.* 25 *Amaſa is made captain of Abſalom's hoſt.* 27 *David's friends furniſh him with proviſions at Mahanaim.*

MOREOVER Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night:

2 And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him ſhall flee; and I will ſmite the king only:

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt *is* as if all returned: *ſo* all the people ſhall be in peace.

4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith.

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? if not; ſpeak thou.

7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath given *is* not good at this time.

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8 For, ſaid Huſhai, thou knoweſt thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſs, when ſome of them be overthrown at the firſt, that whoſoever heareth it will ſay, There is a ſlaughter among the people that follow Abſalom.

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counſel that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that *is* by the ſea for multitude: and that thou go to battle in thine own perſon.

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there ſhall not be left ſo much as one.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel. For the LORD had appointed to defeat the good counſel of Ahithophel, to the intent that the LORD might bring evil upon Abſalom.

15 ¶ Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael; and thus and thus have I counſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs, but ſpeedily paſs over; leſt the king be ſwallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz ſtayed by En-rogel; for they might not be ſeen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheleſs a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a man's houſe in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and ſpread a covering over the well's mouth, and ſpread ground corn thereon; and the thing was not known.

20 And when Abſalom's ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem.

21 And it came to paſs, after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the morning

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11 *My ſon which cometh forth of my bowels, ſeeketh my life,* &c.] So far is David's paſſion from being ſtirred up by this impudent railer, that he endeavours to quiet the ſpirits of others, and calmly reaſons himſelf and them into humble patience.

14 *Refreſhed themſelves there.*] At Bahurim.

GENERAL REFLECTIONS on Chap. XVI.

We may learn from hence, that pernicious and wicked counſels, ſooner or later, cauſe the deſtruction of thoſe that give them, and thoſe that follow them.

COMMENTARY AND NOTES ON CHAP. XVII.

5 *Then ſaid Abſalom, Call now Huſhai,* &c.] The providence of God is here to be remarked, who made Abſalom irreſolute and doubtful, even in that counſel which was approved by all the elders of Iſrael, and was evidently the wiſeſt that could be given.

13 *Then ſhall all Iſrael bring ropes to that city, and we will draw it,* &c.] This is an hyperbolical expreſſion of Huſhai, ſuited to the inſolent genius of Abſalom.

16 *Speedily paſs over,* &c.] Paſs over Jordan.

17 *En-rogel,* &c.] The Fuller's well.

18 *Came to a man's houſe in Bahurim,* &c.] They ſuſpected they were diſcovered, and therefore turned out of the public road, and haſtened to this village.

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ing light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel ſaw that his counſel was not followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father.

24 Then David came to Mahanaim. And Abſalom paſſed over Jordan, he and all the men of Iſrael with him.

25 ¶ And Abſalom made Amaſa captain of the hoſt inſtead of Joab: which Amaſa *was* a man's ſon, whoſe name *was* Ithra an Iſraelite, that went in to Abigail the daughter of Nahaſh, ſiſter to Zeruiah, Joab's mother.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſs, when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon, and Machir the ſon of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and baſons, and earthen veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*,

29 And honey, and butter, and ſheep, and cheeſe of kine, for David, and for the people that *were* with him, to eat: for they ſaid, The people *is* hungry, and weary, and thirſty, in the wilderneſs.

CHAP. XVIII.

1 *David, having muſtered his troops under three principal leaders, giveth them a ſtrict charge not to hurt Abſalom.* 6 *The men of Iſrael are ſmitten in the wood of Ephraim.* 9 *Abſalom hanging by the hair of his head in an oak is ſlain by Joab, and caſt into a pit.* 18 *Abſalom's place.* 19 *Ahimaaz and Cuſhi carry tidings to David,* 33 *who mourneth for Abſalom.*

AND David numbered the people that *were* with him, and ſet captains of thouſands and captains of hundreds over them.

2 And David ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſhai the ſon of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king ſaid unto the people, I will ſurely go forth with you myſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thouſand of us: therefore now *it is* better that thou ſuccour us out of the city.

4 And the king ſaid unto them, What ſeemeth you beſt I will do. And the king ſtood by the gate ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Joab and Abiſhai and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom. And all the people heard when the king gave all the captains charge concerning Abſalom.

6 ¶ So the people went out into the field againſt Iſrael: and the battle was in the wood of Ephraim;

7 Where the people of Iſrael were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men*.

8 For the battle was there ſcattered over the face of all the country: and the wood devoured more people that day than the ſword devoured.

9 ¶ And Abſalom met the ſervants of David. And Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away. Before CHRIST 1023.

10 And a certain man ſaw *it*, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And, behold, thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground? and I would have given thee ten *ſhekels* of ſilver, and a girdle.

12 And the man ſaid unto Joab, Though I ſhould receive a thouſand *ſhekels* of ſilver in mine hand, *yet* would I not put forth mine hand againſt the king's ſon: for in our hearing the king charged thee and Abiſhai and Ittai, ſaying, Beware that none *touch* the young man Abſalom.

13 Otherwiſe I ſhould have wrought falſhood againſt mine own life: for there is no matter hid from the king, and thou thyſelf wouldeſt have ſet thyſelf againſt *me*.

14 Then ſaid Joab, I may not tarry thus with thee. And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he *was* yet alive in the midſt of the oak.

15 And ten young men that bare Joab's armour compaſſed about and ſmote Abſalom, and ſlew him.

16 And Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

17 And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent.

18 ¶ Now Abſalom in his lifetime had taken and reared up for himſelf a pillar, which *is* in the king's dale: for he ſaid, I have no ſon to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Abſalom's place.

19 ¶ Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab ſaid unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the king's ſon is dead.

21 Then ſaid Joab to Cuſhi, Go tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſon, ſeeing that thou haſt no tidings ready?

23 But howſoever, *ſaid he*, let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cuſhi.

24 And David ſat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman ſaw another man running: and the watchman called unto the porter, and ſaid, Behold *another* man running alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, Me thinketh the running of the foremoſt is like the running of Ahimaaz the

23 *And hanged himſelf*, &c.] Convinced, from the weak conduct of Abſalom, that David would get the better, and that he ſhould be put to death for his treaſon, he choſe to be his own executioner.

GENERAL REFLECTIONS on Chap. XVII.

The tragical end of Ahithophel affords a remarkable example of the divine vengeance upon traitors, and thoſe who form criminal and unjuſt enterpriſes.

COMMENTARY AND NOTES ON CHAP. XVIII.

1 *And ſet captains of thouſands and captains of hundreds*, &c.] Formed them into regiments and companies.

8 *The wood devoured more people that day than the ſword devoured.*] There were more ſlain in the wood, than in the field of battle.

16 *Joab held back the people.*] This was acting right: he knew the people were drawn into the rebellion, and would return to their duty, now they had none to lead them.

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Before CHRIST 1023. the ſon of Zadok. And the king ſaid, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and ſaid unto the king, All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the LORD thy God, which hath delivered up the men that lifted up their hand againſt my lord the king.

29 And the king ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the king's ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

31 And, behold, Cuſhi came; and Cuſhi ſaid, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

32 And the king ſaid unto Cuſhi, *Is* the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as *that* young man *is*.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom! would God I had died for thee, O Abſalom, my ſon, my ſon!

CHAP. XIX.

1 *Joab by threats forceth David to ceaſe mourning.* 9 *The Iſraelites are earneſt to bring the king back.* 11 *David ſendeth to the prieſts to incite the men of Judah.* 16 *Shimei making ſubmiſſion is pardoned.* 24 *Mephibоſheth cometh to meet David, and complaineth of his ſervant's treachery; half his land is reſtored to him.* 31 *Barzillai attendeth the king over Jordan, and is gratefully diſmiſſed; Chimham is received into the king's family.* 41 *The men of Iſrael expoſtulate with the men of Judah for not calling them to take part in bringing back the king.*

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon!

5 And Joab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou loveſt thine enemies, and hateſt thy friends. For thou haſt declared this day, that thou regardeſt neither princes nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

8 Then the king aroſe, and ſat in the gate. And Before CHRIST 1023. they told unto all the people, ſaying, Behold, the king doth ſit in the gate. And all the people came before the king: for Iſrael had fled every man to his tent.

9 ¶ And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines; and now he is fled out of the land for Abſalom.

10 And Abſalom, whom we anointed over us, is dead in battle. Now therefore why ſpeak ye not a word of bringing the king back?

11 ¶ And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone, and of my fleſh? God do ſo to me, and more alſo, if thou be not captain of the hoſt before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; ſo that they ſent *this word* unto the king, Return thou, and all thy ſervants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah to meet king David.

17 And *there were* a thouſand men of Benjamin with him, and Ziba the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's houſhold, and to do what he thought good. And Shimei the ſon of Gera fell down before the king, as he was come over Jordan;

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy ſervant did perverſly the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doth know that I have ſinned: therefore, behold, I am come the firſt this day of all the houſe of Joſeph to go down to meet my lord the king.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORD's anointed?

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know that I *am* this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not die. And the king ſware unto him.

24 ¶ And Mephibоſheth the ſon of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed until the day he came *again* in peace.

25 And

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29 *I knew not what it was.*] He diſſembled the knowledge of Abſalom's death.

33 *O my ſon Abſalom,* &c.] Nothing certainly can be more moving and pathetic than the words uttered by David on this ſolemn occaſion; his grief was doubtleſs increaſed, from reflecting that himſelf, by reaſon of his own ſin, in the caſe of Uriah, had been the unhappy inſtrument and occaſion of his ſon's death.

GENERAL REFLECTIONS on Chap. XVIII.

We may from hence obſerve, that divine vengeance will ſooner or later overtake diſobedient and rebellious children: and alſo remark the extreme tenderneſs of David for Abſalom, though he was a wicked and unnatural child.

COMMENTARY AND NOTES ON CHAP. XIX.

8 *Sat in the gate,* &c.] The gate was a ſpacious place, and the ſame as the exchange or forum among the Romans.

9 *Were at ſtrife,* &c.] Blaming one another's backwardneſs and ſloth.

13 *In the room of Joab.*] David ſeems to have reſolved to diſmiſs Joab from being his general: he was grown inſufferably inſolent and imperious; had ſlain Abner and Abſalom, contrary to the king's conſent, and even inſulted over his ſovereign. To ſuch a height of arrogance will miniſters ſometimes arrive, when they find that their ſervice is become neceſſary to their prince.

22 *Ye ſons of Zeruiah,* &c.] They thought to govern all David's affairs as they pleaſed; but in a diſdainful manner he bids them ſtand aſide, and not meddle in this matter.

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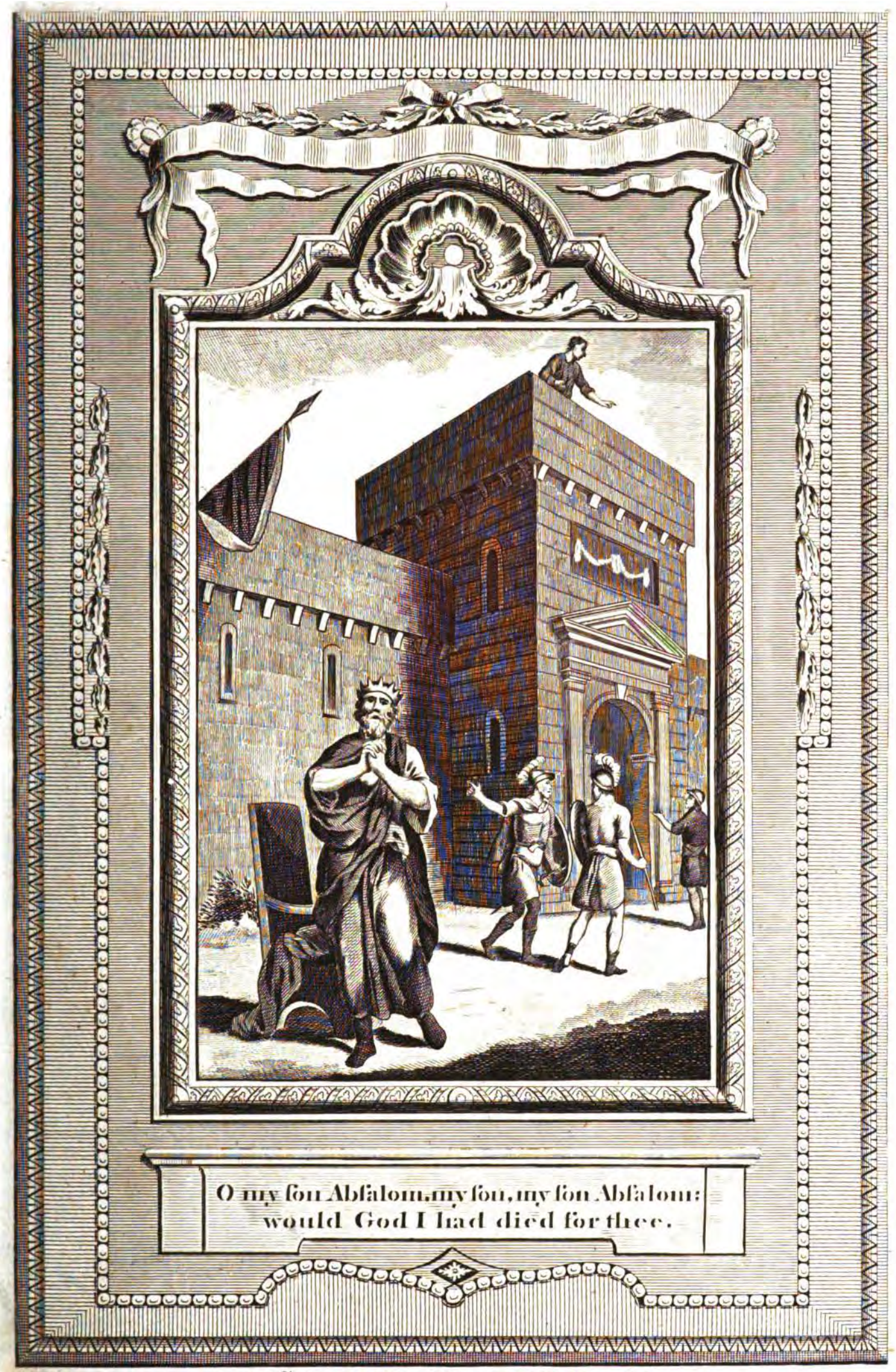

Wale delin.

II SAMUEL, Chap. XVIII. Ver. 33.

David Lamenting the Death of Absalom!

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Before CHRIST 1023.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I any more hear the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me,, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

Before CHRIST 1023.

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAP. XX.

1 *Sheba revolteth with the men of Israel.* 3 *David on his return to Jerusalem shutteth up his ten concubines for life.* 4 *Amasa, made captain of the host, is slain by Joab.* 14 *Joab pursueth Sheba to Abel.* 16 *By the persuasions of a wise woman Sheba's head is thrown over the wall, and the city saved.* 23 *David's great officers.*

1022. AND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou my lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men that stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When

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26 *Thy servant said, I will saddle me an ass,* &c.] This he ordered Ziba to do; who saddled it for himself, and went with his false report.

29 *Thou and Ziba divide the land.*] As if he had said, My first grant shall stand, when he decreed that Mephibosheth should be lord of the land, and Ziba should manage it for him.

43 *In the king,* &c.] i. e. In the kingdom.

General Reflections on Chap. XIX.

By the complaints made by the people of Israel concerning David, there arose a division between the ten tribes and those of Judah and Benjamin, which afterwards gave occasion to the revolt under Rehoboam.

Commentary and Notes on Chap. XX.

1 *We have no part in David,* &c.] As much as to say, Let the men of Judah have him to themselves: he careth not for us, nor do we for him.

5 *He tarried longer,* &c.] The people, being harrassed by the late civil war, were not so forward to engage in another.

6 *Thy lord's servants,* &c.] The guards that attended David, and the standing forces, which were always kept on foot.

8 *Amasa went before him,* &c.] Took upon him the command in chief.

9 *Joab took Amasa by the beard,* &c.] The Indians at this day take one another by the chin, when they would give an hearty salute.

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Before CHRIST 1022. 13 When he was removed out of the highway, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he*. Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

21 The matter *is* not ſo: but a man of mount Ephraim, Sheba the ſon of Bichri by name, hath lifted up his hand againſt the king, *even* againſt David: deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wiſdom. And they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jeruſalem unto the king.

23 ¶ Now Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud was recorder:

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts:

26 And Ira alſo the Jairite was a chief ruler about David.

CHAP. XXI.

1 The three years' famine on account of the Gibeonites ceaſeth upon hanging ſeven of Saul's ſons. 10 Rizpah's care for their dead bodies. 12 David burieth their bones with thoſe of Saul and Jonathan in the ſepulchre of Kiſh. 15 In four battles againſt the Philiſtines four of David's mighty men ſlay four giants.

1021. THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites.

2 And the king called the Gibeonites, and ſaid unto them; (now the Gibeonites *were* not of the children of Iſrael, but of the remnant of the Amorites; and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them in his zeal to the children of Iſrael and Judah.) Before CHRIST 1021.

3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD?

4 And the Gibeonites ſaid unto him, We will have no ſilver nor gold of Saul, nor of his houſe; neither for us ſhalt thou kill any man in Iſrael. And he ſaid, What ye ſhall ſay, *that* will I do for you.

5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did chooſe. And the king ſaid, I will give *them*.

7 But the king ſpared Mephibo-ſheth, the ſon of Jonathan the ſon of Saul, becauſe of the LORD's oath that *was* between them, between David and Jonathan the ſon of Saul.

8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, Armoni and Mephibo-ſheth; and the five ſons of Michal the daughter of Saul, whom ſhe brought up for Adriel the ſon of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley harveſt. 1019.

10 ¶ And Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his ſon from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father: and they performed all that the king commanded. And after that God was intreated for the land.

15 ¶ Moreover the Philiſtines had yet war again with Iſrael; and David went down, and his ſervants with him, and fought againſt the Philiſtines: and David waxed faint. 1018.

16 And Iſhbi-benob, which *was* of the ſons of the giant, the weight of whoſe ſpear *weighed* three hundred *ſhekels* of braſs in weight, he being girded with a new *ſword*, thought to have ſlain David.

17 But

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14 *Unto Abel, and to Beth-maachah*, &c.] Unto Abel Beth-maacah; for they were one and the ſame place.

18 *They ſhall ſurely aſk counſel at Abel*, &c.] The tranſlation in the margin of our bibles ſeems moſt natural: When the people ſaw them lay ſiege to the city, they ſaid, Surely he will aſk, if we will have peace; for the law preſcribes, that he ſhould offer peace to ſtrangers, much more than to Iſraelitiſh cities. If he would once do this, we ſhould bring things to an amicable agreement.

21 *A man of mount Ephraim*, &c.] It is ſuppoſed he lived there.

24 *Adoram was over the tribute*, &c.] Treaſurer or receiver of the king's revenue.

GENERAL REFLECTIONS on Chap. XX.

We muſt conſider that God ſent the forementioned evils upon David, to humble him, and make him ſenſible of his ſin: with the ſame deſign he chaſtiſes ſinners: when they improve by his corrections, he pardons them, as he pardoned David, and re-eſtabliſhed him in his kingdom.

COMMENTARY AND NOTES on Chap. XXI.

1 *David enquired of the Lord*, &c.] For what ſin, ſo grievous a puniſhment was inflicted.

3 *What ſhall I do for you?* &c.] There was this reaſon for humouring the Gibeonites herein, becauſe they had been modeſt under their ſufferings, and never made any complaint to David of the injuries that had been done them.

8 *The five ſons of Michal*, &c.] Michal was not the wife of Adriel, but Merab; yet thoſe children which Merab had by Adriel, Michal brought up; and whoever brings up a pupil in his houſe, is in ſcripture ſaid to have begotten him.

9 *He delivered them into the hands of the Gibeonites*, &c.] This was done purely in obedience to the will of God, who had both directed and warranted him ſo to do.

10 *From the beginning of harveſt until water dropped*, &c.] The bodies hung from the beginning of harveſt till God was intreated for the land, and was pleaſed to ſend them rain.

17 *That*

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Before CHRIST 1018.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battle, that thou quench not the light of Iſrael.

18 And it came to paſs after this, that there was again a battle with the Philiſtines at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſons of the giant.

19 And there was again a battle in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim, a Beth-lehemite, ſlew *the brother of* Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number: and he alſo was born to the giant.

21 And when he defied Iſrael, Jonathan the ſon of Shimea the brother of David ſlew him.

22 Theſe four were born to the giant of Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII.

1 *David's pſalm of thankſgiving for God's mighty deliverance and manifold bleſſings.*

AND David ſpake unto the LORD the words of this ſong in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he ſaid, The LORD *is* my rock, and my fortreſs, and my deliverer;

3 The God of my rock; in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the waves of death compaſſed me, the floods of ungodly men made me afraid;

6 The ſorrows of hell compaſſed me about; the ſnares of death prevented me;

7 In my diſtreſs I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook, becauſe he was wroth.

9 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it:

10 He bowed the heavens alſo, and came down; and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavilions round about him, dark waters, *and* thick clouds of the ſkies.

13 Through the brightneſs before him were coals of fire kindled.

14 The LORD thundered from heaven, and the moſt High uttered his voice.

15 And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them.

16 And the channels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me: he drew me out of many waters; Before CHRIST 1018.

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

19 They prevented me in the day of my calamity: but the LORD was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me,

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright before him, and have kept myſelf from mine iniquity.

25 Therefore hath the LORD recompenſed me according to my righteouſneſs: according to my cleanneſs in his eye ſight.

26 With the merciful thou wilt ſhew thyſelf merciful, *and* with the upright man thou wilt ſhew thyſelf upright.

27 With the pure thou wilt ſhew thyſelf pure; and with the froward thou wilt ſhew thyſelf unſavoury.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.

29 For thou *art* my lamp, O LORD: and the LORD will lighten my darkneſs.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the LORD? and who *is a* rock, ſave our God?

33 God *is* my ſtrength *and* power: and he maketh my way perfect.

34 He maketh my feet like hinds' *feet:* and ſetteth me upon my high places.

35 He teacheth my hands to war; ſo that a bow of ſteel is broken by mine arms.

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſs hath made me great.

37 Thou haſt enlarged my ſteps under me; ſo that my feet did not ſlip.

38 I have purſued mine enemies, and deſtroyed them; and turned not again until I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

40 For thou haſt girded me with ſtrength to battle: them that roſe up againſt me thou haſt ſubdued under me.

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there was* none to ſave; *even* unto the LORD, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of

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17 *That thou quench not the light of iſrael.*] Good kings are in ſcripture juſtly called the light of the people, 1 *Kings* xi. 36. *Pſalm* cxxxvii. 17.

GENERAL REFLECTIONS on Chap. XXI.

We may learn from hence, that the violation of oaths brings down the judgments of God; and that wicked men draw upon themſelves and their offſpring all kinds of misfortunes.

COMMENTARY AND NOTES ON CHAP. XXII.

1 *And David ſpake unto the Lord the words of this ſong,* &c.] This pſalm is nearly the ſame as the eighteenth. In this divine ode is contained the nobleſt image that was ever expreſſed in words.

3 *My ſhield, and the horn of my ſalvation, my high tower,* &c.] He declares God alone to be his confidence, in whom he placed all his ſtrength, ſafety, ſecurity, and happineſs.

4 *So ſhall I be ſaved,* &c.] That is, if I call upon the Lord.

8 *The foundations of heaven moved,* &c.] The roots and foundations of the mountains.

17 *Many waters.*] Innumerable dangers, pouring in upon him like many waters, and overflowing him.

22 *I have kept the ways of the Lord,* &c.] He took no unlawful courſes to preſerve himſelf.

27 *With the froward thou wilt ſhew thyſelf unſavoury.*] The reading in the pſalms is better, "With the froward thou wilt ſhew thyſelf froward."

30 *By thee I have run through a troop,* &c.] Eſcaped dangers, and ſubdued foes.

44 Thou

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Before CHRIST 1018. of my people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not ſhall ſerve me.

45 Strangers ſhall ſubmit themſelves unto me: as ſoon as they hear, they ſhall be obedient unto me.

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

47 The LORD liveth; and bleſſed *be* my rock; and exalted be the God of the rock of my ſalvation.

48 It *is* God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will ſing praiſes unto thy name.

51 *He is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and to his ſeed for evermore.

CHAP. XXIII.

1 *David's laſt words, ſetting forth the happineſs of the juſt man, and the different ſtate of the wicked.* 8 *A catalogue of David's mighty men.*

NOW theſe *be* the laſt words of David. David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael, ſaid,

2 The Spirit of the LORD ſpake by me, and his word *was* in my tongue.

3 The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, He that ruleth over men *muſt be* juſt, ruling in the fear of God.

4 And *he ſhall be* as the light of the morning, *when* the ſun riſeth, *even* a morning without clouds; *as* the tender graſs *ſpringing* out of the earth by clear ſhining after rain.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all *things*, and ſure: for *this is* all my ſalvation, and all *my* deſire, although he make *it* not to grow.

6 But *the ſons* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands:

7 But the man *that ſhall* touch them muſt be fenced with iron and the ſtaff of a ſpear; and they ſhall be utterly burned with fire in the *ſame* place.

8 ¶ Theſe *be* the names of the mighty men whom David had: The Tachmonite that ſat in the ſeat, chief among the captains; the ſame *was* Adino the Eznite: *he liſt up his ſpear* againſt eight hundred, whom he ſlew at one time.

9 And after him *was* Eleazar the ſon of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battle, and the men of Iſrael were gone away:

10 He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword: and the LORD wrought a great victory that day; and the people returned after him only to ſpoil.

11 And after him *was* Shammah the ſon of Agee the Hararite. And the Philiſtines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philiſtines. Before CHRIST 1018.

12 But he ſtood in the midſt of the ground, and defended it, and ſlew the Philiſtines: and the LORD wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harveſt time unto the cave of Adullum: and the troop of the Philiſtines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garriſon of the Philiſtines *was* then *in* Beth-lehem.

15 And David longed and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate.

16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheleſs he would not drink thereof, but poured it out unto the LORD.

17 And he ſaid, Be it far from me, O LORD, that I ſhould do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men.

18 And Abiſhai, the brother of Joab, the ſon of Zeruiah, was chief among three. And he lifted up his ſpear againſt three hundred, *and* ſlew *them*, and had the name among three.

19 Was he not moſt honourable of three? therefore he was their captain: howbeit he attained not unto the *firſt* three.

20 And Benaiah the ſon of Jehoiada, the ſon of a valiant man, of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow:

21 And he ſlew an Egyptian, a goodly man: and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

22 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the *firſt* three. And David ſet him over his guard.

24 Aſahel the brother of Joab *was* one of the thirty; Elhanan the ſon of Dodo of Beth-lehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the ſon of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Huſhathite,

28 Zalmon the Ahoite, Maharai the Netophathite,

29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaaſh,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the ſons of Jaſhen, Jonathan,

33 Shaamah the Hararite, Ahiam the ſon of Sharar the Hararite.

34 Eliphelet

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44 *Thou haſt kept me to be head of the heathen*, &c.] This relates to the enlargement of his kingdom, by ſubduing the heathen under him.

49 *Violent man.*] Saul.

GENERAL REFLECTIONS on Chap. XXII.

We ſee in this ſong the miſerable condition of the ungodly; ſince when they are in diſtreſs, there is none to deliver them; and when they cry to the Lord he will not hear them.

COMMENTARY AND NOTES ON CHAP. XXIII.

5 *Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant*, &c.] Though ſome afflictions have befallen me, and all my deſires have not flouriſhed, yet he hath not taken his mercies nor his favours from me.

7 *The man that ſhall touch them muſt be fenced with iron*, &c.] If any one meddle with them it muſt be at his peril.

8 *Theſe be the names of the mighty men*, &c.] Mr. Kennicot has, with great ingenuity and induſtry corrected the original, and given us this tranſlation; Theſe are the names of the mighty men whom David had: Jeſhubeam the Hachmonite, chief of the three; he lifted up his ſpear againſt three hundred ſoldiers at one time. This is nearly correſpondent to 1 *Chron.* xi. 11.

17 *Is not this the blood of the men*, &c.] He looked upon it no longer as water, but as the blood of thoſe men who fetched it at the hazard of their lives.

GENERAL REFLECTIONS on Chap. XXIII.

We may learn from this chapter, that we ought chiefly to prize ſpiritual bleſſings, and thank God for them; and that his favour is beſtowed upon thoſe that fear him, and upon their poſterity.

COMMENTARY

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34 Eliphelet the ſon of Ahaſbai, the ſon of the Machathite, Eliam the ſon of Ahithophel the Gilonite,
35 Hezrai the Carmelite, Paarai the Arbite,
36 Igal the ſon of Nathan of Zobah, Bani the Gadite,
37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the ſon of Zeruiah,
38 Ira an Ithrite, Gareb an Ithrite,
39 Uriah the Hittite: thirty and ſeven in all.

CHAP. XXIV.

1 *David forceth Joab to number the people.* 5 *The captains after nine months and twenty days deliver in the number to the king.* 10 *David repenteth, and, being obliged to chooſe one plague out of three named to him, fixeth on three day's peſtilence.* 15 *After the death of ſeventy thouſand in Iſrael, at David's humble ſuit the angel is ſtayed from deſtroying Jeruſalem.* 18 *By Gad's direction David purchaſeth Araunah's threſhing floor; and having ſacrificed there, the plague ceaſeth.*

AND again the anger of the LORD was kindled againſt Iſrael, and he moved David againſt them to ſay, Go, number Iſrael and Judah.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the number of the people.

3 And Joab ſaid unto the king, Now the LORD thy God add unto the people, how many ſoever they be, an hundred fold, and that the eyes of my lord the king may ſee *it*: but why doth my lord the king delight in this thing?

4 Notwithſtanding the king's word prevailed againſt Joab, and againſt the captains of the hoſt. And Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.

5 ¶ And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the river of Gad, and toward Jazer:

6 Then they came to Gilead, and to the land of Tahtim-hodſhi; and they came to Dan-jaan, and about to Zidon,

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beer-ſheba.

8 So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days.

9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand men.

10 ¶ And David's heart ſmote him after that he had numbered the people. And David ſaid unto the LORD, I have ſinned greatly in that I have done: and now, I beſeech thee, O LORD, take away the iniquity of thy ſervant; for I have done very fooliſhly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's ſeer, ſaying, Before CHRIST 1017.

12 Go and ſay unto David, Thus ſaith the LORD, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait; let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man.

15 ¶ So the LORD ſent a peſtilence upon Iſrael from the morning even to the time appointed: and there died of the people from Dan even to Beer-ſheba ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the LORD repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough; ſtay now thine hand. And the angel of the LORD was by the threſhingplace of Araunah the Jebuſite.

17 And David ſpake unto the LORD when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my father's houſe.

18 ¶ And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the LORD in the threſhingfloor of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the LORD commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground.

21 And Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhingfloor of thee, to build an altar unto the LORD, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt ſacrifice, and threſhing inſtruments and *other* inſtruments of the oxen for wood.

23 All theſe *things* did Araunah, *as* a king, give unto the king. And Araunah ſaid unto the king, The LORD thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth coſt me nothing. So David bought the threſhingfloor and the oxen for fifty ſhekels of ſilver.

25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was ſtayed from Iſrael.

The

COMMENTARY AND NOTES ON CHAP. XXIV.

1 *The anger of the Lord was kindled againſt Iſrael*, &c.] Becauſe they had followed Abſalom, and afterwards Sheba, and alſo becauſe of their luxury, now that plenty was reſtored.

10 *David ſaid unto the Lord, I have ſinned greatly*, &c.] David, who had been favoured by the Almighty in a moſt remarkable manner, ſhould not have gloried in the multitude of his forces, nor made fleſh his arm.

13 *Shall ſeven years of famine*, &c.] In 1 *Chron.* xxi. 12. it is three years famine, &c. &c. The LXX alſo read three years famine; therefore there is no doubt but this is a miſtake of the tranſlator, who has corrupted three into ſeven.

17 *Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done*, &c.] Like a good man, he reflected only on his own ſin, in numbering the people; but did not think of theirs in deſpiſing him lately and ſetting up Abſalom on the throne of Iſrael.

18 *In the threſhing-floor of Araunah*, &c.] This threſhing-floor was in the mount Moriah, the place where Abraham offered up his ſon, and where Solomon afterwards built the temple.

24 *David bought the threſhing-floor*, &c.] To account for the difference here with Chronicles which makes it 600 ſhekels of gold, it is generally ſuppoſed David made two purchaſes: firſt, he bought the threſhing floor and oxen, for fifty ſhekels of ſilver; but that afterwards all the ground about it (out of which the courts and temple were made) coſt him 600 ſhekels of gold.

GENERAL REFLECTIONS on Chap. XXIV.

David's conduct in general denotes him to have been a moſt worthy prince, who joined mercy and juſtice together in ſuch a manner, as to procure the favour of the Divine Being on the one hand, and the love of his ſubjects on the other; when he humbled himſelf for his ſin, God pardoned him graciouſly.

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The First Book of the KINGS,

COMMONLY CALLED

The Third Book of the KINGS.

THE ARGUMENT.

These books are called Kings, *because they contain the history of the kings of Israel and Judah, from the beginning of Solomon's reign, down to the Babylonish captivity, for the space of near six hundred years, taking into the account the history of the two foregoing books. It is highly probable Ezra extracted them out of the public records.*

CHAP. I.

1 *Abishag cherisheth David in his extreme old age.* 5 *Adonijah, having gained over Joab and Abiathar, inviteth his friends to a feast in order to make himself king.* 11 *Nathan's advice to Bathsheba thereupon;* 15 *who moveth the king on the behalf of Solomon.* 22 *She is seconded by Nathan.* 28 *David sweareth to Bathsheba to make Solomon king that same day;* 32 *and issueth out orders accordingly.* 38 *Solomon is anointed and proclaimed king, the people rejoicing.* 41 *Adonijah and his guests hearing the news betake themselves to flight.* 50 *Adonijah, laying hold on the horns of the altar, is dismissed by Solomon in peace on condition of his good behaviour.*

Before CHRIST 1015. NOW king David was old *and* stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also *was a* very goodly *man*; and *his mother* bare him after Absalom.

7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped *him*.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. Before CHRIST 1015.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then does Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said,

COMMENTARY AND NOTES ON CHAP. I.

2 *His servants said unto him, Let there be sought for my lord the king a young virgin,* &c.] The conduct of David here has been unjustly censured by some interpreters; while others have passed over this passage in contemptuous silence. But there is no reason it should be thus treated, when it is evident that there was no criminality in the case, and that it was a prescription merely medicinal, and not applied to any lascivious and wanton ends.

6 *His father had not displeased him at any time*] David seems to have been too indulgent to his children (as was Eli), overlooked their errors, and did not reprove them, though he was bound to do it by a plain law, *Lev.* xix. 17.

His mother bare him after Absalom.] He was next to him in order of birth, and was now David's eldest son.

17 *My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon,* &c.] No doubt David had solemnly sworn to her, that he would make her son his successor; God himself having designed him to that honour; see 2 *Sam.* vii. 12. also 1 *Chron.* xxii. 9.

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Before CHRIST 1015.

ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen and fat cattle and ſheep in abundance, and hath called all the king's ſons, and the captains of the hoſt, and Abiathar the prieſt; and, behold, they eat and drink before him, and ſay, God ſave king Adonijah.

26 But me, *even* me, thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed it unto thy ſervant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king David anſwered and ſaid, Call me Bath-ſheba. And ſhe came into the king's preſence, and ſtood before the king.

29 And the king ſware, and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah, the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord, and cauſe Solomon my ſon to ride upon mine own mule, and bring him down to Gihon:

34 And let Zadok the prieſt and Nathan the prophet anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael and over Judah.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen: the LORD God of my lord the king ſay ſo *too*.

37 As the LORD hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 ¶ So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, went down, and cauſed Solomon to ride upon king's David's mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

41 ¶ And Adonijah and all the gueſts that *were* with him heard *it* as they had made an end of eating. And when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is this* noiſe of the city being in an uproar?

42 And while he yet ſpake, behold, Jonathan the ſon of Abiathar the prieſt came: and Adonijah ſaid unto him, Come in; for thou *art* a valiant man, and bringeſt good tidings.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah, the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the king's mule:

Before CHRIST 1015.

45 And Zadok the prieſt and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, ſo that the city rang again. This *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover the king's ſervants came to bleſs our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himſelf upon the bed.

48 And alſo thus ſaid the king, Bleſſed *be* the LORD God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

49 And all the gueſts that *were* with Adonijah were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to day that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar. And he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe.

CHAP. II.

1 *David chargeth Solomon to ſerve God, and directeth him how to deal with Joab, the ſons of Barzillai, and Shimei.* 10 *David's death; the years of his reign.* 12 *Solomon ſucceedeth him.* 13 *Adonijah, having perſuaded Bath-ſheba to aſk for him Abiſhag to wife, is put to death by Solomon's command.* 26 *Abiathar hath his life ſpared, but is removed from the prieſthood.* 28 *Joab, having fled to the horns of the altar, is there ſlain.* 35 *Benaiah is put in Joab's room, and Zadok in Abiathar's.* 36 *Shimei is confined to Jeruſalem; but going to Gath in defiance of the king's orders, is put to death.*

NOW the days of David drew nigh that he ſhould die; and he charged Solomon his ſon, ſaying,

2 I go the way of all the earth: be thou ſtrong therefore, and ſhew thyſelf a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his ſtatutes, and his commandments, and his judgments, and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thyſelf:

4 That the LORD may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their ſoul, there ſhall not fail thee (ſaid he) a man on the throne of Iſrael.

5 Moreover thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſt of Iſrael, unto Abner the ſon of Ner, and unto

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30 *He ſhall ſit upon my throne in my ſtead,* &c.] This power of naming a ſucceſſor was firſt aſſumed by David, and for ſome time afterwards continued in the Jewiſh ſtate.

33 *Cauſe Solomon my ſon to ride upon mine own mule,* &c.] The mounting Solomon upon David's mule was a ſufficient declaration in his favour. To ride upon the king's mule, by his appointment, was accounted the higheſt dignity among the Perſians, as appears by the ſtory of Mordecai in the book of Eſther.

GENERAL REFLECTIONS on Chap. I.

We learn from this chapter, that nothing can hinder the execution of the deſigns of Providence; that whatever men do to prevent them, only ſerve to haſten them; and that criminal attempts turn to the confuſion of the authors.

COMMENTARY AND NOTES ON CHAP. II.

3 *His ſtatutes, and his commandments, and his judgments, and his teſtimonies,* &c.] Under theſe four words are comprehended all the laws of Moſes.

6 *Let*

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Before CHRIST 1015. unto Amaſa the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdom, and let not his hoar head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at thy table: for ſo they came to me when I fled becauſe of Abſalom thy brother.

8 And, behold, *thou haſt* with thee Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the LORD, ſaying, I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoar head bring thou down to the grave with blood.

10 ¶ So David ſlept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Iſrael *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ Then ſat Solomon upon the throne of David his father; and his kingdom was eſtabliſhed greatly.

1014. 13 ¶ And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon. And ſhe ſaid, Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me, that I ſhould reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I aſk one petition of thee, deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king, (for he will not ſay thee nay,) that he give me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well; I will ſpeak for thee unto the king.

19 Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah. And the king aroſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the king's mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee; *I pray thee*, ſay me not nay. And the king ſaid unto her, Aſk on, my mother: for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk Abiſhag the Shunammite for Adonijah? aſk for him the kingdom alſo; for he *is* mine elder brother; even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the LORD, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijah ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada; and he fell upon him that he died. Before CHRIST 1014.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, becauſe thou bareſt the ark of the LORD God before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD; that he might fulfil the word of the LORD, which he ſpake concerning the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Abſalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay; but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and fall upon him, and bury him; that thou mayeſt take away the innocent blood, which Joab ſhed, from me, and from the houſe of my father.

32 And the LORD ſhall return his blood upon his own head, who fell upon two men more righteous and better than he, and ſlew them with the ſword, my father David not knowing *thereof*, *to wit*, Abner the ſon of Ner, captain of the hoſt of Iſrael, and Amaſa the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and upon the head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne, ſhall there be peace for ever from the LORD.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him: and he was buried in his own houſe in the wilderneſs.

35 ¶ And the king put Benaiah the ſon of Jehoiada in his room over the hoſt: and Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

39 And it came to paſs at the end of three years, 1011. that two of the ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath. And they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe, and ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants: and Shimei went, and brought his ſervants from Gath.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the LORD

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6 *Let not his hoar head go down to the grave in peace.*] It was for the public good that ſuch a wretch as Joab ſhould ſuffer at a proper time, and as Providence ſhould direct; and as prudential reaſons might delay the puniſhment both of Joab and Shimei during David's own lifetime, he thought it derogatory to the glory of his ſon's reign to ſuffer ſuch notorious offenders to go unpuniſhed. Theſe conſiderations exculpate David's conduct reſpecting theſe men.

10 *So David ſlept with his fathers, and was buried in the city of David.*] Not in the ſepulchre of his father (as Saul was, 2 *Sam.* xxi. 14.) for that was in Bethlehem, but in the chief city of the kingdom, which he himſelf had founded, and where was the throne of the houſe of David.

15 *Thou knoweſt that the kingdom was mine*, &c.] By right of primogeniture.

22 *Aſk for him the kingdom alſo*, &c.] Solomon here gently reproves his mother for aſking a favour, which, if granted, muſt prove of the moſt fatal conſequence: he was ſhocked at the boldneſs of the requeſt, and ſuſpected ſome treaſonable deſign at the bottom.

37 *Over the brook Kidron*, &c.] Solomon's intention was, that if he went out of Jeruſalem any way, to a greater diſtance than Kidron was from thence, he ſhould die for it: for when he went to Gath after his ſervants, he went directly the contrary way; that city lying weſtward of Jeruſalem, and Kidron eaſtward.

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Angelica pinxt.

I KINGS, Chap. III. Ver. 27.

He said give her the living Child, & in no wise slay it, she is the Mother thereof.

Before CHRIST 1011. LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

CHAP. III.

1 *Solomon marrieth Pharaoh's daughter.* 2 *High places being in use, he sacrificeth at Gibeon.* 5 *God appeareth to him in a dream there, and leaveth to his choice what to ask; he asketh wisdom, and obtaineth with it riches and honour.* 16 *His judgment between the two harlots maketh his wisdom renowned.*

1014. AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 ¶ Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; Before CHRIST 1014. neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I arose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof,

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

CHAP.

GENERAL REFLECTIONS on Chap. II.

We perceive, in all these histories, that princes are sometimes obliged, contrary to their own inclination, to take away the lives of such as disturb the public tranquillity; and that bloody, unjust, and seditious men (such as Adonijah, Abiathar, Joab, and Shimei) sooner or later come to an untimely end.

COMMENTARY AND NOTES on CHAP. III.

1 *Took Pharaoh's daughter,* &c.] She must have been a proselyte to the Jewish religion, or the marriage would have been unlawful.

9 *Give therefore thy servant an understanding heart to judge thy people,* &c.] Though Solomon, in his great modesty, might request of God no more than the gift of government; yet God, out of his abundant grace, gave him a general knowledge of all other things.

16 *Then came—two women, that were harlots,* &c.] There is no reason to suppose they were common prostitutes, though some have supposed they were unmarried and guilty of fornication, as no mention is made of their husbands.

20 *While thine handmaid slept,* &c.] This rendered the matter awkward; for how could she know what her companion did while herself was asleep?

25 *And the king said, Divide the living child in two,* &c.] Solomon knew that the only sign that would discover the true mother, would be her affection and tenderness for her child; and therefore, in order to distinguish between the two, his business was, to make trial of this: and if we suppose, that when he commanded the child to be divided, he spoke with a sedate countenance and seeming earnestness; then we may suppose farther, not only the two women, but all the people present, were struck with horror and admiration at the thought of the execution of the thing; which, when it ended in so just a decision, quite contrary to what they looked for, raised joy in every breast, and gave a more advantageous commendation to the judge.

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CHAP. IV.

Before CHRIST 1014.

1 *Solomon's chief officers of ſtate.* 7 *The twelve officers who provided for his houſhold, each in his month.* 20 *The proſperity and grandeur of his kingdom.* 22 *The daily proviſion for his houſhold, ſuitable to the extent of his dominions and peacefulneſs of his reign.* 26 *His ſtables.* 29 *His extraordinary wiſdom.*

SO king Solomon was king over all Iſrael.

2 And theſe *were* the princes which he had; Azariah the ſon of Zadok the prieſt,

3 Elihoreph and Ahiah, the ſons of Shiſha, ſcribes; Jehoſhaphat the ſon of Ahilud, the recorder.

4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and Abiathar *were* the prieſts:

5 And Azariah the ſon of Nathan *was* over the officers: and Zabud the ſon of Nathan *was* principal officer, *and* the king's friend:

6 And Ahiſhar *was* over the houſhold: and Adoniram the ſon of Abda *was* over the tribute.

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion.

8 And theſe *are* their names: the ſon of Hur, in mount Ephraim:

9 The ſon of Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elonbeth-hanan:

10 The ſon of Heſed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 The ſon of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the ſon of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Bath-ſhean to Abelmeholah, *even* unto *the place that is* beyond Jokneam:

13 The ſon of Geber, in Ramoth-gilead; to him *pertained* the towns of Jair the ſon of Manaſſah, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls and braſen bars:

14 Ahinadab the ſon of Iddo *had* Mahanaim:

15 Ahimaaz *was* in Naphtali; he alſo took Baſmath the daughter of Solomon to wife:

16 Baanah the ſon of Huſhai *was* in Aſher and in Aloth:

17 Jehoſhaphat the ſon of Paruah, in Iſſachar:

18 Shimei the ſon of Elah, in Benjamin:

19 Geber the ſon of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Baſhan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the days of his life.

22 ¶ And Solomon's proviſion for one day was thirty meaſures of fine flour, and threeſcore meaſures of meal, Before CHRIST 1014.

23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſide harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all *the region* on this ſide the river, from Tiphſah even to Azzah, over all the kings on this ſide the river: and he had peace on all ſides round about him.

25 And Judah and Iſrael dwelt ſafely, every man under his vine and under his fig tree, from Dan even to Beer-ſheba, all the days of Solomon.

26 ¶ And Solomon had forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

27 And thoſe officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley alſo and ſtraw for the horſes and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wiſdom and underſtanding exceeding much, and largeneſs of heart, even as the ſand that *is* on the ſea ſhore.

30 And Solomon's wiſdom excelled the wiſdom of all the children of the eaſt country, and all the wiſdom of Egypt.

31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahol: and his fame was in all nations round about.

32 And he ſpake three thouſand proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar tree that *is* in Lebanon even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

CHAP. V.

1 *Hiram ſendeth to congratulate Solomon, who acquainteth him with his deſign of building the temple, and deſireth him to furniſh timber for that purpoſe.* 7 *Hiram bleſſeth God for Solomon's wiſdom, and promiſeth the timber, requeſting food for his houſhold in return.* 10 *The mutual ſervices and good correſpondence between Hiram and Solomon.* 13 *The number of workmen and labourers employed in preparing materials for the building.*

AND Hiram king of Tyre ſent his ſervants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And Solomon ſent to Hiram, ſaying,

3 Thou knoweſt how that David my father could not build an houſe unto the name of the LORD his God, for the wars which were about him on every ſide, until the LORD put them under the ſoles of his feet.

4 But

GENERAL REFLECTIONS on Chap. III.

The inſtruction to be derived from this chapter, is, that the gifts of the Spirit of God are to be deſired above all other things; that God is ready to grant them to thoſe that aſk them; and that when they aſk ſpiritual bleſſings according to his will, he often beſtows temporal ones unaſked for.

COMMENTARY AND NOTES ON CHAP. IV.

2 *Azariah the ſon of Zadok the prieſt*, &c.] Azariah was the ſon of Ahimaaz the ſon of Zadok, and therefore only the grandſon of Zadok; in ſcripture, grandſons are called ſons.

19 *And he was the only officer which was in the land.*] He was not fixed and ſettled in his office as the reſt were; but wherever the king happened to reſide, he was choſen by the citizens of that city.

21 *Solomon reigned over all kingdoms*, &c.] He had tributary to him the kingdoms of Syria, Moab, and Ammon, which lay between Euphrates and the Mediterranean.

24 *From Tiphſah even to Azzah*, &c.] Tiphſah was ſituated on the Euphrates, over which there was a bridge and a ferry, the Hebrew word מעבר ſignifying "tranſire," To paſs over.

26 *Forty thouſand ſtalls of horſes*, &c.] In 2 *Chron.* ix. 25. it is four thouſand, which is thought to be the more conſiſtent account; and that in this place a fault is crept into the original by the negligence of the tranſcribers.

32 *Three thouſand proverbs*, &c.] Many of theſe are loſt; all we have being comprized in the book of that name, and in Eccleſiaſtes.

33 *He ſpake alſo of beaſts, and of fowls*, &c.] This ſhews the large extent of his genius, which comprehended the knowledge of animals, as well as plants.

GENERAL REFLECTIONS on Chap. IV.

We ſhould remember, that this great wiſdom, and theſe riches, were profitable to Solomon while he uſed them aright; but he no ſooner abuſed them, than they became a ſnare and ruin to him: this ſhould lead us to fear the miſimproving the talents committed to our charge.

COMMENTARY AND NOTES ON CHAP. V.

1 *Sent his ſervants unto Solomon*, &c.] He ſent ambaſſadors, to condole with king Solomon on the death of his father, and to congratulate his acceſſion to the throne.

6 *Then*

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Before CHRIST 1014.

4 But now the LORD my God hath given me reſt on every ſide, *ſo that there is* neither adverſary nor evil occurrent.

5 And, behold, I purpoſe to build an houſe unto the name of the LORD my God, as the LORD ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my ſervants ſhall be with thy ſervants: and unto thee will I give hire for thy ſervants according to all that thou ſhalt appoint: for thou knoweſt that *there is* not among us any that can ſkill to hew timber like unto the Sidonians.

7 ¶ And it came to paſs, when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the LORD this day, which hath given unto David a wiſe ſon over this great people.

8 And Hiram ſent to Solomon, ſaying, I have conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in floats unto the place that thou ſhalt appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them:* and thou ſhalt accompliſh my deſire, in giving food for my houſhold.

10 ¶ So Hiram gave Solomon cedar trees and fir trees *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raiſed a levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains;

16 Beſide the chief of Solomon's officers, which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed ſtones, to lay the foundation of the houſe.

18 And Solomon's builders and Hiram's builders did *hew* them, and the ſtoneſquarers: ſo they prepared timber and ſtones to build the houſe.

CHAP. VI.

1 *The building of the temple begun.* 2 *The dimenſions of the houſe, and of the porch before it.* 4 *The windows.* 5 *The chambers.* 11 *God's promiſe concerning the houſe.* 14 *The cieling and ornaments of it.* 19 *The oracle.* 23 *The cherubims within it.* 31 *The doors of the oracle, and of the temple.* 36 *The inner court.* 37 *The time taken up in the building.*

Before CHRIST 1012.

AND it came to paſs in the four hundred and eightieth year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomon's reign over Iſrael, in the month Zif, which *is* the ſecond month, that he began to build the houſe of the LORD.

2 And the houſe which king Solomon built for the LORD, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe; *and* ten cubits *was* the breadth thereof before the houſe.

4 ¶ And for the houſe he made windows of narrow lights.

5 ¶ And againſt the wall of the houſe he built chambers round about, *againſt* the walls of the houſe round about, *both* of the temple and of the oracle: and he made chambers round about:

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made narrowed reſts round about, that *the beams* ſhould not be faſtened in the walls of the houſe.

7 And the houſe, when it was in building, was built of ſtone made ready before it was brought thither: ſo that there was neither hammer nor ax *nor* any tool of iron heard in the houſe, while it was in building.

8 The door for the middle chamber *was* in the right ſide of the houſe; and they went up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the houſe, and finiſhed it; and co- 1005.
vered the houſe with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I ſpake unto David thy father:

13 And I will dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 ¶ So Solomon built the houſe, and finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, both the floor of the houſe, and the walls of the cieling: *and* he covered *them* on the inſide with wood, and covered the floor of the houſe with planks of fir.

16 And he built twenty cubits on the ſides of the houſe, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the houſe within *was* carved with knops and open flowers: all *was* cedar; there was no ſtone ſeen.

19 ¶ And

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6 *There is not among us any that can ſkill*, &c.] Bezaleel and Aholiah excelled in many different arts, *Exod.* xxi. 2, 6. but they had their ſkill by inſpiration from God, and it does not appear that they had any ſucceſſors; ſo that in the time of Solomon there were no profeſſed artificers who could undertake the work of the temple.

15 *Fourſcore thouſand hewers in the mountains.*] i. e. Hewers of ſtone, for Hiram's ſervants were the hewers of timber.

18 *The ſtoneſquarers*, &c.] Or the Giblites, mentioned *Joſh.* xiii. 5. being Phœnicians, inhabitants of Gabala: they were moſt excellent artiſts.

GENERAL REFLECTIONS on Chap. V.

After all this pomp and magnificence reſpecting Solomon's temple, let us reflect that the true temple God expects is the heart; that he will there be worſhipped in ſpirit and in truth; and there he likewiſe dwells by his grace.

COMMENTARY AND NOTES ON CHAP. VI.

1 *In the fourth year of Solomon's reign*, &c.] Solomon would not make uſe of what his father had prepared, but was reſolved to build the temple at his own proper coſt and charge. He therefore put into the treaſury of the Lord's houſe all that David had dedicated to the work; and for the collecting ſo much gold and ſilver as was neceſſary to defray ſo vaſt an expence, four years can be accounted no unreaſonable time.

4 *Windows of narrow lights.*] Broad within, and narrow without; by which means the houſe was better ſecured from the weather, and yet had light enough.

8 *In the right ſide*, &c.] In the Hebrew, the ſouth ſide is called the right ſide, becauſe when men look toward the eaſt, the ſouth is on their right hand.

15 *He built the walls of the houſe within with boards of cedar*, &c.] He wainſcotted the whole houſe with cedar.

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Before CHRIST 1005.

19 ¶ And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *ſo* covered the altar *which was of* cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe: alſo the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* olive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure and one ſize.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe: and they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midſt of the houſe.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims and palm trees and open flowers, within and without.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* ſide poſts *were* a fifth part *of the wall.*

32 The two doors alſo *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm trees.

33 So alſo made he for the door of the temple poſts *of* olive tree, a fourth part *of the wall.*

34 And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed ſtone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the houſe of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it. So was he ſeven years in building it.

CHAP. VII.

1 The building of Solomon's houſe; 2 of the houſe of the foreſt of Lebanon; 6 of the porch of pillars; 7 of the porch of judgment; 8 of the houſe for Pharaoh's daughter. 9 The coſtly materials for theſe buildings, and for the court round about. 13 Hiram, a ſkilful artificer, is fetched from Tyre. 15 His work in braſs of the two great pillars, 23 the molten ſea, 27 the ten baſes, 28 the ten lavers, 40 and other veſſels for the uſe of the temple. 48 The furniture and veſſels of gold which Solomon made for the temple.

Before CHRIST 1005, till 994.

BUT Solomon was building his own houſe thirteen years, and he finiſhed all his houſe.

2 ¶ He built alſo the houſe of the foreſt of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and light *was* againſt light *in* three ranks.

5 And all the doors and poſts *were* ſquare, with the windows: and light *was* againſt light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one ſide of the floor to the other.

8 ¶ And his houſe where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made alſo an houſe for Pharaoh's daughter whom he had taken *to wife*, like unto this porch.

9 ¶ All theſe *were of* coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws, within and without, even from the foundation unto the coping, and *ſo* on the outſide toward the great court.

10 And the foundation *was of* coſtly ſtones, even great ſtones, ſtones of ten cubits, and ſtones of eight cubits.

11 And above *were* coſtly ſtones, after the meaſures of hewed ſtones, and cedars.

12 And the great court round about *was* with three rows of hewed ſtones, and a row of cedar beams, both for the inner court of the houſe of the LORD, and for the porch of the houſe.

13 ¶ And king Solomon ſent and fetched Hiram out of Tyre.

14 He *was* a widow's ſon of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſs: and he was filled with wiſdom, and underſtanding, and cunning to work all works in braſs. And he came to king Solomon, and wrought all his work.

15 ¶ For he caſt two pillars of braſs of eighteen cubits high a piece: and a line of twelve cubits did compaſs either of them about.

16 And he made two chapiters *of* molten braſs, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that

were

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22 *The whole houſe*, &c.] This is meant of the ſanctuary, which was overlaid with gold, as well as the oracle.

38 *Was the houſe finiſhed*, &c.] Nothing was wanting, either within or without, that might contribute to the glory and magnificence of the work. To inſtance only in the overlaying of the holy of holies only (a room about thirty feet ſquare, and twenty high) which amounted to ſix hundred talents of gold, which comes to 4,320,000l. of our ſterling money. The whole building was only one hundred and fifty feet long, and one hundred and five broad.

GENERAL REFLECTIONS on Chap. VI.

This chapter teaches us, that whatever happens to men, is the diſpenſation of Providence; that God ſends war, famine, peſtilence, and other ſcourges, for the chaſtiſement of mankind; that the remedy againſt theſe evils is prayer, repentance, and humiliation before God, who is always ready to hear and deliver thoſe who call upon him, confeſs their ſins, and turn from them.

COMMENTARY AND NOTES ON CHAP. VII.

4 *Light was againſt light*, &c.] What we call thorough lights.

10 *The foundation was of coſtly ſtones*, &c.] Stones, that, being larger, and firmer, and better poliſhed than others, were of greater price.

14 *A widow's ſon of the tribe of Naphtali.*] She herſelf was of the tribe of Dan, (ſee 2 *Chron.* ii. 14.) but her firſt huſband was of the tribe of Naphtali, by whom ſhe had this ſon.

His father was a man of Tyre, &c.] His father-in-law.

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Before CHRIST 1005. *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* lily work in the porch, four cubits.

20 And the chapiters upon the two pillers *had pomegranates* alſo above, over againſt the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.

21 And he ſet up the pillars in the porch of the temple: and he ſet up the right pillar, and called the name thereof Jachin: and he ſet up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily work: ſo was the work of the pillars finiſhed.

23 ¶ And he made a molten ſea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compaſs it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, compaſſing the ſea round about: the knops *were* caſt in two rows, when it was caſt.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand baths.

27 ¶ And he made ten baſes of braſs; four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner*: they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every baſe had four braſen wheels, and plates of braſs: and the four corners thereof had underſetters: under the laver *were* underſetters molten, at the ſide of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders, fourſquare, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the baſe: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their ſpokes, *were* all molten.

34 And *there were* four underſetters to the four corners of one baſe: *and* the underſetters *were* of the very baſe itſelf.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe the ledges thereof and the borders thereof *were* of the ſame.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, *and* one ſize.

38 ¶ Then made he ten lavers of braſs: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten baſes one laver. Before CHRIST 1005.

39 And he put five baſes on the right ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the houſe eaſtward over againſt the ſouth.

40 ¶ And Hiram made the lavers, and the ſhovels, and the baſons. So Hiram made an end of doing all the work that he made king Solomon for the houſe of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* upon the pillars;

43 And the ten baſes, and ten lavers on the baſes;

44 And one ſea, and twelve oxen under the ſea;

45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels, which Hiram made to king Solomon for the houſe of the LORD *were of* bright braſs.

46 In the plain of Jordan did the king caſt them, in the clay ground between Succoth and Zarthan.

47 And Solomon left all the veſſels *unweighed*, becauſe they were exceeding many: neither was the weight of the braſs found out.

48 ¶ And Solomon made all the veſſels that *pertained* unto the houſe of the LORD: the altar of gold, and the table of gold, whereupon the ſhewbread *was*,

49 And the candleſticks of pure gold, five on the right *ſide*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the houſe of the LORD. And Solomon brought in the things which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels, did he put among the treaſures of the houſe of the LORD.

CHAP. VIII.

1 *The feaſt of the dedication of the temple; the ark is brought into the holy place.* 10 *A cloud filleth the houſe.* 12 *Solomon bleſſeth God for the performance of his word to David.* 22 *His prayer.* 31, 33, 35, 37, 41, 44, *The ſpecial petitions contained in it.* 54 *He again bleſſeth God, and the people.* 62 *His ſacrifice of peace offerings.* 65 *After the feaſt the people go joyful home.*

THEN Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto king Solomon in Jeruſalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon at the feaſt in the month Ethanim, which *is* the ſeventh month.

3 And all the elders of Iſrael came, and the prieſts took up the ark. 1004.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And

19 *Of lily work*, &c.] In imitation of lilies.

23 *He made a molten ſea*, &c.] A great veſſel containing abundance of water; which ſerved for the waſhing of the ſacrifices, and of the prieſts and Levites, who waſhed their hands and their feet not in it, but by water drawn out of it by pipes or tubes.

38 *One laver contained twenty baths*, &c.] Each of theſe lavers contained ten barrels of water.

GENERAL REFLECTIONS on Chap. VII.

Let us who live under the goſpel rejoice, that if we are the true ſervants of God, we ſhall ſoon enter into a temple not made with hands, eternal in the heavens.

COMMENTARY AND NOTES ON CHAP. VIII.

4 *Thoſe did the prieſts and the Levites bring up.*] The prieſts brought up the ark, and the Levites carried the tabernacle and the veſſels of the ſanctuary.

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Before CHRIST 1004.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 ¶ And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

Before CHRIST 1004.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they shall walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be*;

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according

6 *Under the wings of the cherubims.*] That is, under the wings of the cherubims which Solomon had made.

10 *The cloud filled the house of the Lord.*] Hereby God testified his approbation of the building and furnishing of the temple, as a service done to his name.

15 *Which spake with his mouth—and hath with his hand fulfilled it,* &c.] He acknowledges the goodness of God, first, in his gracious promise, and next in his faithfulness in fulfilling it.

27 *But will God indeed dwell on the earth?* &c.] A very significant expression, elegantly describing the amazement and rapture of the royal prophet's mind.

33 *And make supplication unto thee in this house.*] He was desirous of inspiring the people with an opinion that God would be found more propitious to the prayers that were offered in the temple of Jerusalem, and thereby excite them to frequent that rather than any other place.

37 *Mildew,* &c.] It was reckoned a punishment sent from heaven, as it corrupted their corn.

43 *That*

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Before CHRIST 1004. according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Iſrael; and that they may know that this houſe, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the LORD toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe.

46 If they ſin againſt thee, (for *there is* no man that ſinneth not,) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they ſhall bethink themſelves in the land whither they were carried captives, and repent, and make ſupplication unto thee in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs;

48 And *ſo* return unto thee with all their heart, and with all their ſoul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name:

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling place, and maintain their cauſe,

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them:

51 For they *be* thy people, and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of the ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O LORD God.

54 ¶ And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees with his hands ſpread up to heaven.

55 And he ſtood, and bleſſed all the congregation of Iſrael with a loud voice, ſaying,

56 Bleſſed *be* the LORD, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe, which he promiſed by the hand of Moſes his ſervant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forſake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers.

59 And let theſe my words, wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael at all times, as the matter ſhall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none elſe. Before CHRIST 1004.

61 Let your heart therefore be perfect with the LORD our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Iſrael with him, offered ſacrifice before the LORD.

63 And Solomon offered a ſacrifice of peace offerings, which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep. So the king and all the children of Iſrael dedicated the houſe of the LORD.

64 The ſame day did the king hallow the middle of the court that *was* before the houſe of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: becauſe the braſen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 ¶ And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, ſeven days and ſeven days, *even* fourteen days.

66 On the eighth day he ſent the people away: and they bleſſed the king, and went unto their tents joyful and glad of heart for all the goodneſs that the LORD had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

1 *God in a ſecond viſion maketh a covenant with Solomon:* 10 *Hiram diſliketh the cities given him by Solomon, but maketh him a preſent in gold.* 15 *Solomon buildeth divers cities.* 20 *The Canaanites which remained are ſubjected to a tribute of bondſervice; but the Iſraelites are reſerved for more honourable offices.* 24 *Pharaoh's daughter removeth to her houſe.* 25 *Solomon's yearly ſolemn ſacrifices.* 26 *His navy, which fetcheth gold from Ophir.*

AND it came to paſs, when Solomon had finiſhed 992. the building of the houſe of the LORD, and the king's houſe, and all Solomon's deſire which he was pleaſed to do,

2 That the LORD appeared to Solomon the ſecond time, as he had appeared unto him at Gibeon.

3 And the LORD ſaid unto him, I have heard thy prayer and thy ſupplication, that thou haſt made before me: I have hallowed this houſe, which thou haſt built, to put my name there for ever; and mine eyes and mine heart ſhall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgments:

5 Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

6 *But* if ye ſhall at all turn from following me, ye or your children, and will not keep my commandments *and* my ſtatutes which I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them; and this houſe, which I have hallowed for my name, will I caſt out of my ſight; and Iſrael ſhall be a proverb and a byword among all people:

8 And at this houſe, *which* is high, every one that paſſeth

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43 *That all people of the earth may know thy name*, &c.] Thus truly good men deſired that the Gentile world might alſo be ſaved in Chriſt, though the Jews were averſe to it.

63 *Two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep*, &c.] Theſe were not offered all on one day, much leſs on one altar. The continuance of this meeting was for fourteen days, ſeven in the feaſt of the tabernacles, and ſeven in that of the dedication.

GENERAL REFLECTIONS on Chap. VIII.

We ought to learn of Solomon to praiſe the Lord for all his mercies, and, above all, for his ſpiritual graces; and fervently to beſeech him, that he would be always with us, and incline our hearts towards him, that we might keep his commandments.

COMMENTARY AND NOTES on Chap. IX.

8 *Which is high*, &c.] Renowned for its riches, its ſplendour, and the great reſort there was to it.

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Before CHRIST 992. paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs; and they ſhall ſay, Why hath the LORD done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

10 And it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the LORD, and the king's houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar trees and fir trees, and with gold, according to all his deſire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him; and they pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram ſent to the king ſixſcore talents of gold.

15 ¶ And this *is* the reaſon of the levy which king Solomon raiſed; for to build the houſe of the LORD, and his own houſe, and Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the city, and given it *for* a preſent unto his daughter, Solomon's wife.

17 And Solomon built Gezer and Bethoron the nether.

18 And Baalath, and Tadmor in the wilderneſs, in the land,

19 And all the cities of ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 ¶ *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bondſervice unto this day.

22 But of the children of Iſrael did Solomon make no bondmen: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

23 Theſe *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of David unto her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incenſe upon the altar that *was* before the LORD. So he finiſhed the houſe.

26 ¶ And king Solomon made a navy of ſhips in Ezion-geber, which *is* beſide Eloth, on the ſhore of the Red ſea, in the land of Edom. Before CHRIST 992.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

CHAP. X.

1 *The queen of Sheba cometh to ſee Solomon.* 5 *Her admiration of his wiſdom and magnificence.* 10 *Her preſents to him.* 14 *Solomon's yearly revenue in gold.* 16 *His golden targets and ſhields.* 18 *His throne of ivory.* 21 *His rich veſſels.* 24 *Strangers bring him preſents out of reſpect to his wiſdom.* 26 *His chariots and horſemen.* 27 *The plenty of ſilver and cedars in his time.* 28 *Horſes, chariots, and linen yarn, brought out of Egypt.*

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her queſtions: there was not *any* thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had ſeen all Solomon's wiſdom, and the houſe that he had built,

5 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, and his cupbearers, and his aſcent by which he went up unto the houſe of the LORD; there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true report that I heard in mine own land of thy acts and of thy wiſdom.

7 Howbeit I believed not the words, until I came, and mine eyes had ſeen *it*: and, behold, the half was not told me: thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the LORD thy God, which delighted in thee, to ſet thee on the throne of Iſrael: becauſe the LORD loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice.

10 ¶ And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones: there came no more ſuch abundance of ſpices as theſe which the queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious ſtones.

12 And the king made of the almug trees pillars for the houſe of the LORD, and for the king's houſe, harps alſo and pſalteries for ſingers; there came no ſuch almug-trees, nor were ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba all her deſire, whatſoever ſhe aſked, beſide *that* which Solomon

12 *They pleaſed him not.*] Were not ſuited to his deſire, and the genius of his people, who were merchants.

13 *The land of Cabul.* &c.] Signifying a dirty country, from the depth and fatneſs of its ſoil.

14 *Beth-boron the nether.*] The lower Beth-horon, in the tribe of Benjamin.

18 *And Tadmor in the wilderneſs.*] Tadmor, by the Greeks called Palmyra, is ſituated in the wilderneſs of Syria, upon the borders of Arabia Deſerta, inclining towards the Euphrates.

In the land.] Of Hamath Zoba, a part of Syria, which country Solomon had conquered.

21 *Upon thoſe did Solomon levy a tribute of bond ſervice,* &c.] They ſeem now to have been ſo poor, that Solomon did not lay a tribute of money upon them, but only of labour.

25 *Three times a year did Solomon offer,* &c.] Not that he offered ſacrifices no oftener, but that he never failed to keep the three ſolemn feſtivals.

GENERAL REFLECTIONS on Chap. IX.

As God appeared a ſecond time to Solomon, he manifeſted himſelf to be a faithful and gracious Being, willing to bleſs this prince and his faimly, had they not baſely apoſtatized from him, as will appear in the ſequel.

COMMENTARY AND NOTES ON CHAP. X.

1 *The queen of Sheba,* &c.] The beſt commentators agree that ſhe came from Aljemin, the ſouth part of Arabia Felix, near the Red ſea.

5 *There was no more ſpirit in her.*] She was ſtruck with aſtoniſhment.

11 *Almug-trees.*] By theſe ſome underſtand the cypreſs. This wood was of the cloſeſt grain, and fit for making harps and pſalteries.

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Engraved for The Revd Dr WRIGHT's Complete BRITISH FAMILY BIBLE.



Thornton sculp.

1 KINGS, Chap. XI. Ver. 4 . 8 .

When Solomon was old, he built places for his Strange Wives, which burnt incense & sacrificed unto their Gods.

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Before CHRIST 992. Solomon gave her of his royal bounty. So ſhe turned and went to her own country, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one year was ſix hundred threeſcore and ſix talents of gold,

15 Beſide *that he had* of the merchant-men, and of the traffick of the ſpice merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target.

17 And *he made* three hundred ſhields of beaten gold; three pound of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne *was* round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays.

20 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps: there was not the like made in any kingdom.

21 ¶ And all king Solomon's drinking veſſels *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold; none *were of* ſilver: it was nothing accounted of in the days of Solomon.

22 For the king had at ſea a navy of Tharſhiſh with the navy of Hiram: once in three years came the navy of Tharſhiſh, bringing gold, and ſilver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wiſdom.

24 ¶ And all the earth ſought to Solomon, to hear his wiſdom, which God had put in his heart.

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

27 ¶ And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycamore trees that *are* in the vale, for abundance.

28 ¶ And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

CHAP. XI.

1 *Solomon's multitude of wives and concubines, who in his old age ſeduce him to idolatry.* 9 *God threateneth to rend the greater part of the kingdom from his family.* 14 *Solomon findeth an adverſary in Hadad the Edomite, who had been entertained in Egypt;* 23 *and in Rezon, who reigned in Damaſcus;* 26 *and in Jeroboam, to whom Ahijah had propheſied the kingdom ſhould be tranſlated.* 41 *Solomon's acts, reign, and death: Rehoboam ſucceedeth him.*

Before CHRIST 992. BUT king Solomon loved many ſtrange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD ſaid unto the children of Iſrael, Ye ſhall not go in to them, neither ſhall they come in unto you: *for* ſurely they will turn away your heart after their gods: Solomon clave unto theſe in love.

3 And he had ſeven hundred wives, princeſſes, and three hundred concubines: and his wives turned away his heart.

4 For it came to paſs, when Solomon was old, *that* 984. his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after Aſhtoreth the goddeſs of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the ſight of the LORD, and went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemoſh, the abomination of Moab, in the hill that *is* before Jeruſalem, and for Molech, the abomination of the children of Ammon.

8 And likewiſe did he for all his ſtrange wives, which burnt incenſe and ſacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, becauſe his heart was turned from the LORD God of Iſrael, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD ſaid unto Solomon, Foraſmuch as this is done of thee, and thou haſt not kept my covenant and my ſtatutes, which I have commanded thee, I will ſurely rend the kingdom from thee, and will give it to thy ſervant.

12 Notwithſtanding in thy days I will not do it for David thy father's ſake: *but* I will rend it out of the hand of thy ſon.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy ſon for David my ſervant's ſake, and for Jeruſalem's ſake which I have choſen.

14 ¶ And the LORD ſtirred up an adverſary unto Solomon, Hadad the Edomite: he *was* of the king's ſeed in Edom.

15 For it came to paſs, when David was in Edom, and Joab the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom;

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's ſervants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they aroſe out of Midian, and came to Paran: and they took men with them out of Paran, and they

16 *Six hundred ſhekels of gold went to one target.*] Each of them coſt that ſum.

29 *And a chariot*, &c.] A toll or cuſtom was anciently paid to the kings of Egypt for all horſes and chariots brought out of that kingdom, namely, ſix hundred ſhekels of ſilver for a chariot, and one hundred and fifty for an horſe.

GENERAL REFLECTIONS on Chap. X.

We may hence remark, that men are eaſily corrupted with riches, as Solomon himſelf was at laſt; that luxury and pomp are as dangerous as riches; and therefore we ought to ſet bounds to our deſires, and depend upon Providence for the reſt: we ſhould uſe the world, and enjoy God.

COMMENTARY AND NOTES ON CHAP. XI.

1 *King Solomon loved—ſtrange women*, &c.] Hitherto we have ſeen nothing in Solomon but what was truly great and wonderful; but the latter actions of his life ſadly tarniſh and diſgrace his character.

3 *Seven hundred wives, princeſſes, and three hundred concubines*, &c.] It is probable he kept ſo many wives merely for ſtate and pomp, after the manner of the eaſtern princes, as is the preſent cuſtom in China, where the emperor hath a great multitude of wives, choſen out of the prime beauties of the country, many of whom he never ſaw.

4 *When Solomon was old*, &c.] Indulging himſelf too much in pleaſure, had leſſened his powers both of body and mind, his vices had broken his conſtitution, and weakened his faculties; and then theſe women, the nurſes of his ſecond childhood, induſtriouſly taught him to fall by idolatry; though it is thought he did not wholly forſake the Lord, but only joined other gods with him, which is implied in the expreſſions, ver. 4. "his heart was not perfect with the Lord his God," and ver. 6. "he went not fully after the Lord."

16 *With all Iſrael*, &c.] i. e. With all his army.

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Before CHRIST 984. they came to Egypt, unto Pharaoh king of Egypt; which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahphenes the queen.

20 And the ſiſter of Tahphenes bare him Genubath his ſon, whom Tahphenes weaned in Pharaoh's houſe: and Genubath was in Pharaoh's houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that, behold, thou ſeekeſt to go to thine own country? And he anſwered, Nothing: howbeit let me go in any wiſe.

23 ¶ And God ſtirred him up *another* adverſary, Rezon the ſon of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David ſlew them *of Zobah:* and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus.

25 And he was an adverſary to Iſrael all the days of Solomon, beſide the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 ¶ And Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomon's ſervant, whoſe mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand againſt the king.

27 And this *was* the cauſe that he lifted up *his* hand againſt the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he was induſtrious, he made him ruler over all the charge of the houſe of Joſeph.

980. 29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himſelf with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

31 And he ſaid to Jeroboam, Take ten pieces: for thus ſaith the LORD, the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he ſhall have one tribe for my ſervant David's ſake, and for Jeruſalem's ſake, the city which I have choſen out of all the tribes of Iſrael:)

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my ſervant's ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But I will take the kingdom out of his ſon's hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſon will I give one tribe, that David my ſervant may have a light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael. Before CHRIST 980.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this afflict the ſeed of David, but not for ever.

40 Solomon ſought therefore to kill Jeroboam. And Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the reſt of the acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jeruſalem over all Iſrael *was* forty years.

43 And Solomon ſlept with his fathers, and was 975. buried in the city of David his father: and Rehoboam his ſon reigned in his ſtead.

CHAP. XII.

1 *The Iſraelites, aſſembled at Shechem to make Rehoboam king, ſue to him with Jeroboam at their head for redreſs of grievances.* 6 *Rehoboam ſlighteth the good advice of his father's old counſellors, and conſulteth with the young men, who adviſe to anſwer the people roughly.* 12 *He followeth their indiſcreet counſel.* 16 *The ten tribes revolting kill Adoram, and make Rehoboam flee.* 20 *Jeroboam is made king over Iſrael.* 21 *Rehoboam raiſeth an army to reduce the revolters, but is forbidden to proceed by the prophet Shemaiah.* 25 *Jeroboam buildeth Shechem and Penuel.* 26 *He ſetteth up the idolatrous worſhip of the golden calves in Beth-el and Dan.*

AND Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

2 And it came to paſs, when Jeroboam the ſon of Nebat, who was yet in Egypt, heard *of it* (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they ſent and called him. And Jeroboam and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy father made our yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, lighter, and we will ſerve thee.

5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam conſulted with the old men, that ſtood before Solomon his father while he yet lived, and ſaid, How do ye adviſe that I may anſwer this people?

7 And they ſpake unto him, ſaying, If thou wilt be a ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

8 But he forſook the counſel of the old men, which they had given him, and conſulted the young men that were grown up with him, *and* which ſtood before him:

9 And he ſaid unto them, What counſel give ye that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us lighter?

10 And

29 *The prophet Ahijah*, &c.] Ahijah was a native of Shiloh, and one of thoſe who wrote the annals of Solomon's reign. See 2 *Chron.* ix. 29.

32 *He ſhall have one tribe*, &c.] One beſides his own.

39 *But not for ever.*] "For in the days of the Meſſiah the kingdom ſhall be reſtored to the houſe of David." This muſt be underſtood of Chriſt's ſpiritual kingdom.

GENERAL REFLECTIONS on Chap. XI.

The fall of Solomon ſeems to be an inſtance the moſt lamentable that ever happened, except that of the fallen angels, and ſhould be an admonition to all, that puniſhments follow cloſe after the ſins we commit againſt God, who puniſhes kings, and diſpoſes of kingdoms, and to whom he pleaſes; and that there is no profit in any kind of wickedneſs; but that to fear God, and keep his commandments (as Solomon's experience at length taught him) is the whole duty and happineſs of man.

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Before CHRIST 975.

10 And the young men that were grown up with him ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people, that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people roughly, and forſook the old men's counſel that they gave him;

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke: my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkened not unto the people; for the cauſe was from the LORD, that he might perform his ſaying, which the LORD ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat.

16 ¶ So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, What portion have we in David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who *was* over the tribute; and all Iſrael ſtoned him with ſtones, that he died. Therefore king Rehoboam made ſpeed to get him up to his chariot, to flee to Jeruſalem.

19 So Iſrael rebelled againſt the houſe of David unto this day.

20 ¶ And it came to paſs, when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

22 But the word of God came unto Shemaiah the man of God, ſaying,

23 Speak unto Rehoboam, the ſon of Solomon, king of Judah, and unto all the houſe of Judah and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. Before CHRIST 975.

26 ¶ And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David:

27 If this people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, It is too much for you to go up to Jeruſalem: behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

29 And he ſet the one in Beth-el, and the other put he in Dan.

30 And this thing became a ſin: for the people went *to worſhip* before the one, *even* unto Dan.

31 And he made an houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

32 And Jeroboam ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt that *is* in Judah, and he offered upon the altar. So did he in Beth-el, ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart; and ordained a feaſt unto the children of Iſrael; and he offered upon the altar, and burnt incenſe.

CHAP. XIII.

1 *A man of God out of Judah propheſieth againſt the altar in Beth-el.* 4 *Jeroboam's hand, which he put forth againſt him, withereth, but at the prayer of the prophet is reſtored.* 7 *The prophet refuſeth the king's offered entertainment, and departeth from Beth-el.* 11 *He is ſeduced and brought back by an old prophet,* 20 *who denounceth God's judgment againſt him for his diſobedience to the divine command.* 23 *A lion killeth him on his way home.* 26 *The old prophet bringeth his carcaſe back, burieth it, and confirmeth his prophecy.* 33 *Jeroboam ſtill perſiſteth in his evil courſes.*

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam ſtood by the altar to burn incenſe.

2 And he cried againſt the altar in the word of the LORD, and ſaid, O altar, altar, thus ſaith the LORD; Behold, a child ſhall be born unto the houſe of David, Joſiah by name; and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and men's bones ſhall be burnt upon thee.

3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the LORD hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 ¶ And it came to paſs, when king Jeroboam heard the ſaying

COMMENTARY AND NOTES ON CHAP. XII.

10 *And the young men that were grown up with him ſpake unto him,* &c.] They were raw and unexperienced, and unacquainted with the humours of the people, and therefore gave the king ſuch unſeaſonable advice.

19 *So Iſrael rebelled againſt the houſe of David unto this day.*] Thus was this great and goodly kingdom, almoſt in its infancy, ſplit into two parts, and for ever afterwards went under different denominations, the kingdom of Judah, and the kingdom of Iſrael, though the latter included the whole before.

22 *The word of God came unto Shemaiah,* &c.] He was ſuppoſed to have written the annals of this prince; and had ſo much influence as to prevail with the king and one hundred and eighty thouſand men to lay down their arms, and return home.

28 *And made two calves of gold,* &c.] The iniquity of the times certainly favoured Jeroboam not a little, in making this alteration in religion, and eſtabliſhing idolatry by a law: he thought it the wiſeſt method to do this by the Egyptian model, thereby to endear himſelf to that nation, and, in caſe he met with oppoſition from his rival Rehoboam, apply for aſſiſtance from that quarter.

31 *And made prieſts of the loweſt of the people,* &c.] Not the refuſe of the people only, but any, though they were not of the tribe of Levi.

GENERAL REFLECTIONS on Chap. XII.

In this conduct of Jeroboam we ſee, that notwithſtanding the favour of God towards him, that ungrateful prince, out of falſe policy, ſet up idolatry in his kingdom, which at length proved its ruin. Thus, when men, inſtead of obeying and truſting God, have recourſe to wicked means, they involve themſelves and others in the greateſt misfortunes.

COMMENTARY AND NOTES on CHAP. XIII.

1 *A man of God*] That is, a prophet.

Jeroboam ſtood by the altar to burn incenſe.] Upon that feaſt day which he had inſtituted, namely, the fifteenth day of the eighth month, in oppoſition to the eſtabliſhed religion.

2 *Behold, a child ſhall be born unto the houſe of David, Joſiah by name,* &c.] This is one of the moſt remarkable prophecies in ſacred writ: it foretells an action that exactly came to paſs above three hundred and forty years afterwards.

6 The

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Before CHRIST 975. saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar was also rent, and the ashes poured uto from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers. Before CHRIST 975.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places. 974.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

CHAP. XIV.

1 *Abijah, Jeroboam's son, being sick, Jeroboam sendeth his wife in disguise with presents to enquire of Abijah the prophet.* 5 *Abijah, forewarned by God of her coming, denounceth God's judgments against Jeroboam's house.* 17 *Abijah dieth, and is buried.* 19 *Jeroboam dieth and is succeeded by Nadab.* 21 *Rehoboam's wicked reign.* 25 *Shishak king of Egypt carrieth away much treasure from Jerusalem.* 29 *Rehoboam dieth, and is succeeded by Abijam.*

AT that time Abijah the son of Jeroboam fell sick. 956.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife

6 *The king answered and said unto the man of God, Intreat now the face of the Lord, &c.*] A most surprising change! He who had been just now threatening the man of God, now desires him to pray to that Being for assistance, whose worship he had destroyed, and was also at that very instant offering incense to idols.

21 *Forasmuch as thou hast disobeyed, &c.*] The offence of the prophet from Judah cannot be deemed trivial, when it is considered, that as he had power given him to work miracles, he could not but be sensible of his divine mission, and that the particular injunction of his not eating and drinking in the town of Beth-el, was as much the will of God, as any other part of his commission.

28 *The ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.*] As God shewed his severity in taking away this prophet's life, which alone was his punishment, so at the same time he remarkably shewed his approbation of the prophet, by thus restraining that ravenous creature.

22 *Against all the houses of the high places which are in the cities of Samaria, &c.*] The author or compiler of these books of Kings (whether Ezra or Jeremiah) lived long after the time of Jeroboam, and wrote of things and places as they were in his own days.

GENERAL REFLECTIONS on Chap. XIII.

The awful event in this chapter shews us, that we ought in no instance to act contrary to the commandments of the Lord; for "it is an evil and a bitter thing to depart from the living God."

COMMENTARY AND NOTES ON CHAP. XIV.

2 *Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, &c.*] Strange infatuation! that he should not think the person, who he knew had been capable of foretelling he should be king, and who he was persuaded had power given to him to declare the fate of his son, was able to see through this imposition and disguise!

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Before CHRIST 956. wife of Jeroboam; and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead. Before CHRIST 956.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess. 954. 975.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. 971.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. 971.

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days. 958.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

CHAP. XV.

1 *Abijam's wicked reign.* 7 *He dieth: Asa succeedeth him.* 9 *Asa's good reign.* 16 *On account of the war between him and Baasha he maketh a league with Ben-hadad king of Syria, who causeth Baasha to desist from building Ramah; Asa with the stones thereof buildeth Geba and Mizpah.* 23 *Asa dieth, and is succeeded by Jehoshaphat.* 25 *Nadab's wicked reign.* 27 *He is slain by Baasha, who succeedeth him, and executeth Ahijah's prophecy against Jeroboam's house.* 33 *Baasha's wicked reign.*

NOW in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because

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8 *Who followed me with all his heart*, &c.] Though David committed some great sins, he did not in his heart depart from God, but was steady in his religion, and never turned aside in the least unto other gods.

15 *And shall scatter them beyond the river*, &c.] The Euphrates; for they were carried into the country of the Medes.

19 *In the book of the chronicles*, &c.] In such a book as that wherein the acts of Solomon were recorded day by day. See chap. xi. 41.

26 *He—took away all*, &c.] How soon was the splendor in which Solomon left Jerusalem extinguished! Rehoboam served God three years, was corrupted in the fourth, and in the fifth was punished.

30 *There was war between Rehoboam and Jeroboam*, &c.] There were frequent acts of hostility committed on the borders, though they never engaged in a pitched battle.

GENERAL REFLECTIONS on Chap. XIV.

This chapter plainly indicates, that the glory of man is of a very short duration; and that, without repentance, the curse of God will attend the ungodly, and those whom they have corrupted.

COMMENTARY AND NOTES ON CHAP. XV.

1 *In the eighteenth year*, &c.] Abijah began to reign in some part of Jeroboam's eighteenth year, and continued his reign the whole nineteenth, and died in the twentieth; thus (taking a part of the year for the whole) he was reckoned to have reigned three years.

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Before CHRIST 958. 5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 ¶ Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

955. 8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

951. 12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

23 ¶ The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead. Before CHRIST

25 ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. 951. 954.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. 953.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

1 *Jehu's prophecy against the house of Baasha.* 5 *Baasha dieth, and is succeeded by Elah.* 8 *Zimri slayeth Elah, and succeedeth him.* 11 *He executeth Jehu's prophecy against Baasha's house.* 15 *Omri, made king by the army, besiegeth Zimri in Tirzah, who in despair burneth himself.* 21 *The people being divided, Omri's faction prevaileth against Tibni's.* 23 *Omri buildeth Samaria.* 25 *After a wicked reign,* 27 *he dieth and is succeeded by Ahab.* 29 *Ahab's excessive wickedness and idolatry.* 34 *Joshua's curse fulfilled upon Hiel the builder of Jericho.*

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and 930.
made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and

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14 *The high places were not removed*, &c.] Asa took away those where the people sacrificed to strange gods, but not those where God alone was worshipped.

29 *Until he had destroyed him, according unto the saying of the Lord*, &c.] It was not in the intention of Baasha to fulfil the prophecy of Ahijah, but only to secure himself in his usurped throne, by cutting off all that had any title to it: God, however, by this means, fulfilled his own purpose, and that as speedily as the prophet had foretold, chap. xiv. 14.

GENERAL REFLECTIONS on Chap. XV.

This history shews us, that the chief care of princes, and of their people, ought to be; to render God propitious to them, by their future adherence to religion, which only constitutes their happiness and security, agreeable to the admonition of the prophet Azariah to king Asa.

COMMENTARY AND NOTES ON CHAP. XVI.

2 *Forasmuch as I exalted thee*, &c.] Baasha's accession to the kingdom was from the divine decree; but the form and manner of it was from himself; from his own ambition and covetousness; and, as it was wicked and cruel, is therefore charged upon him as a wilful murder.

7 *In*

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Before CHRIST 930. and againſt his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam; and becauſe he killed him.

8 ¶ In the twenty and ſixth year of Aſa king of Judah began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years.

9 And his ſervant Zimri, captain of *half* his chariots, conſpired againſt him, as he was in Tirzah, drinking himſelf drunk in the houſe of Arza ſteward of *his* houſe in Tirzah.

929. 10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſs, when he began to reign, as ſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, neither of his kinſfolks, nor of his friends.

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD, which he ſpake againſt Baaſha by Jehu the prophet.

13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the LORD God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Iſrael?

15 ¶ In the twenty and ſeventh year of Aſa king of Judah did Zimri reign ſeven days in Tirzah. And the people *were* encamped againſt Gibbethon, which *belonged* to the Philiſtines.

16 And the people *that were* encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri, the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah.

18 And it came to paſs, when Zimri ſaw that the city was taken, that he went into the palace of the king's houſe, and burnt the king's houſe over him with fire, and died,

19 For his ſins which he ſinned in doing evil in the ſight of the LORD, in walking in the way of Jeroboam, and in his ſin which he did, to make Iſrael to ſin.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 ¶ Then were the people of Iſrael divided into two parts: half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 ¶ In the thirty and firſt year of Aſa king of Judah began Omri to reign over Iſrael, twelve years: ſix years reigned he in Tirzah.

925. 24 And he bought the hill of Samaria of Shemer for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worſe than all that *were* before him. Before CHRIST 925.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

27 ¶ Now the reſt of the acts of Omri which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in Samaria: and Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year of Aſa king 918. of Judah began Ahab the ſon of Omri to reign over Iſrael: and Ahab the ſon of Omri reigned over Iſrael in Samaria twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD above all that *were* before him.

31 And it came to paſs, as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

32 And he reared up an altar for Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Iſrael to anger than all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the LORD, which he ſpake by Joſhua the ſon of Nun.

CHAP. XVII.

1 Elijah after foretelling a long drought is ſent by God to the brook Cherith, and fed there by ravens. 8 He is afterward ſent to a widow of Zarephath, and miraculouſly recruiteth her barrel of meal and cruſe of oil. 17 The widow's ſon dieth, and is reſtored to life by Elijah's prayer: the woman believeth him to be ſent from God.

AND Elijah the Tiſhbite, *who was* of the inhabi- 910
tants of Gilead, ſaid unto Ahab, *As* the LORD God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.

2 And the word of the LORD came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and hide thyſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening; and he drank of the brook.

7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, ſaying,

9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon,

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7. *In being like the houſe of Jeroboam; and becauſe he killed him.*] He killed Nadab; or ſome underſtand it as relating to the houſe of Jeroboam, which he deſtroyed.

24 *After the name of Shemer, owner of the hill, Samaria.*] Bochart, who traced the ruins of Samaria, ſuppoſes it to have been once larger than Jeruſalem; though it now conſiſts of only a few cottages and convents inhabited by ſome Greek monks.

34 *Did Hiel—build Jericho,* &c.] A moſt remarkable inſtance of the certainty of divine threatenings, and that God never forgets what he hath ſaid, but continues always the ſame: for this ſentence was pronounced more than four hundred and forty years before, and is now fulfilled in all its circumſtances.

GENERAL REFLECTIONS on Chap. XVI.

We may ſee clearly, in the ſeries of all theſe kings of Iſrael, that perſiſted miſerably, how divine vengeance purſues the wicked, and particularly evil princes; alſo, that when God has made uſe of wicked men to do juſtice, and execute the decrees of his providence, he deſtroys the one by the other.

COMMENTARY AND NOTES ON CHAP. XVII.

1 *And Elijah*] He was one of the chief, if not the prince of the prophets of his age; a man of a great and elevated ſoul, of a generous and undaunted ſpirit, a zealous defender of the laws of God, and a juſt avenger of the violations of his honour. He is called the Tiſhbite, from the town of Thiſbe, on the other ſide Jordan.

There ſhall not be dew nor rain theſe years, &c.] The apoſtle acquaints us, that it "rained not on the earth by the ſpace of three years and ſix months," *James* v. 17. and our Saviour gives the very ſame account in *Luke* iv. 25.

3 *The brook Cherith,* &c.] This brook and the valley through which it runs, are both very near the river Jordan.

4 *I have commanded the ravens to feed thee there.*] In anſwer to the cavils of ignorant infidels againſt this paſſage, may we not reaſonably aſk, Is not God almighty? and has he not power over the works of his hands, to make them all ſubſervient to his purpoſes?

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Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

10 So he aroſe and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and, behold, I *am* gathering two ſticks, that I may go in and dreſs it for me and my ſon, that we may eat it, and die.

13 And Elijah ſaid unto her, Fear not; go *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the LORD God of Iſrael, the barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the LORD ſendeth rain upon the earth.

15 And ſhe went and did according to the ſaying of Elijah: and ſhe, and he, and her houſe, did eat *many* days.

16 *And* the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the LORD, which he ſpake by Elijah.

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick; and his ſickneſs was ſo ſore, that there was no breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and ſaid, O LORD my God, haſt thou alſo brought evil upon the widow with whom I ſojourn, by ſlaying her ſon?

21 And he ſtretched himſelf upon the child three times, and cried unto the LORD, and ſaid, O LORD, my God, I pray thee, let this child's ſoul come into him again.

22 And the LORD heard the voice of Elijah; and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother, and Elijah ſaid, See, thy ſon liveth.

24 And the woman ſaid to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

CHAP. XVIII.

1 *In the extremity of the famine Elijah is ſent to meet Ahab.* 3 *Ahab and Obadiah go different ways in ſearch of paſture for the cattle.* 7 *Elijah meeteth Obadiah, and ſendeth him to call Ahab.* 18 *Ahab after receiving a reproof, by Elijah's direction gathereth together all the prophets of Baal.* 21 *Elijah propoſeth to decide by a ſign from heaven between the LORD and Baal.* 25 *Baal's prophets invoke him in vain. Elijah praying is anſwered by fire from heaven: the people own the LORD to be God: Baal's prophets are ſlain.* 41 *Elijah giveth Ahab notice of rain, which he obtaineth by prayer, and runneth before Ahab to Jezreel.*

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AND it came to paſs *after* many days, that the word of the LORD came to Elijah in the third year, ſaying, Go, ſhew thyſelf unto Ahab; and I will ſend rain upon the earth. 906.

2 And Elijah went to ſhew himſelf unto Ahab. And *there was* a ſore famine in Samaria.

3 ¶ And Ahab called Obadiah, which *was* the governor of *his* houſe. (Now Obadiah feared the LORD greatly:

4 For it was *ſo*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find graſs to ſave the horſes and mules alive, that we loſe not all the beaſts.

6 So they divided the land between them to paſs throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

8 And he anſwered him, I *am*; go, tell thy lord, Behold, Elijah *is here*.

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here*.

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the Spirit of the LORD ſhall carry thee whither I know not; and ſo when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me: but I thy ſervant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel ſlew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, I will ſurely ſhew myſelf unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to paſs, when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 ¶ And he anſwered, I have not troubled Iſrael; but thou, and thy father's houſe, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and ſaid, How long halt ye between two opinions? if the LORD *be*

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12 *That we may eat it, and die.*] For when that is gone, we have nothing elſe left to ſupport us.

24 *By this I know that thou art a man of God*, &c.] Through the joy of having her ſon reſtored to her, ſhe accounted this latter miracle much greater than the former.

GENERAL REFLECTIONS on Chap. XVII.

The miracle God wrought in behalf of Elijah, and, by his inſtrumentality, for the poor widow, betoken the care God took of his prophet, and alſo his regard for thoſe that fear him; and that even in hard ſeaſons, and in the time of dearth, he will ſatisfy and provide for his people; ſee *Pſalm* xxxvii.

COMMENTARY AND NOTES ON CHAP. XVIII.

3 *Obadiah feared the Lord greatly.*] He was a truly religious man, and worſhipped God alone, and had a ſingular affection for his ſervants.

12 *The Spirit of the Lord ſhall carry thee whither I know not*, &c.] Shall ſnatch thee away from hence, as ſometimes the prophets were ſuddenly tranſported, by an inviſible power, to places far diſtant.

19 *The prophets of the groves*, &c.] By "the prophets of the groves," are underſtood the prophets of Aſtarte, the goddeſs of the Zidonians.

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ELIJAH's SACRIFICE
Convinceth Baal's Priests.

Le Brun pinx.t

1 KINGS, Chap. XVIII. Ver. 38.

Thornton sculp.

Then the Fire of the Lord fell and consumed the Burnt Sacrifice, &c.

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be God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood,

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD, God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. Before CHRIST 906.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAP. XIX.

1 *Jezebel threatening Elijah's life for having slain Baal's prophets, he fleeth to Beer-sheba.* 4 *In the wilderness he groweth weary of life, but being twice strengthened by food brought him by an angel, he reacheth Horeb after having fasted forty days and forty nights.* 9 *At Horeb God appeareth unto him, and commissioneth him to anoint Hazael, Jehu, and Elisha.* 19 *He meeteth Elisha, who taking leave of his friends followeth him.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time,

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26 *They leaped upon the altar*, &c.] Some interpret it, they ran about as men in an ecstasy with a prophetic fury, which put them into uncouth and disorderly motions.

27 *Cry aloud: for he is a god; either*, &c.] These expressions of the prophet are extremely keen and sarcastical, which could not fail of highly incensing the idolatrous priests.

29 *They prophesied*, &c.] Sang hymns and praises to Baal; which is sometimes meant by prophesying.

35 *The water ran about the altar*, &c.] Hereby the miracle became more conspicuous and convincing, and all suspicion of fallacy was removed.

42 *He cast himself down upon the earth, and put his face between his knees.*] He fell upon his knees, and bowed his head to the very ground, so that it touched his knees, in token of great humility in his addresses to God.

GENERAL REFLECTIONS on Chap. XVIII.

As the prayer of Elijah shut and opened heaven, so let us remember, that the effectual fervent prayer of a righteous man will open the heart and hand of the God of mercy toward us.

COMMENTARY AND NOTES ON CHAP. XIX.

1 *All the prophets*, &c.] All the prophets of Baal only.

3 *He arose, and went for his life*, &c.] God might, upon this occasion, withdraw that spirit of intrepidity, wherewith at other times he fortified Elijah's mind, on purpose to shew him his natural imbecility, and his continual need of the divine assistance.

6 *On the coals*, &c.] It should be translated, On hot stones.

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Before CHRIST 906. time, and touched him, and ſaid, Ariſe *and* eat; because the journey *is* too great for thee.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he ſaid unto him, What doeſt thou here, Elijah?

10 And he ſaid, I have been very jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only, am left; and they ſeek my life to take it away.

11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And, behold, the LORD paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the LORD: *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entering in of the cave. And, behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah?

14 And he ſaid, I have been very jealous for the LORD God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only, am left; and they ſeek my life to take it away.

15 And the LORD ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria:

16 And Jehu the ſon of Nimſhi ſhalt thou anoint *to be* king over Iſrael: and Eliſha the ſon of Shaphat of Abel-meholah ſhalt thou anoint *to be* prophet in thy room.

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu ſhall Eliſha ſlay.

18 Yet I have left *me* ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

19 ¶ So he departed thence, and found Eliſha the ſon of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat. Then he aroſe, and went after Elijah, and miniſtered unto him.

CHAP. XX.

1 Ben-hadad king of Syria, not content with Ahab's ſubmiſſive homage, warreth againſt Samaria. 13 By a prophet's direction the Syrians are ſmitten. 22 According as the prophet had forewarned Ahab, the Syrians next year came againſt him in Aphek, in confidence of better ſucceſs in the plain, than on the hills. 28 A prophet declaring it beforehand to be a ſpecial judgment on them, they are again defeated with a great ſlaughter. 31 They ſue ſubmiſſively to Ahab, who receiveth Ben-hadad kindly, and ſendeth him away with a covenant of peace. 35 A prophet, having firſt by a parable brought Ahab to condemn himſelf, denounceth God's judgment againſt him for his unſeaſonable lenity.

Before CHRIST 901. AND Ben-hadad the king of Syria gathered all his hoſt together: and *there were* thirty and two kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine; thy wives alſo and thy children, *even* the goodlieſt, *are* mine.

4 And the king of Iſrael anſwered and ſaid, My lord, O king, according to thy ſaying, I *am* thine, and all that I have.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver, and thy gold, and thy wives, and thy children;

6 Yet I will ſend my ſervants unto thee to morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold; and I denied him not.

8 And all the elders and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt I will do: but this thing I may not do. And the meſſenger departed, and brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me, and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me.

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs* boaſt himſelf as he that putteth it off.

12 And it came to paſs, when *Ben-hadad* heard this meſſage, as he *was* drinking, he and the kings in the pavilions, that he ſaid unto his ſervants, Set *yourſelves in array*. And they ſet *themſelves in array* againſt the city.

13 ¶ And, behold, there came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the LORD, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day; and thou ſhalt know that I *am* the LORD.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the LORD, *Even* by the young men of the princes of the provinces. Then he ſaid, Who ſhall order the battle? And he anſwered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And

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12 *After the fire a ſtill ſmall voice.*] The divine nature is here repreſented as inclined not to terrify and deſtroy, but placidly to invite and preſerve: God eaſily lays aſide his anger, and delights to exerciſe mercy.

19 *Who was plowing with twelve yoke of oxen—and caſt his mantle upon him.*] Eliſha was taken from the plough to be a prophet, in like manner as among the Romans afterwards, ſome were fetched from thence to be conſuls and dictators. The mantle was the proper habit of prophets, and therefore Elijah's caſting it upon Eliſha was the ceremony here uſed for his inauguration.

GENERAL REFLECTIONS on Chap. XIX.

From the contents of this chapter we may perceive, that God loves and comforts thoſe who afflict themſelves to promote his glory; that there is always a remnant of his elect people who adhere to his precept; therefore we ſhould truſt in the Lord at all times.

COMMENTARY AND NOTES ON CHAP. XX.

1 *Ben-hadad*] That is, "the ſon of Hadad," who was of the ſeed royal of Edom, and eſcaped into Egypt when David ſlew all the males in Edom; ſee chap. xi. 17.

And beſieged Samaria, &c.] He went up to beſiege it.

7 *I denied him not.*] When the public good was concerned, he would do nothing without the conſent of the elders of the people.

14 *The young men of the princes of the provinces*, &c.] This battle was to be won by young men, and not by old experienced officers, that thereby it might appear that the victory was wholly owing to God's gracious and powerful providence, and not the valour or fitneſs of the inſtruments.

16 *And*

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16 And they went out at noon. But Ben-hadad *was* drinking himſelf drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out firſt; and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So theſe young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they ſlew every one his man: and the Syrians fled; and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe with the horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 ¶ And the prophet came to the king of Iſrael, and ſaid unto him, Go, ſtrengthen thyſelf, and mark, and ſee what thou doeſt: for at the return of the year the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, Their gods *are* gods of the hills; therefore they were ſtronger than we; but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo.

900. 26 And it came to paſs at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight againſt Iſrael.

27 And the children of Iſrael were numbered, and were all preſent, and went againſt them: and the children of Iſrael pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, Becauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is* not God of the vallies, therefore will I deliver all this great multitude into thine hand, and ye ſhall know that I *am* the LORD.

29 And they pitched one over againſt the other ſeven days. And *ſo* it was, that in the ſeventh day the battle was joined: and the children of Iſrael ſlew of the Syrians, an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek, into the city; and *there* a wall fell upon twenty and ſeven thouſand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 ¶ And his ſervant ſaid unto him, Behold, now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee, put ſackcloth on our loins, and ropes upon our heads, and go out to the king of Iſrael: peradventure he will ſave thy life.

32 So they girded ſackcloth on their loins, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it:* and they ſaid, Thy brother Ben-hadad. Then he ſaid, Go ye, bring him. Then Ben-hadad came forth to him; and he cauſed him to come up into the chariot. Before CHRIST 900.

34 And *Ben-hadad* ſaid unto him, The cities, which my father took from thy father, I will reſtore: and thou ſhalt make ſtreets for thee in Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

35 ¶ And a certain man of the ſons of the prophets ſaid unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refuſed to ſmite him.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LORD, behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And as ſoon as he was departed from him, a lion found him, and ſlew him.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, ſo that in ſmiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king: and he ſaid, Thy ſervant went out into the midſt of the battle; and, behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver.

40 And as thy ſervrnt was buſy here and there, he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*; thyſelf haſt decided *it*.

41 And he haſted, and took the aſhes away from his face; and the king of Iſrael diſcerned him that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the LORD, Becauſe thou haſt let go out of *thy* hand a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.

43 And the king of Iſrael went to his houſe heavy and diſpleaſed, and came to Samaria.

CHAP. XXI.

1 *Ahab is ſore diſpleaſed at being refuſed the vineyard of Naboth. 5 Jezebel comforteth him, and procureth Naboth to be ſtoned to death upon a falſe accuſation of blaſphemy. 15 She ſendeth Ahab to take poſſeſſion of the vineyard. 17 Elijah is ſent to meet him, and denounceth God's judgments againſt Ahab and Jezebel for their wickedneſs. 27 Ahab humbling himſelf before God, the puniſhment is deferred to his ſon's days.*

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard, that I may have it for a garden of herbs, 899. becauſe it *is* near unto my houſe: and I will give thee for it a better vineyard than it; *or*, if it ſeem good to thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe heavy and diſpleaſed becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers. And he laid him down upon

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26 *Went up to Aphek*, &c.] Aphek or Aphaca was ſituate in Libanus, upon the river Adonis, between Heliopolis and Biblos.

32 *They girded ſackcloth on their loins, and put ropes on their heads*, &c.] The ſackcloth was a token of great ſorrow for what they had done, and the halters a token of ſubjection to whatever puniſhment Ahab ſhould think fit to inflict upon them.

36 *A lion found him and ſlew him.*] Though he knew the indiſpenſability of God's commands, and that this was the very thing that he enjoined, yet out of an indiſcreet piety and compaſſion to his brother, he refuſed to comply.

GENERAL REFLECTIONS on Chap. XX.

This hiſtory ſhews that God puniſhes ſuch as unjuſtly fall upon others; and gives marks of his bounty to the greateſt ſinners, to excite them to repentance, and to give glory to his holy name.

COMMENTARY AND NOTES ON CHAP. XXI.

3 *The Lord forbid—that I ſhould give the inheritance of my fathers unto thee.*] In this act he concluded he ſhould both offend God, and injure his poſterity; which he being a pious and religious man, durſt not adventure to do.

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Before CHRIST 899. upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe, if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, Doſt thou now govern the kingdom of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahab's name, and ſealed *them* with his ſeal, and ſent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people:

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king. And *then* carry him out, and ſtone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And it came to paſs, when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive, but dead.

16 And it came to paſs, when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, In the place where dogs licked the blood of Naboth ſhall dogs lick thy blood, even thine.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee:* becauſe thou haſt ſold thyſelf to work evil in the ſight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael,

22 And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin. Before CHRIST 899.

23 And of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs ſhall eat; and him that dieth in the field ſhall the fowls of the air eat.

25 But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the LORD, whom Jezebel his wife ſtirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD caſt out before the children of Iſrael.

27 ¶ And it came to paſs, when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackclock, and went ſoftly.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe Ahab humbleth himſelf before me, I will not bring the evil in his days: *but* in his ſon's days will I bring the evil upon his houſe

CHAP. XXII.

1 *Ahab perſuadeth Jehoſhaphat to go with him againſt Ramoth gilead.* 5 *Jehoſhaphat propoſing to enquire of the* LORD, *the falſe prophets aſſure Ahab of ſucceſs.* 7 *At Jehoſhaphat's requeſt Micaiah is ſent for:* 15 *who foretelleth Ahab's death, and ſheweth that his falſe prophets were poſſeſſed by a lying ſpirit.* 24 *He is ill treated, and ſent to priſon.* 29 *Ahab goeth in diſguiſe to the battle.* 31 *Jehoſhaphat being miſtaken for Ahab narrowly eſcapeth being ſlain:* 34 *Ahab is killed by an arrow ſhot at a venture: the people are diſperſed by proclamation.* 37 *Dogs lick up Ahab's blood according to Elijah's prophecy.* 39 *The acts of Ahab, who is ſucceeded by Ahaziah.* 41 *Jehoſhaphat's good reign: his acts.* 50 *Jehoſhaphat dieth, and is ſucceeded by Jehoram.* 51 *Ahaziah's wicked reign.*

AND they continued three years without war between Syria and Iſrael.

2 And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael. 897.

3 And the king of Iſrael ſaid unto his ſervants, Know ye that Ramoth in Gilead *is* our's, and we *be* ſtill, *and* take it not out of the hand of the king of Syria?

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Iſrael gathered the prophets together, about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up? for the LORD ſhall deliver *it* into the hand of the king.

7 ¶ And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides, that we might enquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, Micaiah the ſon of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not propheſy good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then

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6 *And he anſwered, I will not give thee my vineyard.*] His report implies as if Naboth's anſwer was a ſurly refuſal, but ungenerouſly conceals the reaſons which he had aſſigned.

7 *Doſt thou now govern the kingdom of Iſrael,* &c.] "Doth it become a king to beg, and not rather command."

13 *Saying, Naboth did blaſpheme God and the king,* &c.] They accuſed Naboth of reviling the king, that Ahab might get poſſeſſion of his eſtate by confiſcation.

23 *By the wall of Jezreel.*] In the territory where Naboth was falſely accuſed, and unjuſtly condemned.

29 *Becauſe he humbleth himſelf before me,* &c.] This inſtance of the divine lenity is left upon record, to encourage the firſt dawnings of repentance, and to aſſure us that our good and gracious God will not break the bruiſed reed, nor quench the ſmoking flax.

GENERAL REFLECTIONS on Chap. XXI.

In this chapter are ſolemn cautions againſt covetouſneſs, rapine, murder, &c. and alſo ſhews us, that puniſhment follows cloſe after great crimes, and eſpecially violence, injuſtice, and ſhedding of innocent blood.

COMMENTARY AND NOTES on CHAP. XXII.

7 *Jehoſhaphat ſaid, Is there not here a prophet of the Lord beſides,* &c.] Jehoſhaphat's purpoſe was not to inquire of the prieſts of the grove, but of ſome true prophet of the Lord; for he was too religious a man to attempt any thing of this kind without a divine direction and approbation.

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9 Then the king of Iſrael called an officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

10 And the king of Iſrael and Jehoſhaphat the king of Judah ſat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophefied before them.

11 And Zedekiah the ſon of Chenaanah made him horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the king's hand.

13 And the meſſenger that was gone to call Micaiah ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king. And the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd: and the LORD ſaid, Theſe have no maſter: let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee that he would propheſy no good concerning me, but evil?

19 And he ſaid, Hear thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne, and all the hoſt of heaven ſtanding by him on his right hand and on his left.

20 And the LORD ſaid, Who ſhall perſuade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

21 And there came forth a ſpirit, and ſtood before the LORD, and ſaid, I will perſuade him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade *him*, and prevail alſo: go forth, and do ſo.

23 Now therefore, behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 ¶ But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, Which way went the Spirit of the LORD from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thyſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joaſh the king's ſon;

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me. And he ſaid, Hearken, O people, every one of you.

29 ¶ So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

Before CHRIST 897.

30 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and enter into the battle; but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat cried out.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 ¶ And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt; for I am wounded.

35 And the battle increaſed that day: and the king was ſtayed up in his chariot againſt the Syrians, and died at even: and the blood ran out of the wound into the midſt of the chariot.

36 And there went a proclamation throughout the hoſt about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* waſhed the chariot in the pool of Samaria; and the dogs licked up his blood; and they waſhed his armour; according unto the word of the LORD which he ſpake.

39 ¶ Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers; and Ahaziah his ſon reigned in his ſtead.

41 ¶ And Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab king of 914.
Iſrael.

42 Jehoſhaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jeruſalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the ways of Aſa his father; he turned not aſide from it, doing *that which was* right in the eyes of the LORD: nevertheleſs the high places were not taken away; *for* the people offered and burnt inceaſe yet in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the ſodomites, which remained in the days of his father Aſa, he took out of 913.
the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoſhaphat made ſhips of Tharſhiſh to go to Ophir for gold: but they went not; for the ſhips were broken at Ezion-geber.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat,

15 *Go and proſper: for the Lord ſhall deliver it into the hand of the king.*] As if he had ſaid, Since thou doſt not ſeek to know the truth, but only to pleaſe thyſelf, go to the battle, as thy lying prophets adviſe thee, expect the ſucceſs which they promiſe thee, and try the truth of their predictions, by dear-bought experience.

19 *I ſaw the Lord ſitting on his throne,* &c.] This ſpeech of Micaiah's was no more than a parabolical repreſentation of a certain event, which not long after came to paſs: the intent was, to ſhew the reaſon why the predictions of the prophets on this occaſion were

falſe; even becauſe they were moved, not by the ſpirit of truth, but that of deluſion.

25 *To hide thyſelf.*] For fear he ſhould be ſeized and puniſhed as a falſe prophet, as the inſtigator of Ahab to go up to Ramoth-gilead, and as the cauſe of his death.

30 *I will diſguiſe myſelf,* &c.] By this ſtratagem, Ahab thought to evade the effect of Micaiah's prophecy.

39 *The ivory houſe which he made,* &c.] Not built of ivory, but only inlaid with it.

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Before CHRIST 913. ſhaphat, Let my ſervants go with thy ſervants in the ſhips. But Jehoſhaphat would not.

889. 50 ¶ And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

898. 51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael.

52 And he did evil in the ſight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin: Before CHRIST 889.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the LORD God of Iſrael, according to all that his father had done.

GENERAL REFLECTIONS on Chap. XXII.

From God's dealings towards Ahab, we may remark, that the Lord is not ſlack concerning his threatenings, but will fulfil them in his own time; and that the divine vengeance will ſooner or later overtake all ſuch as go on in wickedneſs, and provoke the indignation of the Almighty.

The Second Book of the KINGS,

COMMONLY CALLED

The Fourth Book of the KINGS.

THE ARGUMENT.

The hiſtory of the two kingdoms of Iſrael and Judah, is continued in this book, until the diſſolution of the firſt by the Aſſyrians, and the captivity of the other by the Chaldeans; and compriſes the ſpace of about one hundred and ſixty-eight years.

CHAP. I.

1 Moab rebelleth. 2 Ahaziah's meſſengers ſent to enquire concerning the event of his ſickneſs of Baal-zebub, are turned back by Elijah with a ſentence of death from the LORD. 5 Ahaziah, apprized of the cauſe of their quick return, ſendeth to apprehend Elijah, who twice alleth down fire from heaven upon thoſe that come againſt him. 13 Moved by the humble ſuit of the third captain, and encouraged by an angel, he goeth to the king, and aſſureth him of his approaching death. 17 Ahaziah dieth, and is ſucceeded by Jehoram.

896. THEN Moab rebelled againſt Iſrael after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king, that ſent you, and ſay unto him, Thus ſaith the LORD, *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, What manner of man *was he* which came up to meet you, and told you theſe words? 896.

8 And they anſwered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he ſat on the top of an hill. And he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty with his fifty. And he anſwered and ſaid unto him, O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and beſought him, and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants, be precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the LORD ſaid unto Elijah, Go down with him: be not afraid of him. And he aroſe, and went down with him unto the king.

16 And

COMMENTARY AND NOTES ON CHAP. I.

8 *He was an hairy man*, &c.] It is probable that he is ſo deſcribed, becauſe he was cloathed with an hairy garment, which the prophets uſually wore; ſee *Iſaiah* xx. 2. *Zech.* xiii. 4. *Matt.* iii. 4.

10 *Then let fire come down from heaven*, &c.] It would be more properly tranſlated, Then fire will come down from heaven.

12 *Let fire come down from heaven*, &c.] Elijah did not call for fire from heaven, out of any haſty paſſion or revenge, but purely in obedience to the holy Spirit wherewith he was animated, and in zeal for the honour and glory of God, which, in the perſon of his prophet, was groſsly abuſed.

17 *Jehoram*

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Before CHRIST 896.

16 And he ſaid unto him, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, *is it* not becauſe *there is* no God in Iſrael to enquire of his word? therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died according to the word of the LORD which Elijah had ſpoken. And Jehoram reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

1 *Elijah, having tried in vain to perſwade Eliſha to leave him, with his mantle divideth Jordan, and they both paſs over on dry ground.* 9 *Elijah conditionally alloweth Eliſha's requeſt of a double portion of his ſpirit, and is taken up into heaven in a fiery chariot.* 12 *Eliſha ſeeth it, and taking up Elijah's mantle divideth again the waters of Jordan, and is acknowledged for Elijah's ſucceſſor.* 16 *The young prophets with difficulty obtain leave to ſeek for Elijah, and return without finding him.* 19 *Eliſha with ſalt healeth the unwholeſome waters of Jericho.* 23 *Bears deſtroy the children that mocked him.*

AND it came to paſs, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee; for the LORD hath ſent me to Beth-el. And Eliſha ſaid *unto him*, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the ſons of the prophets that *were* at Beth-el came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he ſaid, Yea, I know *it*; hold ye your peace.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee; for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and as thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at Jericho came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*; hold ye your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here; for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went, and ſtood to view afar off: and they two ſtood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and ſmote the waters, and they were divided hither and thither, ſo that they two went over on dry ground.

9 ¶ And it came to paſs, when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon me. Before CHRIST 896.

10 And he ſaid, Thou haſt aſked a hard thing: *nevertheleſs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be *ſo*.

11 And it came to paſs, as they ſtill went on, and talked, that, behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah? and when he alſo had ſmitten the waters, they parted hither and thither: and Eliſha went over.

15 And when the ſons of the prophets which *were* to view at Jericho ſaw him, they ſaid, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him.

16 ¶ And they ſaid unto him, Behold now, there be with thy ſervants fifty ſtrong men; let them go, we pray thee, and ſeek thy maſter: leſt peradventure the Spirit of the LORD hath taken him up, and caſt him upon ſome mountain, or into ſome valley. And he ſaid, Ye ſhall not ſend.

17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fifty men; and they ſought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground barren.

20 And he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought *it* to him.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus ſaith the LORD, I have healed theſe waters; there ſhall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and ſaid unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and curſed them in the name of the LORD. And there came forth two ſhe bears out of the wood, and tare forty and two children of them.

25 And

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17 *Jeboram reigned in his ſtead, in the ſecond year of Jeboram the ſon of Jehoſhaphat king of Judah*, &c.] To remove the obſcurity of this paſſage, it muſt be remembered, that Jehoram the ſon of Ahab might begin his reign in the ſecond year of Jehoram the ſon of Jehoſhaphat, that is, in the ſecond year that he reigned with his father, who was then alive; and Jehoram the ſon of Jehoſhaphat may be ſaid to have begun his reign in the fifth year of Jehoram the ſon of Ahab, meaning the time when, after his father's death, he began to reign alone.

GENERAL REFLECTIONS on Chap. I.

In the caſe of Ahaziah, who, inſtead of humbling himſelf by the corrections of God, conſulted idols in his ſickneſs, we perceive, that the wicked are ſometimes hardened by chaſtiſements, till, if repentance prevents not, deſtruction overtakes them.

COMMENTARY AND NOTES ON CHAP. II.

3 *The ſons of the prophets that were at Beth-el*] By "the ſons of the prophets," we are to underſtand, the ſcholars of the prophets, ſuch as they educated and trained up in religion and virtue, upon whom God, by degrees, beſtowed the ſpirit of prophecy.

Knoweſt thou that the Lord will take away thy maſter from thy head to day? &c.] That is, from being thy head; for to be at the head is to be as the maſter, as to be at the feet is to be the ſcholar.

9 *Let a double portion of thy ſpirit be upon me.*] He deſired as much more of his ſpirit as any of the reſt of the ſons of the prophets; namely, the portion of the firſtborn, which was double.

11 *There appeared a chariot of fire, and horſes of fire*, &c.] The ſame almighty power, which, at the laſt trump will make our corruptible nature put on incorruption, and our bodies immortality, changed Elijah's terreſtrial into a celeſtial body, and endowed it with faculties neceſſary for the enjoyment of thoſe paradiſaical manſions in the great Jehovah's kingdom to which it was paſſing.

21 *And caſt the ſalt in*, &c.] The unlikelineſs of the means here made uſe of enhances, or is rather an additional miracle; for ſalt naturally makes water leſs palatable, and the ground more barren.

24 *And tare forty and two children of them.*] God, as a terror to other idolaters, as well as for the honour and authority of his prophets, thought proper to puniſh theſe profane youths in this remarkable manner, and confirm the word which had gone out of his ſervant's mouth.

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Before CHRIST 896. 25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 *Jehoram's evil reign.* 4 *Meſha king of Moab rebelleth.* 6 *Jehoram with Jehoſhaphat and the king of Edom goeth againſt him; being diſtreſſed for want of water they apply to Eliſha, who promiſeth them water, and aſſureth them of victory.* 20 *The water cometh in great plenty, and is miſtaken by the Moabites for blood; they come in hopes of ſpoil, and are entirely defeated.* 26 *The king of Moab, failing in his attempt to break through unto the king of Edom, ſacrificeth his ſon, and raiſeth the ſiege.*

NOW Jehoram the ſon of Ahab began to reign over Iſrael in Samaria the eighteenth year of Jehoſhaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the ſight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheleſs he cleaved unto the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

4 ¶ And Meſha king of Moab was a ſheepmaſter, and rendered unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams, with the wool.

5 But it came to paſs, when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.

6 ¶ And king Jehoram went out of Samaria the ſame time, and numbered all Iſrael.

895. 7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battle? And he ſaid, I will go up: *I am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

8 And he ſaid, Which way ſhall we go up? And he anſwered, The way through the wilderneſs of Edom.

9 So the king of Iſrael went, and the king of Judah, and the king of Edom: and they fetched a compaſs of ſeven days journey: and there was no water for the hoſt, and for the cattle that followed them.

10 And the king of Iſrael ſaid, Alas! that the LORD hath called theſe three kings together, to deliver them into the hand of Moab!

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Iſrael's ſervants anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, which poured water on the hands of Elijah.

12 And Jehoſhaphat ſaid, The word of the LORD is with him. So the king of Iſrael and Jehoſhaphat and the king of Edom went down to him.

13 And Eliſha ſaid unto the king of Iſrael, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, Nay: for the LORD hath called theſe three kings together, to deliver them into the hand of Moab.

14 And Eliſha ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, ſurely, were it not that I regard the preſence of Jehoſhaphat the king of Judah, I would not look toward thee, nor ſee thee.

15 But now bring me a minſtrel. And it came to paſs, when the minſtrel played, that the hand of the LORD came upon him. Before CHRIST 895.

16 And he ſaid, Thus ſaith the LORD, Make this valley full of ditches.

17 For thus ſaith the LORD, Ye ſhall not ſee wind, neither ſhall ye ſee rain; yet that valley ſhall be filled with water, that ye may drink, both ye, and your cattle, and your beaſts.

18 And this is *but* a light thing in the ſight of the LORD: he will deliver the Moabites alſo into your hand.

19 And ye ſhall ſmite every fenced city, and every choice city, and ſhall fell every good tree, and ſtop all wells of water, and mar every good piece of land with ſtones.

20 ¶ And it came to paſs in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight againſt them, they gathered all that were able to put on armour, and upward, and ſtood in the border.

22 And they roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide *as* red as blood:

23 And they ſaid, This *is* blood: the kings are ſurely ſlain, and they have ſmitten one another: now therefore, Moab, to the ſpoil.

24 And when they came to the camp of Iſrael, the Iſraelites roſe up and ſmote the Moabites, ſo that they fled before them: but they went forward ſmiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone, and filled it; and they ſtopped all the wells of water, and felled all the good trees: only in Kir-haraſeth left they the ſtones thereof; howbeit the ſlingers went about *it*, and ſmote it.

26 ¶ And when the king of Moab ſaw that the battle was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through even unto the king of Edom: but they could not.

27 Then he took his eldeſt ſon that ſhould have reigned in his ſtead, and offered him *for* a burnt offering upon the wall. And there was great indignation againſt Iſrael: and they departed from him, and returned to *their own* land.

CHAP. IV.

1 *Eliſha multiplieth a poor widow's oil in order to pay her debts.* 8 *He is hoſpitably entertained by a Shunammite woman, and in requital obtaineth a ſon for her.* 18 *The child dieth, and is reſtored to life at Eliſha's prayer.* 38 *He healeth the deadly pottage at Gilgal.* 42 *He miraculouſly ſatisfieth an hundred men with twenty barley loaves.*

NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead; and thou knoweſt that thy ſervant did fear the LORD: and the creditor is come to take unto him my two ſons to be bondmen.

2 And

GENERAL REFLECTIONS on Chap. II.

The requeſt of Eliſha, that he might receive a double portion of Elijah's ſpirit, is a leſſon to us, to beg of God the gifts and graces of his Spirit; and the death of the forty-two young men of Beth-el points out to us the dreadful conſequences of impiety.

COMMENTARY AND NOTES ON CHAP. III.

8 *Nevertheleſs he cleaved unto the ſins of Jeroboam,* &c.] Though he removed the image of Baal, he ſtill continued the idolatrous worſhip of the golden calves which Jeroboam had made.

5 *When Ahab was dead—the king of Moab rebelled,* &c.] That is, refuſed paying the occaſional tribute.

9 *The king of Edom,* &c.] He was the viceroy or deputy.

11 *Which poured water on the hands of Elijah.*] Which miniſtered to, or was the ſervant of, Elijah.

23 *This is blood: the kings are ſurely ſlain, and they have ſmitten one another,* &c.] The Moabites concluded it to be the blood of the three armies, which, they ſuppoſed, on account of ſome diſagreement had fallen upon and ſlaughtered one another.

27 *There was great indignation againſt Iſrael,* &c.] Or great repentance in Iſrael, i. e. they were extremely grieved at this inhuman ſacrifice, and wiſhed they had not puſhed the war to ſuch extremity, as it had produced ſo barbarous an action.

GENERAL REFLECTIONS on Chap. III.

With reſpect to Jehoram's victory, we may ſee, that God often does good to the unworthy, for the ſake of thoſe he loves, for whom he diſplays his power and goodneſs: in the unnatural act of the king of Moab, we perceive, that rage and deſpair hurry men on to the moſt deteſtable deeds; while thoſe who fear God, ſeek to him in their neceſſities.

COMMENTARY AND NOTES ON CHAP. IV.

1 *And the creditor is come to take—my two ſons to be bondmen.*] The Jewiſh law conſidered children as the proper goods of their parents, who had power to ſell them for ſeven years; as their creditors had to compel them to do it, in order to pay their debts.

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Before CHRIST 895.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? And ſhe ſaid, Thine handmaid hath not any thing in the houſe, ſave a pot of oil.

3 Then he ſaid, Go, borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels; borrow not a few.

4 And when thou art come in, thou ſhalt ſhut the door upon thee and upon thy ſons, and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

5 So ſhe went from him, and ſhut the door upon her and upon her ſons, who brought *the veſſels* to her; and ſhe poured out.

6 And it came to paſs, when the veſſels were full, that ſhe ſaid unto her ſon, bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oil ſtayed.

7 Then ſhe came and told the man of God. And he ſaid, Go, ſell the oil, and pay thy debt, and live thou and thy children of the reſt.

8 ¶ And it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman; and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her huſband, Behold, now, I perceive that this *is* an holy man of God, which paſſeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be, when he cometh to us, that he ſhall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he ſaid to Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him.

13 And he ſaid unto him, Say now unto her, Behold, thou haſt been careful for us with all this care; what *is* to be done for thee? wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt? And ſhe anſwered, I dwell among mine own people.

14 And he ſaid, What then *is* to be done for her? And Gehazi anſwered, Verily ſhe hath no child, and her huſband is old.

15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door.

16 And he ſaid, About this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he ſaid unto his father, My head, my head. And he ſaid to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out.

22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of God, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither new moon, nor ſabbath. And ſhe ſaid, *It ſhall be* well.

24 Then ſhe ſaddled an aſs, and ſaid to her ſervant, Drive, and go forward; ſlack not *thy* riding for me, except I bid thee. Before CHRIST 895.

25 So ſhe went and came unto the man of God to mount Carmel. And it came to paſs, when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy huſband? *is it* well with the child? And ſhe anſwered, *It is* well.

27 And when ſhe came to the man of God to the hill, ſhe caught him by the feet: but Gehazi came near to thruſt her away. And the man of God ſaid, Let her alone; for her ſoul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then ſhe ſaid, Did I deſire a ſon of my lord? did I not ſay, Do not deceive me?

29 Then he ſaid to Gehazi, Gird up thy loins, and take my ſtaff in thine hand, and go thy way: if thou meet any man, ſalute him not; and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the child.

30 And the mother of the child ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe, and followed her.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, ſaying, The child is not awaked.

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain, and prayed unto the LORD.

34 And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he ſtretched himſelf upon the child; and the fleſh of the child waxed warm.

35 Then he returned, and walked in the houſe to and fro; and went up, and ſtretched himſelf upon him: and the child ſneezed ſeven times, and the child opened his eyes.

36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her. And when ſhe was come in unto him, he ſaid, Take up thy ſon.

37 Then ſhe went in, and fell at his feet, and bowed herſelf to the ground, and took up her ſon, and went out.

38 ¶ And Eliſha came again to Gilgal: and *there* 891.
was a dearth in the land; and the ſons of the prophets *were* ſitting before him: and he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the ſons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and ſhred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to paſs, as they were eating of the pottage, that they cried out, and ſaid, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof*.

41 But he ſaid, Then bring meal. And he caſt *it* into the pot; and he ſaid, Pour out for the people, that they may eat. And there was no harm in the pot.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits, twenty loaves of barley, and full ears of corn in the huſk thereof. And he ſaid, Give unto the people, that they may eat.

43 And his ſervitor ſaid, What, ſhould I ſet this before

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8 *Great woman*, &c.] i. e. A rich woman.

10 *Let us make a little chamber, I pray thee, on the wall*, &c.] A private room, ſeparated from the reſt of the houſe, where he might more conveniently retire to prayer and meditation.

16 *Do not lie*, &c.] Do not feed me with vain hopes.

26 *She anſwered, It is well.*] She did not think fit to tell Gehazi the truth, but would deliver it to the prophet himſelf.

34 *The fleſh of the child waxed warm.*] Not from the external heat of Eliſha's body, but from an inward principle of life, which was miraculouſly reſtored, and began to move in him.

41 *And there was no harm in the pot.*] This alteration was owing entirely to the power of God.

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Before CHRIST 891. fore an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the LORD, They ſhall eat, and ſhall leave *thereof*.

44 So he ſet *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAP. V.

1 *Naaman, captain of the Syrian hoſt, upon the report of a captive maid cometh to Samaria to be cured of his leproſy.* 8 *Eliſha ſendeth him to dip in Jordan, whereby he is healed.* 15 *Naaman acknowledgeth the true God; cannot prevail on Eliſha to accept his preſents; aſketh for earth; and is ſent away in peace.* 20 *Gehazi, Eliſha's ſervant, by a lie obtaineth a preſent from Naaman, and is ſmitten with leproſy.*

894. NOW Naaman, captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the LORD had given deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid; and ſhe waited on Naaman's wife.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leproſy.

4 And *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leproſy.

7 And it came to paſs, when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill and to make alive, that this man doth ſend unto me to recover a man of his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 So Naaman came with his horſes and his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again to thee, and thou ſhalt be clean.

11 But Naaman was wroth, and went away, and ſaid, Behold, I thought, He will ſurely come out to me, and ſtand, and call on the name of the LORD his God, and ſtrike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them, and be clean? So he turned and went away in a rage.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet hath bid thee *do* Before CHRIST 891. *ſome* great thing, wouldeſt thou not have done *it*? how much rather then, when he ſaith to thee, Waſh, and be clean?

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the LORD liveth, before whom I ſtand, I will receive none. And he urged him to take *it*; but he refuſed.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt offering nor ſacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe of Rimmon: when I bow down myſelf in the houſe of Rimmon, the LORD pardon thy ſervant in this thing.

19 And he ſaid unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi, the ſervant of Eliſha the man of God, ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman. And when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well?

22 And he ſaid, All *is* well. My maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and beſtowed *them* in the houſe: and he let the men go, and they departed.

25 But he went in, and ſtood before his maſter. And Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither.

26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and ſheep, and oxen, and menſervants, and maidſervants?

27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

CHAP.

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44 *They did eat, and left thereof*, &c.] It is not the quantity of bread that ſatisfieth, but the bleſſing that God giveth.

GENERAL REFLECTIONS on Chap. IV.

In the caſe of the Shunammite, we are ſhewn, how God afflicts his children in the moſt ſenſible manner, that he may afterwards give them ſtronger tokens of his love in delivering them; and that theſe afflictions ſerve to confirm them in the faith and fear of the Lord.

COMMENTARY AND NOTES on CHAP. V.

1 *But he was a leper.*] The leproſy was a great blemiſh to him, and there was no cure for this diſeaſe, which was very common in Syria.

7 *He rent his clothes, and ſaid, Am I God, to kill and to make alive*, &c.] He rent his clothes, not ſo much from affliction and trouble, as becauſe he looked upon this meſſage as blaſphemy, aſcribing that power to man, which belonged to God only.

16 *But he refuſed.*] Eliſha did not think it expedient, in his preſent circumſtances, to receive preſents, becauſe he thought it would make for the honour of the true God and religion, to let the Syrians ſee the generous piety, charity, and kindneſs, of his miniſters and ſervants, and how much they deſpiſed all that worldly wealth and glory which the prieſts or prophets of the Gentiles ſo greedily ſought after.

19 *He ſaid unto him, Go in peace*, &c.] When Naaman profeſſed himſelf a worſhipper of the moſt high God only, and declared withal, that his attending his maſter into the temple of Rimmon was not with any religious purpoſe, but purely in performance of the duty of his office, the prophet was authorized to bid him go in peace, or (as the word may import) to give himſelf no uneaſineſs about the matter.

27 *The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever*, &c.] Unto many generations, as the words "for ever," frequently ſignify.

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CHAP. VI.

Before CHRIST 893. 1 *The sons of the prophets get leave to enlarge their dwelling: Elisha causeth the iron to swim.* 8 *He discloseth and disappointeth the counsels of the king of Syria,* 11 *who sendeth troops to apprehend him in Dothan.* 15 *Elisha's servant is terrified at seeing them, but is encouraged by his master with a vision of horses and chariots of fire.* 18 *The Syrians, struck blind at Elisha's prayer, are conducted by him into the midst of Samaria, where they recover their sight, are kindly entertained, and dismissed in peace.* 24 *Ben-hadad besiegeth Samaria, which occasioneth a great famine.* 26 *Women eat their own children.* 30 *The king sendeth to slay Elisha.*

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 ¶ And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha. Before CHRIST 893.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. 894.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door; *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this

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GENERAL REFLECTIONS on Chap. V.

From the story of Naaman we are taught to testify our gratitude to God, when he bestows any blessings upon us; and from what happened to Gehazi we learn, that God sees sins committed in secret, and will punish them; and that goods acquired by wicked means bring a curse with them.

COMMENTARY AND NOTES ON CHAP. VI.

2 *A beam, &c.*] A piece of timber.

13 *Dothan.*] A small city in the half tribe of Manasseh, and not far from Samaria.

17 *The Lord opened the eyes of the young man; and he saw,* &c.] As Elisha himself, without a peculiar vouchsafement of God, could not discern the heavenly host, which at this time encamped about him, so he requests of God, that, for the removal of his fears, and the confirmation of his faith, his servant might be indulged the same privilege.

25 *An ass's head was sold for fourscore pieces of silver*] About five pounds of our money.

Dove's dung, &c.] What is here rendered "dove's dung," should more properly have been translated, vetches, or pulse; a very ordinary sort of food, though sold at this dear rate.

32 *This son of a murderer*] He calls Jehoram the son of a murderer, because his father Ahab had murdered the prophets and Naboth.

Hold him fast at the door: is not the sound of his master's feet behind him?] He foresaw, by the spirit of prophecy, that the king repented of what he had decreed, and was coming to revoke it.

GENERAL

Before CHRIST 892. this evil *is* of the LORD; what ſhould I wait for the LORD any longer?

CHAP. VII.

1 *Eliſha propheſieth an extraordinary plenty ſuddenly to take place in Samaria, and ſheweth an unbelieving lord his unhappy doom.* 3 *Four lepers venture into the camp of the Syrians, and bring tidings of their haſty flight.* 12 *The king, fearing a ſtratagem, ſendeth out ſpies, and finding the report true ſpoileth the Syrian tents, which bringeth about the plenty foretold.* 17 *The unbelieving lord hath the charge of the gate, and being trodden to death verifieth the prophet's prediction.*

THEN Eliſha ſaid, Hear ye the word of the LORD; Thus ſaith the LORD, To morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then a lord on whoſe hand the king leaned anſwered the man of God, and ſaid, Behold, *if* the LORD would make windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof.

3 ¶ And there were four leproſous men at the entering in of the gate: and they ſaid one to another, Why ſit we here until we die?

4 If we ſay, we will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the hoſt of the Syrians to hear a noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and fled for their life.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the king's houſhold.

10 So they came and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's houſe within.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city. Before CHRIST 892.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city, (behold, they *are* as all the multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed:) and let us ſend and ſee.

14 They took therefore two chariot horſes: and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte. And the meſſengers returned, and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whoſe hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God, and ſaid, Now, behold, *if* the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 *The Shunammite, who to avoid the famine had by Eliſha's advice left her country ſeven years, ſueth to the king, and hath her land reſtored to her.* 7 *Hazael, ſent to enquire of Eliſha concerning Ben-hadad's ſickneſs, heareth from the prophet his own deſtination to the kingdom, and at his return killeth his maſter, and ſucceedeth him.* 16 *Jehoram reigneth wickedly in Judah.* 20 *Edom and Libnah revolt from him.* 23 *He dieth, and is ſucceeded by Ahaziah.* 25 *Ahaziah's wicked reign.* 28 *He aſſiſteth Joram king of Iſrael againſt Syria, and viſiteth him lying ſick of his wounds at Jezreel.*

THEN ſpake Eliſha unto the woman, whoſe ſon he had reſtored to life, ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn: for the LORD hath called for a famine; and it ſhall alſo come upon the land ſeven years. 891.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years' end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe and for her land. 885.

4 And

GENERAL REFLECTIONS on Chap. VI.

The miraculous protection that God vouchſafed to Eliſha, is a ſtriking proof of the care God takes of his faithful ſervants, and of thoſe that fear him, whom he has promiſed never to leave nor forſake utterly.

COMMENTARY AND NOTES ON CHAP. VII.

1 *A meaſure*, &c.] About a peck of our meaſure.

2 *If the Lord would make windows in heaven*] He was incredulous, and ſeemed to ridicule what the prophet ſaid.

Thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.] A juſt puniſhment of his infidelity; and ſuch will be the portion of thoſe who reject the offer of eternal life.

3 *Four leprous men at the entering in of the gate*, &c.] Though theſe lepers were thruſt out of the city, yet they got as near to the gate of it as they could, for fear of the enemy.

12 *Therefore they are gone out of the camp to hide themſelves*, &c.] His long ſufferings had made him ſuſpicious and cautious, and his conjecture was not improbable.

GENERAL REFLECTIONS on Chap. VII.

From the extraordinary deliverance of Samaria, we may infer, that God has always ready the means of executing his promiſes, how difficult, or impoſſible ſoever, they may ſeem; and by the infidelity of the nobleman, we not only ſee that it is a ſin to mock at the word of God, but from his puniſhment may learn, that profane perſons, who attack the Almighty by profane or wicked ſpeeches, ſhall not eſcape the divine vengeance; but be fatally convinced, that God will fulfil all his promiſes and threatenings.

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Before CHRIST 885. 4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs, as he was telling the king how he had reſtored a dead body to life, that, behold, the woman, whoſe ſon he had reſtored to life, cried to the king for her houſe and for her land. And Gehazi ſaid, My lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

6 And when the king aſked the woman, ſhe told him. So the king appointed unto her a certain officer, ſaying, Reſtore all that *was* her's, and all the fruits of the field ſince the day that ſhe left the land, even until now.

7 ¶ And Eliſha came to Damaſcus; and Ben-hadad the king of Syria was ſick: and it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go, meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent with him, even of every good thing of Damaſcus, forty camels' burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: howbeit the LORD hath ſhewed me that he ſhall ſurely die.

11 And he ſettled his countenance ſtedfaſtly, until he was aſhamed: and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child.

13 And Hazael ſaid, But what, *is* thy ſervant a dog that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria.

14 So he departed from Eliſha, and came to his maſter; who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipped *it* in water, and ſpread *it* on his face, ſo that he died: and Hazael reigned in his ſtead.

892. 16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, Jehoram the ſon of Jehoſhaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife: and he did evil in the ſight of the LORD.

19 Yet the LORD would not deſtroy Judah for David his ſervant's ſake, as he promiſed him to give him alway a light, *and* to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themſelves. Before CHRIST 892.

21 So Joram went over to Zair, and all the chariots with him: and he roſe by night, and ſmote the Edomites which compaſſed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame time.

23 ¶ And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his ſon reigned in his ſtead.

25 ¶ In the twelfth year of Joram, the ſon of Ahab king of Iſrael did Ahaziah the ſon of Jehoram king of Judah begin to reign. 885.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jeruſalem. And his mother's name *was* Athaliah, the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab: for he *was* the ſon in law of the houſe of Ahab.

28 ¶ And he went with Joram the ſon of Ahab to the war againſt Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. 884.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria. And Ahaziah the ſon of Jehoram king of Judah went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

CHAP. IX.

1 *Eliſha ſendeth a young prophet to Ramoth-gilead to anoint Jehu.* 4 *The prophet acquitteth himſelf of his commiſſion, and fleeth.* 11 *Jehu acquainteth the other officers with the matter, is proclaimed king by them, and preventeth the news going before him to Jezreel.* 16 *Jehu meeteth Joram and Ahaziah by the way, and killeth Joram, who is caſt into the field of Naboth.* 27 *Ahaziah is ſlain at Gur, and buried at Jeruſalem.* 30 *Jezebel, looking out of a window at Jehu's entry into Jezreel, is thrown down into the ſtreet, and eaten by dogs according to Elijah's prediction.*

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an inner chamber;

3 Then take the box of oil, and pour *it* on his head, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And

COMMENTARY AND NOTES ON CHAP. VIII.

4 *The king talked with Gehazi,* &c.] To account for this conference, we may ſuppoſe, that Gehazi, upon his repentance, was reſtored to health, or might ſpeak with the king at a due diſtance, as he was walking in the field, and deſiring a relation of Eliſha's miracles.

11 *He ſettled his countenance ſtedfaſtly until he was aſhamed,* &c.] He looked upon Hazael ſo long, with a ſettled countenance, that Hazael was aſhamed.

12 *And rip up their women with child.*] This was the higheſt degree of brutal cruelty; and yet it has been often known, that, in the heat of execution, that barbarity has been committed.

14 *He told me that thou ſhouldeſt ſurely recover.*] Eliſha did not ſay that Ben hadad ſhould ſurely recover, but that he might recover, his diſeaſe being in itſelf not mortal.

15 *He took a thick cloth, and dipped it in water, and ſpread it on his face, ſo that he died,* &c.] This he did, that no ſigns of violence might appear upon him; for had the people in the leaſt ſuſpected his being murdered, Hazael would not ſo eaſily have acceded to the throne.

26 *The daughter of Omri,* &c.] Athaliah was the daughter of Ahab, and grand-daughter of Omri: ſhe might be called the daughter of Omri, perhaps, becauſe ſhe was brought up and educated by him.

GENERAL REFLECTIONS on Chap. VIII.

From the bloody treachery of Hazael, we may be led to conſider, that though God is not the author of evils, yet nothing happens without his permiſſion, and that divine Providence makes uſe of the wicked to puniſh his enemies, and execute his judgments.

COMMENTARY AND NOTES ON CHAP. IX.

2 *From among his brethren,* &c.] From the other officers of the army.

3 *I have anointed thee,* &c.] Anointing was of kings, prieſts, and prophets; which were all figures of the Meſſiah, in whom theſe three officers were united and accompliſhed.

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Before CHRIST 884.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe; and he poured the oil on his head, and ſaid unto him, Thus ſaith the LORD God of Iſrael, I have anointed thee king over the people of the LORD, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the LORD, at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh: and I will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael:

9 And I will make the houſe of Ahab like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah:

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the ſervants of his lord: and *one* ſaid unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he ſaid unto them, Ye know the man, and his communication.

12 And they ſaid, *It is* falſe; tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king.

14 So Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, conſpired againſt Joram. (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria.

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu ſaid, If it be your minds, *then* let none go forth *nor* eſcape out of the city to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly.

21 And Joram ſaid, Make ready. And his chariot was made ready. And Joram king of Iſrael and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to paſs, when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel and her witchcrafts *are ſo* many. Before CHRIST 884.

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full ſtrength, and ſmote Jehoram betwixt his arms, and the arrow went out at his heart, and he ſunk down in his chariot.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him:

26 Surely, I have ſeen yeſterday the blood of Naboth, and the blood of his ſons, ſaith the LORD; and I will requite thee in this plat, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden houſe. And Jehu followed after him, and ſaid, Smite him alſo in the chariot. *And they did ſo*, at the going up of Gur, which *is* by Ibleam. And he fled to Megiddo, and died there.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the ſon of Ahab began Ahaziah to reign over Judah. 886

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*; and ſhe painted her face, and tired her head, and looked out at a window. 884.

31 And as Jehu entered in at the gate, ſhe ſaid, *Had* Zimri peace, who ſlew his maſter?

32 And he lifted up his face to the window, and ſaid, Who *is* on my ſide? who? And there looked out to him two *or* three eunuchs.

33 And he ſaid, Throw her down. So they threw her down: and *ſome* of her blood was ſprinkled on the wall, and on the horſes: and he trode her under foot.

34 And when he was come in, he did eat and drink, and ſaid, Go, ſee now this curſed *woman*, and bury her: for ſhe *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he ſaid, This *is* the word of the LORD, which he ſpake by his ſervant Elijah the Tiſhbite, ſaying, In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field in the portion of Jezreel; *ſo* that they ſhall not ſay, This *is* Jezebel.

CHAP. X.

1 *Jehu by his letters cauſeth Ahab's ſeventy ſons to be ſlain in Samaria.* 8 *He excuſeth the fact by the prophecy of Elijah, and Ahab's kindred and friends in Jezreel.* 12 *In his way to Samaria he ſlayeth two and forty of Ahaziah's brethren.* 15 *He taketh Jehonadab in the chariot with him, and deſtroyeth all that remained unto Ahab in Samaria.* 18 *By ſubtilty he ſlayeth at once all Baal's worſhippers; and breaketh down his images and houſe.* 29 *Jehu followeth the ſins of Jeroboam, but for having*

11 *Wherefore came this mad fellow to thee*, &c.] No wonder that theſe officers, at firſt ſight, ſhould cenſure a true prophet, as they thought they had reaſon to judge of the falſe ones, with whom they had been acquainted.

14 *Had kept Ramoth-gilead*, &c.] That is, had kept a ſtrong garriſon there.

17 *There ſtood a watchman on the tower in Jezreel.*] In time of peace, as well as war, it was cuſtomary to have watchmen ſet on high places, wherever the king was, to prevent his being ſurprized.

22 *So long as the whoredoms of thy mother Jezebel and her witchcrafts are ſo many.*] Whilſt her idolatries wherewith ſhe bewitches the people, are ſtill continued and multiplied.

24 *Between his arms*, &c.] Or ſhoulders.

26 *And the blood of his ſons*, &c.] As Naboth was accuſed of high treaſon, it is probable all his family were involved in his ruin, and all his eſtate confiſcated to the king's uſe.

30 *She painted her face*, &c.] Jezebel did not thus adorn herſelf to tempt Jehu with her beauty, but to keep up her dignity and ſtate, being a woman of inſufferable pride and haughtineſs.

GENERAL REFLECTIONS on Chap. IX.

From the above examples let us acknowledge that the curſe of God purſues wicked princes, and in general all the ungodly; that it cleaves to families where impiety reigns, and that the threatenings of God never fall to the ground unfulfilled.

COMMENTARY

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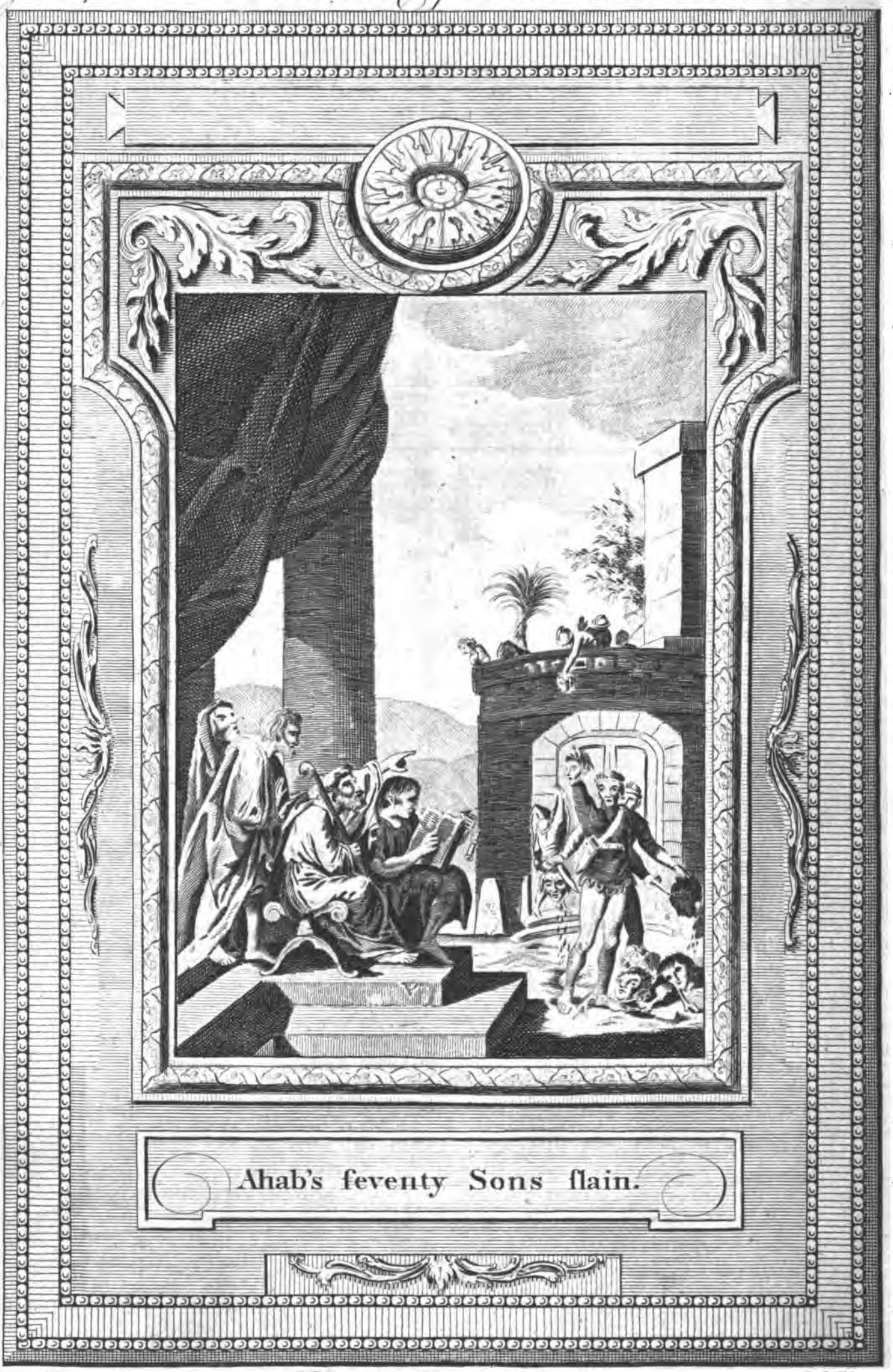

Ahab's feventy Sons flain.

Hayman delin. II KINGS. Chap. X. Ver. 7. *R. Collier sculp.*

They took the Kings Sons, & slew them, & sent him their Heads to Jezreel

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Before CHRIST 884.

having executed God's judgments on Ahab's house, is promised the continuance of the kingdom in his family to the fourth generation. 32 *Hazael smiteth Israel.* 34 *Jehu dieth; his son Jehoahaz succeedeth him.*

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose, and departed, and came to Samaria. *And* as he *was* at the shearing house in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

15 And when he was departed thence, he lighted on Jehonadab the son of Rechab *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. Before CHRIST 884.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guards and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Bethel, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; 860.

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from

COMMENTARY AND NOTES ON CHAP. X.

6 *Take ye the heads of the men your master's sons*, &c.] By murdering Ahab's kinsmen, Jehu thought to unite the rulers and elders to his interest, and in a great measure justify, or at least lessen, the odium of his own cruel and perfidious act.

7 *And slew seventy persons.*] Rather, as in the old translation, slew "the seventy persons."

9 *Behold, I conspired against my master and slew him, but who slew all these?*] As if he had said, I own indeed that I was a great instrument in taking off the late king: but am I more culpable than are the friends, counsellors, and officers of Ahab?

13 *The brethren of Ahaziah*, &c.] His brother's sons, as it is explained, in 2 *Chron.* xxii. 8.

15 *He lighted on Jehonadab the son of Rechab*] A very pious and prudent person (see *Jer.* xxv. 6, 7.) who came to congratulate Jehu, upon his happiness in fulfilling God's commands, and to encourage him to proceed in the extirpation of idolatry.

It is.] In the Hebrew the expression is double, Yes, yes; importing a vehement affection.

19 *All his servants*, &c.] Those who ministered with the priests in the worship of Baal.

21 *All the worshippers of Baal*, &c.] All that remained; for Hazael had slain many, and Jehoram had put away his image.

25 *The city of the house of Baal.*] Great buildings adjoining to his temple, where the prophets and priests lived.

GENERAL

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Before CHRIST 860. from Aroer, which *is* by the river Arnon, even Gilead and Baſhan.

856. 34 ¶ Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers: and they buried him in Samaria. And Jehoahaz his ſon reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael in Samaria *was* twenty and eight years.

CHAP. XI.

1 Jehoaſh, ſaved by Jehoſheba his aunt from the general maſſacre of the royal family of Judah by Athaliah, is concealed ſix years in the houſe of the LORD. 4 In the ſeventh year Jehoiada the high prieſt, having taken meaſures for his ſecurity, bringeth him forth, and crowneth him. 13 Athaliah preſſing forward into the temple is ſeized and ſlain. 17 Jehoiada reſtoreth the worſhip of God, aboliſheth that of Baal, and fixeth the king on his throne to the great joy of the people.

884. AND when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe and deſtroyed all the ſeed royal.

2 But Jehoſheba, the daughter of king Joram, ſiſter of Ahaziah, took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons *which were* ſlain; and they hid him, *even* him and his nurſe, in the bedchamber from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the LORD ſix years. And Athaliah did reign over the land.

878. 4 ¶ And the ſeventh year Jehoiada ſent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the LORD, and made a covenant with them, and took an oath of them in the houſe of the LORD. and ſhewed them the king's ſon.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; A third part of you that enter in on the ſabbath, ſhall even be keepers of the watch of the king's houſe;

6 And a third part *ſhall be* at the gate of Sur: and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe, that it be not broken down.

7 And two parts of all you that go forth on the ſabbath, even they ſhall keep the watch of the houſe of the LORD about the king.

8 And ye ſhall compaſs the king round about, every man with his weapons in his hand; and he that cometh within the ranges, let him be ſlain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

10 And to the captains over hundreds did the prieſt give king David's ſpears and ſhields, that *were* in the temple of the LORD.

11 And the guard ſtood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's ſon, and put the crown upon him, and *gave him* the teſtimony; and they made him king, and anointed him; and they clapped their hands, and ſaid, God ſave the king. Before CHRIST 878.

13 ¶ And when Athaliah heard the noiſe of the guard *and* of the people, ſhe came to the people into the temple of the LORD.

14 And when ſhe looked, behold, the king ſtood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, Treaſon.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges: and him that followeth her kill with the ſword. For the prieſt had ſaid, Let her not be ſlain in the houſe of the LORD.

16 And they laid hands on her; and ſhe went by the way by the which the horſes came into the king's houſe; and there was ſhe ſlain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they ſhould be the LORD's people; between the king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down; his altars and his images brake they in pieces throughly, and ſlew Mattan the prieſt of Baal before the altars. And the prieſt appointed officers over the houſe of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the houſe of the LORD, and came by the way of the gate of the guard to the king's houſe. And he ſat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they ſlew Athaliah with the ſword *beſide* the king's houſe.

21 Seven years old *was* Jehoaſh when he began to reign.

CHAP. XII.

1 Jehoaſh reigneth well ſo long as Jehoiada liveth. 4 The repair of the houſe of the LORD having been firſt left to the prieſts, and neglected, Jehoaſh provideth more effectually for it. 17 Hazael is diverted from his deſign againſt Jeruſalem by a preſent out of the hallowed and royal treaſures. 19 Jehoaſh is ſlain by a conſpiracy of his ſervants: Amaziah ſucceedeth him.

IN the ſeventh year of Jehu Jehoaſh began to reign; and forty years reigned he in Jeruſalem. And his mother's name *was* Zibiah of Beer-ſheba.

2 And Jehoaſh did *that which was* right in the ſight of the LORD all his days wherein Jehoiada the prieſt inſtructed him.

3 But the high places were not taken away: the people ſtill ſacrificed and burnt incenſe in the high places.

4 ¶ And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the LORD, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at, *and* all the money that cometh into any man's heart to bring into the houſe of the LORD,

5 Let

GENERAL REFLECTIONS on Chap. X.

Jehu is an image of thoſe whoſe zeal is not pure; who indeed do certain things for the ſake of God, but cannot reſolve to do others which may be contrary to their paſſions or intereſts.

COMMENTARY AND NOTES ON CHAP. XI.

1 *Deſtroyed all the ſeed royal.*] The whole offspring of Jeroboam, Baaſha, and Ahab, kings of Iſrael, was cut off for their idolatry: the kings of Judah were ſo deſtroyed by three ſucceſſive maſſacres, that there was but one left: for, firſt, Jehoram ſlew all his brethren; then Jehu ſlew all his brother's children; and now Athaliah deſtroys all the reſt that her executioners could meet with.

5 *A third part of you that enter in on the ſabbath*, &c.] Theſe words were certainly ſpoken to the prieſts and Levites, who took their turns in their attendance at the temple, and their courſe was finiſhed in the ſpace of a week.

6 *The gate behind the guard*, &c.] The ſouth gate, which looked towards the royal palace.

14 *The king ſtood by a pillar*, &c.] Suppoſed to be that brazen ſcaffold, five feet long, five broad, and five high, which Solomon made, upon his dedicating the temple, and where probably there was a throne of ſtate.

16 *Into the king's houſe*, &c.] Towards the king's houſe.

GENERAL REFLECTIONS on Chap. XI.

From the caſe of Athaliah, we may learn, that God often permits the wicked to ſucceed for a time, though he is ſure to puniſh them in the end; from that of Joaſh, that all the promiſes of God are truth; and from the fatal end of Athaliah, that no length of time can ſcreen the wicked from the juſt judgments of an offended God.

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Before CHRIST 878. 5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

856. 6 But it was *so*, *that* in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD.

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that* was brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

840. 17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

839. 20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAP. XIII.

Jehoahaz reigneth wickedly over Israel. 3 *Israel oppressed by Hazael is relieved at the prayer of Jehoahaz.* 8 *Jehoahaz dieth; Joash succeedeth him.* 10 *His bad reign.* 14 *Elisha visited on his death bed by Joash promiseth him three victories over the Syrians, whose overthrow had been complete but for the king's fault.* 20 *Elisha dieth; the Moabites invade the land; on whose appearance a dead man being cast into Elisha's grave is raised to life on touching his bones.* 22 *Hazael, who had oppressed Israel, dying, Joash thrice defeateth Benhadad, and recovereth the cities taken by Hazael.*

Before CHRIST 856. IN the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against 849. Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz besought the LORD, and the LORD 842. hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they 839. buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king 841. of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam 825. sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness 839. whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he

COMMENTARY AND NOTES ON CHAP. XII.

13 *There were not made for the house of the Lord bowls of silver, snuffers, basons,* &c.] Though these were wanting, yet the money was limited to the repairs of the house; and the king ordered, that no vessel of any sort should be bought for the temple, till the temple itself was put into a good condition.

15 *They reckoned not with the men,* &c.] They were so confident of the honesty of the overseers, that they took no account of the money they had paid the workmen, who also were men of integrity.

21 *His servants, smote him, and he died,* &c.] They were friends of Jehoiada, who took this revenge upon Joash for the death of Zechariah the son of Jehoiada, as is expressly said, 2 *Chron.* xxiv. 25. No. 30.

GENERAL REFLECTIONS on Chap. XII.

The conduct of Jehoiada should teach us, as he also intimated to the people, that in all our offerings of a religious or charitable nature, we should come to the altar of God with a willing mind; and from the catastrophe of Joash, we may learn, that the divine vengeance will sooner or later overtake those who reject good counsel, and forsake the worship of the true God.

COMMENTARY AND NOTES ON CHAP. XIII.

5 *The Lord gave Israel a saviour,* &c.] The LXX. read, The Lord gave Israel a deliverance.

14 *O my father, my father, the chario. of Israel, and the horsemen thereof.*] These are the very same words that Elisha used concerning his master Elijah, when he was taken up into heaven.

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Before CHRIST 839. he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.

18 And he said, take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.

838. 20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of *men*; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

839. 24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his 836. father by war. Three times did Joash beat him, and recovered the cities of Israel.

CHAP. XIV.

1 *Amaziah's good reign.* 5 *His justice in punishing his father's murderers.* 7 *He smiteth Edom in the valley of salt.* 8 *His imprudent challenge to the king of Israel: Joash sheweth him the folly of it, but, finding him obstinate, defeateth him, and, breaking down the wall of Jerusalem, carrieth away the treasures found in it.* 15 *Jehoash dieth, and is succeeded by Jeroboam.* 17 *Amaziah is slain by a conspiracy.* 21 *The people of Judah make his son Azariah king, who buildeth Elath.* 23 *Jeroboam's bad reign: he recovereth the coast of Israel.* 28 *He dieth: Zachariah succeedeth him.*

839. IN the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, Before CHRIST 839. The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of 827. it Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah 826. king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he 825. did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David. 810.

21 ¶ And all the people of Judah took Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of 825. Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of

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21 *He revived, and stood up on his feet.*] By this miracle God did the highest honour to his prophet, and confirmed both the truth of what he had promised the king, and the belief of a future life.

GENERAL REFLECTIONS on Chap. XIII.

This account of the death of Elisha, after he had fulfilled the work of his ministry, should teach us to consider, that if we are the real servants of God, he will neither forget nor forsake us; but place us, at last, in a state of everlasting happiness.

COMMENTARY AND NOTES on CHAP. XIV.

7 *Selah*] The metropolis of Arabia Petræa.

Joktheel, &c.] Which name imports obedience to God, because when he took it, he settled there, as some imagine, the laws and statutes of Moses.

8 *Amaziah sent messengers to Jehoash*, &c.] Amaziah being encouraged by his late victory, was determined to be revenged for the slaughter of his ancestors by Jehu, and therefore sent this open declaration of war, conceived in the mildest terms possible.

21 *Azariah*, &c.] In the 30th verse of the next chapter, and in 2 *Chron.* xxvi. 1. he is called Uzziah; but they both signify the same thing, one meaning "the help of God," the other "the strength of God."

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Before CHRIST 825. of Hamath unto the ſea of the plain, according to the word of the LORD God of Iſrael, which he ſpake by the hand of his ſervant Jonah the ſon of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any ſhut up, nor any left, nor any helper for Iſrael.

27 And the LORD ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and Hamath, *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael?

784. 29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah his ſon reigned in his ſtead.

CHAP. XV.

1 *Azariah's good reign.* 5 *He is ſmitten with leproſy: during his life his ſon Jotham reigneth in his name, and at his death ſucceedeth him.* 8 *Zachariah, the fourth and laſt king of Jehu's race, reigneth ill, and is ſlain by Shallum;* 13 *who after a month's reign is himſelf ſlain and ſucceeded by Menahem.* 16 *Menahem cruelly ſmiteth Tiphſah, which held out againſt him.* 17 *His wicked reign.* 19 *To ſecure himſelf on the throne he buyeth the alliance of Pul king of Aſſyria.* 21 *His death: Pekahiah ſucceedeth him;* 23 *who after a wicked reign of two years is ſlain and ſucceeded by Pekah.* 27 *Pekah's evil reign.* 29 *Tiglath-pileſer carrieth part of Iſrael into captivity.* 30 *Hoſhea ſlayeth and ſucceedeth Pekah.* 32 *Jotham reigneth well in Judah.* 36 *His acts and death: Ahaz ſucceedeth him.*

810. IN the twenty and ſeventh year of Jeroboam king of Iſrael began Azariah ſon of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jeruſalem. And his mother's name *was* Jecholiah of Jeruſalem.

3 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people ſacrificed and burnt incenſe ſtill on the high places.

5 ¶ And the LORD ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeveral houſe. And Jotham the king's ſon *was* over the houſe, judging the people of the land.

765. 6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

758. 7 So Azariah ſlept with his fathers; and they buried him with his fathers in the city of David: and Jotham his ſon reigned in his ſtead.

783. 8 ¶ In the thirty and eighth year of Ahaziah king of Judah did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

9 And he did *that which was* evil in the ſight of the LORD, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

772. 10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him before the people, and ſlew him, and reigned in his ſtead.

Before CHRIST 772. 11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* the word of the LORD which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael unto the fourth *generation*. And ſo it came to paſs.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the ſon of Gadi went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria: and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they are written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote Tiphſah, and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore he ſmote *it; and* all the women that were with child he ripped up.

17 ¶ In the nine and thirtieth year of Azariah king of Judah began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam, the ſon of Nebat, who made Iſrael to ſin.

771. 19 ¶ *And* Pul the king of Aſſyria came againſt the land: and Menahem gave Pul a thouſand talents of ſilver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria. So the king of Aſſyria turned back, and ſtayed not there in the land.

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers; and Pekahiah his ſon reigned in his ſtead.

761. 23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the LORD: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

759. 25 But Pekah the ſon of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the king's houſe, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth year of Azariah king of Judah Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the ſight of the LORD; he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

740. 29 ¶ In the days of Pekah king of Iſrael came Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-

GENERAL REFLECTIONS on Chap. XIV.

From the hiſtory of Uzziah, we learn, that he was a pious prince, and proſpered while he ſought God, and followed the counſels of his prophet; but being puffed up by proſperity, he aſſumes the prieſt's office, and was puniſhed with leproſy.

COMMENTARY AND NOTES ON CHAP. XV.

1 *In the twenty and ſeventh year*, &c.] It is ſuppoſed that there was an interregnum of eleven or twelve years before the death of Azariah, and the inauguration of his ſon, who at four years old was committed to the guardianſhip of the grandees of the nation till he was ſixteen, when they placed him on the throne of his anceſtors, in the twenty-ſeventh year of Jeroboam.

5 *And Jotham the king's ſon was over the houſe*, &c.] Azariah continued a leper twenty-five years, during all which time Jotham took upon him the adminiſtration of the government, his father being incapable of it.

12 *And ſo it came to paſs*, &c.] How unfaithful ſoever they proved to God, he faithfully kept his promiſe which he made to Jehu, and continued the crown of Iſrael in his family for four generations, as Jehoahaz, Joaſh, Jehoram, and Zachariah ſucceeded him.

19 *Pul the king of Aſſyria*, &c.] This is the firſt time we find any mention made of the kingdom of Aſſyria, ſince the days of Nimrod, who erected a ſmall principality there, *Gen.* x. 11. and Pul, or Phul, is the firſt monarch of that nation, who invaded Iſrael, and began their tranſportation out of their country.

GENERAL

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Before CHRIST 740. beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

739. 30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

758. 33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

742. 37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAP. XVI.

1 *Ahaz reigneth very wickedly.* 5 *Rezin and Pekah make war against him.* 7 *He hireth Tiglath-pileser against them, who taketh Damascus, and slayeth Rezin.* 10 *Ahaz causeth a new altar to be made for burnt offerings after a pattern sent by him from Damascus, and setteth aside the brasen altar for his private use.* 17 *He spoileth the temple of its ornaments for a present to the king of Assyria.* 19 *He dieth: Hezekiah succeedeth him.*

IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abomination of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovereth Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

740. 7 ¶ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. Before CHRIST 740.

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

14 And he brought also the brasen altar, which *was* before the LORD, from the forefront of the house, from between the altar of the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones. 739

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead. 726

CHAP. XVII.

1 *Hoshea's wicked reign.* 3 *Becoming tributary to Shalmaneser, and afterward conspiring with the king of Egypt against him, he is shut up in prison.* 5 *Shalmaneser after a three years' siege taketh Samaria, and carrieth Israel away captive for their wickedness, as the prophets had predicted.* 24 *The strange nations, which were transplanted*

GENERAL REFLECTIONS on Chap. XV.

The history of Amaziah and Pekahiah afford us this lesson, that it avails nothing to have done our duty for a while, if we do not persevere in the fear of God; and that they, who after having begun well, turn away from holiness, may be so corrupted, as to become at last intirely wicked, and upon that account be made examples of the wrath of God, after having been examples of his mercy.

COMMENTARY AND NOTES ON CHAP. XVI.

11 *Urijah the priest built an altar according to all that king Ahaz had sent from Damascus,* &c.] Instead of obeying the king's injunction, Urijah ought, with all his interest and power, to have opposed it, as he could not but know that this innovation of the king did not proceed from any principle of religion, but from a design to degrade the altar of the Lord, as well as the other sacred vessels of the temple.

18 *The covert for the sabbath that they had built in the house, and the king's entry without,* &c.] The reason why the king ordered this to be taken away, was, because he intended to trouble himself no more with coming to the temple, and by this action likewise to express his hatred and contempt of the sabbath.

GENERAL REFLECTIONS on Chap. XVI.

In the character of Ahaz, we see that the wicked, instead of humbling themselves when God corrects them, provoke him anew by their sins, till they bring down ruin on their guilty heads; and the base and criminal behaviour of Urijah should be a caution to us, never to shew a complaisance for great men, in things offensive to God.

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Before CHRIST 730. *tranſplanted into the land of Iſrael, are plagued with lions; they ſend for one of the captive prieſts to teach them the worſhip of God, which they mix with their own idolatry.*

IN the twelfth year of Ahaz king of Judah began Hoſhea the ſon of Elah to reign in Samaria over Iſrael nine years.

2 And he did *that which was* evil in the ſight of the LORD, but not as the kings of Iſrael that were before him.

3 ¶ Againſt him came up Shalmaneſer king of Aſſyria; and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as *he* 725. *had done* year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon.

723. 5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years.

6 In the ninth year of Hoſhea the king of Aſſyria 719. took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *ſo* it was, that the children of Iſrael had ſinned againſt the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the ſtatutes of the heathen, whom the LORD caſt out from before the children of Iſrael, and of the kings of Iſrael, which they had made.

9 And the children of Iſrael did ſecretly *thoſe* things that *were* not right againſt the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they ſet them up images and groves in every high hill, and under every green tree:

11 And there they burnt incenſe in all the high 721. places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they ſerved idols, whereof the LORD had ſaid unto them, Ye ſhall not do this thing.

13 Yet the LORD teſtified againſt Iſrael, and againſt Judah, by all the prophets, *and by* all the ſeers, ſaying, Turn ye from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

14 Notwithſtanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they ſhould not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal.

17 And they cauſed their ſons and their daughters Before CHRIST 721. to paſs through the fire, and uſed divination and enchantments, and ſold themſelves to do evil in the ſight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

21 For he rent Iſrael from the houſe of David; and they made Jeroboam the ſon of Nebat king: and Jeroboam drave Iſrael from following the LORD, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria unto this day.

678. 24 ¶ And the king of Aſſyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvim, and placed *them* in the cities of Samaria inſtead of the children of Iſrael: and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD ſent lions among them, which ſlew *ſome* of them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and, behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the prieſts whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 They feared the LORD, and ſerved their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment

COMMENTARY AND NOTES ON CHAP. XVII.

4 *The king of Aſſyria ſhut him up, and bound him in priſon.*] He firſt beſieged Samaria; and, when he had taken it, made Hoſhea a cloſe priſoner.

10 *Under every green tree.*] It ſhould be rendered, They ſet up images under every green tree, and groves on every high hill.

13 *Yet the Lord teſtified againſt Iſrael, and againſt Judah, by all the prophets, and by all the ſeers,* &c.] When Iſrael was carried away captive, in the days of this very king, they had the prophets Hoſea, Amos, Iſaiah, and Micah; and in the days of the laſt king, when Judah was carried away captive to Babylon, they had Jeremiah and Ezekiel.

16 *Worſhipped all the hoſt of heaven, and ſerved Baal.*] They introduced the worſhip of the ſtars of heaven, ſuch as Saturn, Jupiter, Venus, and the moon, but eſpecially Baal, which was the ſun.

18 *Removed them out of his ſight,* &c.] Removed them from the holy land, where his temple and worſhip was.

30 *Succoth-benoth,* &c.] The tabernacle of daughters, or young maidens, referring to thoſe infamous places where all the young women were obliged once in their lives to proſtitute themſelves in honour of the goddeſs Milytta, who in other nations is called Venus.

31 *Adrammelech and Anammelech,* &c.] Moloch, Milcom, and Molech, all ſignify a king, and are put for the ſun, which is called the king, as the moon is called the queen of heaven.

33 *They feared the Lord, and ſerved their own gods,* &c.] They joined the worſhip of their own idols with that of God, in the ſame manner as the Iſraelites before them had blended the worſhip of the golden calves with that of the Holy One of Iſrael.

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Before CHRIST 678. mandment which the LORD commanded the children of Jacob, whom he named Iſrael;

35 With whom the LORD had made a covenant, and charged them, ſaying, Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and a ſtretched out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye ſhall obſerve to do for evermore; and ye ſhall not fear other gods.

38 And the covenant that I have made with you ye ſhall not forget; neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear; and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So theſe nations feared the LORD, and ſerved their graven images, both their children, and their children's children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

1 *Hezekiah's good reign.* 4 *He aboliſheth idolatry, and proſpereth.* 9 *In his time Samaria is taken, and Iſrael carried away captive for their ſins.* 13 *Sennacherib invadeth Judah, and receiveth the appointed tribute from Hezekiah.* 17 *He ſendeth Rab-ſhakeh, who inſulteth Hezekiah,* 28 *and in a blaſphemous ſpeech ſoliciteth the people to revolt.*

726. NOW it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, *that* Hezekiah the ſon of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jeruſalem. His mother's name alſo *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the ſight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen ſerpent that Moſes had made: for unto thoſe days the children of Iſrae did burn incenſe to it: and he called it Nehuſhtan.

5 He truſted in the LORD God of Iſrael; ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moſes.

7 And the LORD was with him; and he proſpered
725. whitherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to paſs in the fourth year of king Hezekiah, which *was* the ſeventh year of Hoſhea ſon
723. of Elah king of Iſrael, *that* Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

10 And at the end of three years they took it: *even*
721. in the ſixth year of Hezekiah, that *is* the ninth year of Hoſhea king of Iſrael, Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael Before CHRIST 721. unto Aſſyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the LORD their God, but tranſgreſſed his covenant, *and* all that Moſes the ſervant of the LORD commanded, and would not hear *them*, nor do *them*.

13 Now in the fourteenth year of king Hezekiah 713. did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended; return from me: that which thou putteſt on me will I bear. And the king of Aſſyria appointed unto Hezekiah king of Judah three hundred talents of ſilver and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver that was found in the houſe of the LORD, and in the treaſures of the king's houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Aſſyria.

17 ¶ And the king of Aſſyria ſent Tartan and Rab-
716. ſaris and Rab-ſhakeh from Lachiſh to king Hezekiah with a great hoſt againſt Jeruſalem. And they went up and came to Jeruſalem. And when they were come up they came and ſtood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

20 Thou ſayeſt, (but *they are but* vain words,) *I have* counſel and ſtrength for the war. Now on whom doſt thou truſt, that thou rebelleſt againſt me?

21 Now, behold, thou truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it; ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the LORD our God: *is* not that he, whoſe high places and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and for horſemen?

25 Am I now come up without the LORD againſt this place to deſtroy it? The LORD ſaid to me, Go up againſt this land and deſtroy it.

26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language; for we underſtand *it*: and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words?

hath

GENERAL REFLECTIONS on Chap. XVII.

The examples in this chapter ſhould warn us, that obſtinacy in ſin and contempt of God's word will not go unpuniſhed; and that the covenant God makes in behalf of his people does not hinder him from chaſtiſing them, if they continue to offend him.

COMMENTARY AND NOTES on Chap. XVIII.

4 *The children of Iſrael did burn incenſe to it.*] Hezekiah thought fit rather to take it quite away, when he aboliſhed other idolatries, though the memory of the miracle ſhould be loſt together with it, than ſuffer it to remain, and leave the Iſraelites in danger of committing idolatry with it hereafter, and making it the object of their worſhip.

Nehuſhtan.] Which ſignifies, "a thing of braſs;" as if he had ſaid, It is ſurpriſing how any perſon could be ſo ſtupid to worſhip this image of a ſerpent, or flatter himſelf that it had any power to ſave, when it is only common braſs.

13 *Sennacherib*] He was the ſon of Shalmaneſer, and ſucceeded him in the kingdom.

Took them.] That is, a great many of them.

17 *Tartan and Rabſaris and Rab ſhakeh,* &c.] Theſe are not the proper names of men, but denote their employments and offices: Tartan ſignifies the preſident of the council, Rabſaris the chief eunuch, and Rab-ſhakeh the principal cup-bearer.

GENERAL

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Before CHRIST 710. *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink their own piſs with you?

28 ¶ Then Rab-ſhakeh ſtood and cried with a loud voice in the Jews' language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria:

29 Thus ſaith the king, Let not Hezekiah deceive you: for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make *an agreement* with me by a preſent, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ciſtern:

32 Until I come, and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he perſuadeth you, ſaying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word: for the king's commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

1 *Hezekiah in deep affliction ſendeth to deſire Iſaiah's prayers.* 6 *Iſaiah returneth an anſwer of comfort.* 8 *Sennacherib, being called away to oppoſe the king of Ethiopia, ſendeth a blaſphemous letter to Hezekiah.* 14 *Hezekiah's prayer upon the receipt of it.* 20 *Iſaiah's prophecy concerning the pride and overthrow of Sennacherib, and the proſperity of Zion.* 35 *An angel deſtroyeth the Aſſyrian army: Sennacherib is ſlain at Nineveh by his own ſons.*

AND it came to paſs, when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.

5 So the ſervants of king Hezekiah came to Iſaiah. Before CHRIST 710.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land: and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou haſt made heaven and earth.

16 LORD, bow down thine ear and hear: open, LORD, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations and their lands,

18 And have caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria I have heard.

21 This *is* the word that the LORD hath ſpoken concerning him; The virgin the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the Holy *One* of Iſrael.

23 By thy meſſengers thou haſt reproached the LORD, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir-trees thereof: and I will enter into the

GENERAL REFLECTIONS on Chap. XVIII.

By the deſtruction of Sennacherib for his proud and inſolent behaviour, and blaſphemies againſt God, we may ſee, that the Lord is jealous of his glory; and we ſhould be courageous in maintaining his honour, when it is profanely attacked by the wicked.

COMMENTARY AND NOTES on CHAP. XIX.

3 *The children are come to the birth*, &c.] A proverbial expreſſion, for a critical time of extremity in any caſe.

7 *A blaſt*, &c.] A peſtilence, which in one night deſtroyed a great part of his numerous army.

8 *Rab-ſhakeh returned*, &c.] To give his maſter an account of what he had done, and left Rabſaris to carry on the ſiege.

9 *Ethiopia*, &c.] There were two countries called Cuſh (which we tranſlate Ethiopia), one in Africa, beyond Egypt, the other in Arabia, which latter is the Ethiopia here meant.

23 *With the multitude of my chariots I am come up*, &c.] The prophet here has given us an admirable deſcription of the ridiculous vanity and oſtentation of a king, puffed up with pride and ſucceſs.

25 *Haſt*

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Before CHRIST 710. the lodgings of his borders, *and into* the foreſt of his Carmel.

24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of beſieged places.

25 Haſt thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded; they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe tops, and *as corn* blaſted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me.

28 Becauſe thy rage againſt me and thy tumult is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame; and in the third year ſow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Judah ſhall yet again take root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the LORD *of hoſts* ſhall do this.

32 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

34 For I will defend this city, to ſave it, for mine own ſake, and for my ſervant David's ſake.

35 ¶ And it came to paſs that night, that the angel of the LORD went out, and ſmote in the camp of the Aſſyrians an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

36 So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

709. 37 And it came to paſs, as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia. And Eſarhaddon his ſon reigned in his ſtead.

CHAP. XX.

1 Hezekiah, warned by Iſaiah to prepare for death, upon his prayer is promiſed an addition of fifteen years to his life: 8 in confirmation whereof the ſhadow goeth ten degrees backward on the ſundial of Ahaz. 12 Berodach-baladan ſendeth to congratulate Hezekiah on his recovery, who oſtentatiouſly ſheweth the ambaſſadors his treaſures. 14 Iſaiah hearing this foretelleth the Babyloniſh captivity. 20 Hezekiah dieth: Manaſſeh ſucceedeth him.

713. IN thoſe days was Hezekiah ſick unto death. And the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the LORD, Set thine houſe in order; for thou ſhalt die and not live. Before CHRIST 713

2 Then he turned his face to the wall, and prayed unto the LORD, ſaying,

3 I beſeech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy ſight. And Hezekiah wept ſore.

4 And it came to paſs, afore Iſaiah was gone out into the middle court, that the word of the LORD came to him, ſaying,

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will heal thee: on the third day thou ſhalt go up unto the houſe of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Aſſyria; and I will defend this city for mine own ſake, and for my ſervant David's ſake.

7 And Iſaiah ſaid, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah ſaid unto Iſaiah, What *ſhall be* the ſign that the LORD will heal me, and that I ſhall go up into the houſe of the LORD the third day?

9 And Iſaiah ſaid, This ſign ſhalt thou have of the LORD, that the LORD will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees: nay, but let the ſhadow return backward ten degrees.

11 And Iſaiah the prophet cried unto the LORD: and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.

712. 12 ¶ At that time Berodach-baladan, the ſon of Baladan, king of Babylon, ſent letters and a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

13 And Hezekiah hearkened unto them, and ſhewed them all the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and *all* the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All *the things* that *are* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon: nothing ſhall be left, ſaith the LORD.

18 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

19 Then

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25 *Haſt thou not heard long ago,* &c.] Theſe are the words of God, in anſwer to thoſe arrogant and empty boaſts.

28 *I will put my hook in thy noſe,* &c.] Alluding to the dromedaries of the eaſt, that were governed by a bridle faſtened to a ring fixed in the noſtrils of the beaſt.

30 *Shall yet again take root downward, and bear fruit upward.*] A metaphor taken from corn; ſignifying, that they ſhould have firm poſſeſſion of their own country, and therein increaſe, multiply, and flouriſh exceedingly: but this has alſo a reference to the ſpreading of the goſpel in the hearts of believers, by divine grace.

GENERAL REFLECTIONS on Chap. XIX.

From this chapter we may learn, that the truſt which the faithful put in God is never in vain: that his power is infinite; that he is jealous of his glory; that thoſe who provoke him by their impiety and pride, ſhall at laſt taſte of his vengeance; and particularly, that proud and wicked princes are commonly puniſhed by a fatal end.

COMMENTARY AND NOTES ON CHAP. XX.

1 *Thou ſhalt die, and not live.*] That is, his diſeaſe was in its own nature mortal, and could not be cured by any human remedy.

7 *Take a lump of figs,* &c.] A roaſted fig, with ſome white ſugar powdered, is now uſed as a ſuppurative to a plague-boil at Conſtantinople.

11 *He brought the ſhadow ten degrees backward,* &c.] In Iſaiah's prophecy we are told expreſsly, that "the ſun returned ten degrees;" but the expreſſion of the ſun's returning, was only an accommodation to the ſyſtem of aſtronomy received in thoſe days: ſee *Joſhua* x. 12.

16 *Hear the word of the Lord.*] Hezekiah's offence ſeems to lay not ſo much in the oſtentation of his military ſtores and treaſures, as in not giving due glory to God for ſo ſignal a miracle as his recovery certainly was.

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Before CHRIST 712. 19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken. And he ſaid, *Is it* not *good*, if peace and truth be in my days?

710. 20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

698. 21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXI.

1 *Manaſſeh's wicked reign and great idolatry.* 10 *Prophecies uttered againſt Judah becauſe of his wickedneſs.* 17 *He dieth: Amon ſucceedeth him.* 19 *Amon's wicked reign.* 23 *He is ſlain by a conſpiracy of his ſervants; the people ſlay the murderers, and make Joſiah king.* 25 *Amon's acts and burial.*

MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five years in Jeruſalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the ſight of the LORD, after the abominations of the heathen, whom the LORD caſt out before the children of Iſrael.

3 For he built up again the high places which Hezekiah his father had deſtroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael; and worſhipped all the hoſt of heaven, and ſerved them.

4 And he built altars in the houſe of the LORD, of which the LORD ſaid, In Jeruſalem will I put my name.

5 And he built altars for all the hoſt of heaven in the two courts of the houſe of the LORD.

6 And he made his ſon paſs through the fire, and obſerved times, and uſed enchantments, and dealt with familiar ſpirits and wizards: he wrought much wickedneſs in the ſight of the LORD, to provoke *him* to anger.

7 And he ſet a graven image of the grove that he had made in the houſe, of which the LORD ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen out of all tribes of Iſrael, will I put my name for ever:

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations whom the LORD deſtroyed before the children of Iſrael.

10 ¶ And the LORD ſpake by his ſervants the prophets, ſaying,

11 Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols:

12 Therefore thus ſaith the LORD God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle.

13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, and turning *it* upſide down.

14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they ſhall become a prey and a ſpoil to all their enemies; Before CHRIST 698.

15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger, ſince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another; beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the LORD.

17 ¶ Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, are they not written in the book of the chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzzah: and Amon his ſon reigned in his ſtead. 643.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem. And his mother's name *was* Meſhullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the ſight of the LORD, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe. 641.

24 And the people of the land ſlew all them that had conſpired againſt king Amon; and the people of the land made Joſiah his ſon king in his ſtead.

25 ¶ Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre in the garden of Uzza: and Joſiah his ſon reigned in his ſtead.

CHAP. XXII.

1 *Joſiah's good reign.* 3 *He provideth for the repair of the temple.* 8 *Hilkiah having found a book of the law, it is read before the king; who is alarmed, and ſendeth to the propheteſs Huldah to enquire of the LORD.* 15 *Huldah propheſieth the deſtruction of Jeruſalem, but not to take place till after Joſiah's death.*

JOSIAH *was* eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boſcath.

2 And he did *that which was* right in the ſight of the LORD, and walked in all the way of David his father, and turned not aſide to the right hand or to the left.

3 ¶ And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam, the ſcribe, to the houſe of the LORD, ſaying, 624.

4 Go up to Hilkiah the high prieſt, that he may ſum the ſilver which is brought into the houſe of the LORD,

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19 *Good is the word of the Lord, &c.*] The words in the original are to this effect: What thou haſt told me from God, is good; I willingly ſubmit to it; but ſhall peace and truth continue for my time? God is juſt in all his ways; but do theſe threats relate to me, or to my poſterity only? Happy for me, if he will ſuſpend the execution of his wrath during the ſmall portion of time I have to live.

GENERAL REFLECTIONS on Chap. XX.

Hezekiah's ſickneſs ſhould be conſidered as a trial ſent by God, to excite his faith and piety, even when he was alſo attacked by the king of Aſſyria: thus God tries his children by afflictions: but his vanity afterwards evinces, that the moſt pious are apt to forget themſelves in the dangerous time of proſperity; that the good things of this vain world, being of a ſhort duration, we ſhould never be puffed up by them, but enjoy all to the glory of God.

COMMENTARY AND NOTES ON CHAP. XXI.

4 *He built altars in the houſe of the Lord, &c.*] He erected altars to the gods of the neighbouring nations, even in the very ſanctuary itſelf, for the outward courts are mentioned in the next verſe.

13 *I will ſtretch over Jeruſalem the line of Samaria*] This metaphor implies, that Jeruſalem ſhould ſuffer the ſame fate as Samaria had done; be viſited with famine, deſtroyed with the ſword, and its inhabitants carried into captivity.

The plummet of the houſe of Ahab] As they had imitated his ſin, ſo ſhould they ſhare in his puniſhment, whoſe houſe was utterly deſtroyed.

I will wipe Jeruſalem as a man wipeth a diſh, &c.] That is, leave no more people in it, than there are contents in a diſh, after it is emptied, and wiped, and turned upſide down.

GENERAL REFLECTIONS on Chap. XXI.

From the conduct of Manaſſeh we may learn, that the moſt holy ſervants of God may have the worſt of children; and alſo, that as righteouſneſs exalteth a nation, ſo ſin is a reproach to any people.

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Before CHRIST 624. LORD, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again. Before CHRIST 624.

CHAP. XXIII.

1 *Josiah causeth the book to be read in a solemn assembly.* 3 *He reneweth the covenant between the* LORD *and the people.* 4 *He destroyeth idolatry in Judah.* 15 *He burneth men's bones upon the altar at Beth-el according to the prophecy, sparing the sepulchre of the prophet who had foretold these things.* 19 *He pulleth down the idolatrous houses in the cities of Samaria, and slayeth the priests.* 21 *He causeth a solemn passover to be kept.* 24 *He putteth away witches and all abominations, and excelleth in piety all kings before and after him.* 26 *God's determined wrath against Judah for Manasseh's provocations.* 28 *Josiah's acts:* 29 *he is slain in a battle with Pharaoh-nechoh; Jehoahaz succeedeth him.* 31 *Jehoahaz after a wicked reign of three months is deposed and imprisoned by Pharaoh-nechoh, who maketh Jehoiakim king, and carrieth Jehoahaz to Egypt.* 35 *Jehoiakim taxeth the land for Pharaoh's tribute.* 36 *His wicked reign.*

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon graves of the children of the people.

7 And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering

COMMENTARY AND NOTES ON CHAP. XXII.

8 *I have found the book of the law,* &c.] This was probably the book of the law written by Moses himself, and by God's command laid up in the most holy place; this original had in all probability been hid from the impious fury of their idolatrous kings, in some secret place of the temple, where, upon their going out to repair it, it was now found.

14 *Unto Huldah the prophetess,* &c.] Hilkiah and the rest applied themselves to Huldah, who was a prophetess of great note, probably because at that time the other two prophets were not near at hand.

20 *I will gather thee unto thy fathers,* &c.] Here was a twofold blessing; namely, that his soul should be gathered to the souls of his pious ancestors, and that his earthly part should likewise be joined to theirs, and laid in the sepulchres of the kings of Judah.

GENERAL REFLECTIONS on Chap. XXII.

From the pious zeal of Josiah, in the work of reformation, we may learn, that if we exert ourselves in promoting the honour and glory of God, he will assist us in the use of means; and the tenderness of Josiah's heart, which caused a delay of the threatened judgments of God, proves that humility and repentance are always acceptable to him.

COMMENTARY AND NOTES ON CHAP. XXIII.

5 *Unto Baal, to the sun,* &c.] It should be, Unto Baal the sun.

6 *He brought out the grove,* &c.] The image of the grove; Ashtaroth, or Venus.

7 *He brake down the houses of the sodomites,* &c.] These were persons consecrated to impurity: their houses were near the temple.

8 *And brake down the high places of the gates,* &c.] These high places

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Before CHRIST 624. tering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; Before CHRIST 624.

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. 623.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. 610.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and hs came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign: and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAP.

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places seem to have been erected there, to offer incense to those tutelar gods, to whom their idolatrous kings had committed the protection of their city.

11 *The horses that the kings of Judah had given to the sun*, &c.] Had consecrated to the sun: all the idolaters of the east worshipped the sun, and consecrated horses to it, because, like that, they were nimble, and swift in their course.

13 *The mount of corruption*, &c.] Mount Olivet: called "the mount of corruption" by way of contempt, because the people were corrupted in their religion by the idols placed there.

22 *Surely there was not holden such a passover*, &c.] This passover was celebrated by two tribes only, yet being kept according to the prescribed form of the law, was more numerous and magnificent than all those that were observed in the days of David and Solomon, in the most happy and flourishing state of the Jewish monarchy, and when the whole twelve tribes met together to solemnize that feast.

26 *Notwithstanding the Lord turned not from the fierceness of his great wrath*, &c.] The hearts of the people were not right towards God, as appears from the writings of the prophets that lived in those times, and therefore, seeing no sign of their repentance, God had no reason to reverse his decree.

29 *And king Josiah went against him; and he slew him*, &c.] In some old translations of the bible it is more clearly expressed thus: And king Josiah went against him, whom when Pharaoh saw, he slew him at Megiddo; which was a city in the half tribe of Manasseh, not far from the Mediterranean sea.

34 *He came to Egypt, and died there.*] Thus the prophecy of Jeremiah (chap. xxii. 10—12.) was literally fulfilled.

GENERAL REFLECTIONS on Chap. XXIII.

From the conduct of Josiah, respecting the divine worship, we have this lesson, that pious people, and particularly Christian princes, should inform themselves of the laws of God, and employ all their power to promote his glory, both by their own example, and all other means.

COMMENTARY,

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CHAP. XXIV.

1 Jehoiakim firſt ſubmitteth to, and afterward rebelleth againſt Nebuchadnezzar: God haſteneth the ruin of Judah, as foretold by the prophets. 5 Jehoiakim dieth: Jehoiachin ſucceedeth him. 7 The king of Egypt is vanquiſhed by the king of Babylon. 8 Jehoiachin's wicked reign. 10 Jeruſalem is beſieged and taken; Jehoiachin with his family and the chief perſons of Judah are carried captive to Babylon. 17 Zedekiah is made king, and reigneth wickedly: he rebelleth to the utter deſtruction of Judah.

Before CHRIST 607. IN his days Nebuchadnezzar king of Babylon came
606. up, and Jehoiakim became his ſervant three years:
603. then he turned and rebelled againſt him.
600.

2 And the LORD ſent againſt him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it, according to the word of the LORD, which he ſpake by his ſervants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his ſight, for the ſins of Manaſſeh, according to all that he did;

4 And alſo for the innocent blood that he ſhed: for he filled Jeruſalem with innocent blood; which the LORD would not pardon.

5 ¶ Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

599. 6 So Jehoiakim ſlept with his fathers: and Jehoiachin his ſon reigned in his ſtead.

7 ¶ And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jeruſalem three months. And his mother's name *was* Nehuſhta, the daughter of Elnathan of Jeruſalem.

9 And he did *that which was* evil in the ſight of the LORD, according to all that his father had done.

10 ¶ At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city was beſieged.

11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his ſervants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treaſures of the houſe of the LORD, and the treaſures of the king's houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the LORD, as the LORD had ſaid.

14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the craftſmen and ſmiths: none remained, ſave the pooreſt ſort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity from Jeruſalem to Babylon.

16 And all the men of might, *even* ſeven thouſand, Before CHRIST
and craftſmen and ſmiths a thouſand, all *that were* ſtrong 599.
and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the ſight of the 593.
LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

CHAP. XXV.

1 Jeruſalem is again beſieged, 4 and taken by ſtorm: Zedekiah fleeth, is taken, his ſons ſlain, and his own eyes put out. 8 Nebuzar-adan having burned the temple and all the palaces of Jeruſalem, and broken down the walls, carrieth the remnant of the people, except a few labourers, to Babylon. 13 He ſpoileth and carrieth away the valuable things of the temple. 18 The nobles of Judah are ſlain at Riblah. 22 Gedaliah, who was ſet over the people that were left, being treacherouſly murdered, the reſt flee into Egypt. 27 Evil-merodach ſheweth kindneſs to Jehoiachin in his captivity.

AND it came to paſs in the ninth year of his reign, 590.
in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it; and they built forts againſt it round about.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month the fa- 588.
mine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of *war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* againſt the city round about:) and *the king* went the way toward the plain.

5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

8 ¶ And in the fifth month, on the ſeventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

9 And he burnt the houſe of the LORD, and the king's houſe, and all the houſes of Jeruſalem, and every great *man's* houſe burnt he with fire.

10 And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now

COMMENTARY AND NOTES ON CHAP. XXIV.

8 *Jehoiachin was eighteen years old when he began to reign*, &c.] In 2 *Chron.* xxxv. 9. we read "eight years:" to reconcile which, we obſerve, that the book of Chronicles computes from the time he began to reign with his father, and the book of Kings from the time when he began to reign alone.

13 *And cut in pieces all the veſſels*, &c.] Cut them off from the temple.

16 *All the men of might, even ſeven thouſand, and craftſmen and ſmiths a thouſand*, &c.] Jehoiachin and all his court, and great men, were ſeven thouſand, the craftſmen and ſmiths a thouſand, the reſt were the miniſters and ſervants of the court.

GENERAL REFLECTIONS on Chap. XXIV.

From this hiſtory we ſhould learn to adore the juſtice of God, and fear to offend him; and we ſhould mark, that perjury, and the open and continued contempt of God's word, and the warnings of his ſervants, which, if perſiſted in, will bring down the greateſt misfortunes, and at length total deſtruction, on the offenders.

COMMENTARY AND NOTES ON CHAP. XXV.

7 *And put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.*] Thus two remarkable prophecies were reconciled and fulfilled, that of *Jer.* xxxv. 2. and xxxiv. 3.

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Before CHRIST 588. 11 Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land *to be* vinedreſſers and huſbandmen.

13 ¶ And the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, did the Chaldees break in pieces, and carried the braſs of them to Babylon.

14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away.

15 And the firepans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the LORD; the braſs of all theſe veſſels was without weight.

17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits: and the wreathen work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door:

19 And out of the city he took an officer that was ſet over the men of war, and five men of them that were in the king's preſence, which were found in the city, and the principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land. Before CHRIST 588.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they and their men.

24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon; and it ſhall be well with you.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both ſmall and great, and the captains of the armies, aroſe, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of priſon; 561.

28 And he ſpake kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon:

29 And changed his priſon garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

21 *So Judah was carried away out of their land.*] This happened four hundred and eighty-ſix years after the beginning of the reign of David, three hundred and eighty-eight years from the diviſion of the ten tribes from Judah and Benjamin, and one hundred and thirty-four ſince the deſtruction of the ten tribes.

27 *Did lift up the head of Jehoiachin*, &c.] Raiſed him from his dejected condition.

28 *And ſet his throne above the throne of the kings*, &c.] He preferred Jehoiachin above all his other captive kings, either becauſe of the great fame of his royal anceſtors David and Solomon, or becauſe he had, when in priſon with Evil-merodach, conciliated his friendſhip.

GENERAL REFLECTIONS on Chap. XXV.

We may obſerve of this chapter, both with reſpect to Jeruſalem and Babylon, that in the riſe and fall of ſtates, the hand of divine Providence is always viſible; and with regard to the captivity of the Jews, we may learn, that, after God has long borne with the provocations of his people, he will at length aſſert his prerogative, and ſhew that his juſtice is as great as his mercy.

The Firſt Book of the CHRONICLES.

THE ARGUMENT.

Ezra is the reputed author of theſe books, which were written after the Babyloniſh captivity, and in the reign of Cyrus, mention being made of that prince in the laſt chapter of the ſecond book. They are a ſort of abridgment of all the ſacred hiſtory from Adam to the return of the Jews from captivity, extracted from thoſe books of the bible which are ſtill extant, and from other annals which are now loſt.

CHAP. I.

Before CHRIST 4004, &c. 1 *Adam's line to Noah and his ſons.* 5 *The ſons of Japheth.* 8 *The ſons of Ham.* 17 *The ſons of Shem.* 24 *Shem's line to Abraham and his ſons.* 29 *Iſhmael's ſons.* 32 *The ſons of Keturah.* 34 *The poſterity of Abraham by Eſau.* 38 *The ſons of Seir.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

ADAM, Sheth, Enoſh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuſelah, Lamech,
4 Noah, Shem, Ham, and Japheth. Before CHRIST 4004, &c.

5 ¶ The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

6 And

COMMENTARY AND NOTES on CHAP. I.

1 *Adam, Sheth, Enoſh.*] The hiſtorian mentions only their names briefly; but the meaning is, that Adam begat Sheth, and Sheth begat Enoſh, &c. Adam had two ſons before Sheth; but one of them was murdered and left no iſſue, and the other was accurſed; ſo that all who deſcended from him periſhed in the flood: therefore theſe only are remembered who deſcended from Sheth.

4 *Shem, Ham, and Japheth.*] Japheth was the eldeſt ſon; but Shem, being the perſon in whoſe poſterity the true religion was preſerved, and from whom the promiſed ſeed was to come, is firſt named both here and in Geneſis.

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Before CHRIST 4004, &c.

6 And the sons of Gomer: Ashchenaz, and Riphath, and Togarmah.
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.
10 And Cush begat Nimrod: he began to be mighty upon the earth.
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.
13 And Canaan begat Zidon his firstborn, and Heth,
14 The Jebusite also, and the Amorite, and the Girgashite,
15 And the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.
17 ¶ The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto Eber were born two sons: the name of the one *was* Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.
20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21 Hadoram also, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.
24 ¶ Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram; the same *is* Abraham.
28 The sons of Abraham; Isaac, and Ishmael.
29 ¶ These *are* their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
32 ¶ Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.
33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.
34 ¶ And Abraham begat Isaac. The sons of Isaac; Esau and Israel.
35 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.
37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
38 ¶ And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.
39 And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's sister.
40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

Before CHRIST 4004, &c.

41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.
42 The sons of Ezer; Bilhan, and Zavan, *and* Jakan. The sons of Dishan; Uz, and Aran.
43 ¶ Now these *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah. 1676.
44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.
47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.
48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.
49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.
50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of the city *was* Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
51 ¶ Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth, 1496.
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAP. II.

1 *The sons of Israel.* 3 *The sons of Judah.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *The posterity of Hezron by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*

THESE *are* the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, 1752, &c.
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 ¶ The sons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.
4 And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five.
5 The sons of Pharez; Hezron, and Hamul.
6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.
7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.
8 And the sons of Ethan; Azariah.
9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.
10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;
11 And Nahshon begat Salma, and Salma begat Boaz, 1471.
12 And Boaz begat Obed, and Obed begat Jesse,
13 ¶ And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, 1090.
14 Nethaneel

17 *Uz, and Hul, and Gether, and Meshech.*] These were not the sons of Shem, but his grandsons by Aram his youngest son, as appears from *Gen.* x. 22, 23.

19 *Because in his days the earth was divided,* &c.] The inhabitants of the earth were dispersed, according to the division of their languages.

36 *And Timna and Amalek.*] As if it had been rendered, And of Timna Amalek; speaking of Amalek as of inferior rank to the other sons, because born of a concubine.

GENERAL REFLECTIONS on Chap. I.

While we adore the divine goodness, in leaving these names on record, for proving the truth of other parts of scripture, let us also humbly consider our frailty, and that nothing but the fear of God, and doing his will, can transmit our names with honour to posterity, and secure to us "a name better than of sons and daughters."

COMMENTARY AND NOTES ON CHAP. II.

3 *The sons of Judah,* &c.] This tribe had a superiority and pre-eminence among the rest before the time of David, because the Saviour of the world was to spring from it, according to the celebrated prophecy of Jacob, *Gen.* xlix. 10.

7 *Achar, the troubler of Israel,* &c.] His true name is Achan, but he is hereby elegantly called Achar, which signifies "troubler."

17 *Jether*

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Before CHRIST. 1090.

14 Nethaneel the fourth, Raddai the fifth,
15 Ozem the ſixth, David the ſeventh:
16 Whoſe ſiſters *were* Zeruiah, and Abigail. And the ſons of Zeruiah; Abiſhai, and Joab, and Aſahel, three.
17 And Abigail bare Amaſa: and the father of Amaſa *was* Jether the Iſhmeelite.

1471. 18 ¶ And Caleb the ſon of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.
20 And Hur begat Uri, and Uri begat Bezaleel.
21 ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he *was* threeſcore years old; and ſhe bare him Segub.
22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.
23 And he took Geſhur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threeſcore cities. All theſe *belonged to* the ſons of Machir the father of Gilead.
24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Aſhur the father of Tekoa.
25 ¶ And the ſons of Jerahmeel the firſtborn of Hezron were, Ram the firſtborn, and Bunah, and Oren, and Ozem, *and* Ahijah.
26 Jerahmeel had alſo another wife, whoſe name *was* Atarah; ſhe *was* the mother of Onam.
27 And the ſons of Ram the firſtborn of Jerahmeel were, Maaz, and Jamin, and Eker.
28 And the ſons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur.
29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.
30 And the ſons of Nadab; Seled, and Appaim: but Seled died without children.
31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And the children of Sheſhan; Ahlai.
32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.
33 And the ſons of Jonathan; Peleth, and Zaza. Theſe were the ſons of Jerahmeel.
34 ¶ Now Sheſhan had no ſons, but daughters. And Sheſhan had a ſervant, an Egyptian, whoſe name *was* Jarha.
35 And Sheſhan gave his daughter to Jarha his ſervant to wife; and ſhe bare him Attai.
36 And Attai begat Nathan, and Nathan begat Zabad,
37 And Zabad begat Ephlal, and Ephlal begat Obed,
38 And Obed begat Jehu, and Jehu begat Azariah,
39 And Azariah begat Helez, and Helez begat Eleaſah,
40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,
41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.
42 ¶ Now the ſons of Caleb the brother of Jerahmeel *were*, Meſha his firſtborn, which *was* the father of Ziph; and the ſons of Mareſhah the father of Hebron.
43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema.
44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.
45 And the ſon of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

Before CHRIST 1471.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.
47 And the ſons of Jahdai; Regem, and Jotham; and Geſhan, and Pelet, and Ephah, and Shaaph.
48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.
49 She bare alſo Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achſa.
50 ¶ Theſe were the ſons of Caleb the ſon of Hur, the firſtborn of Ephratah; Shobal the father of Kirjath-jearim,
51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.
52 And Shobal the father of Kirjath-jearim had ſons; Haroeh, *and* half of the Manahethites.
53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites; of them came the Zareathites, and the Eſhtaulites.
54 The ſons of Salma; Beth-lehem, and the Netophathites, Ataroth, the houſe of Joab, and half of the Manahethites, the Zorites.
55 And the families of the ſcribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. There *are* the Kenites that came of Hemath, the father of the houſe of Rechab.

CHAP. III.

1 *The ſons of David:* 10 *his line to Zedekiah.* 17 *The ſucceſſors of Jeconiah.*

1053, &c. NOW theſe were the ſons of David, which were born unto him in Hebron; the firſtborn Amnon, of Ahinoam the Jezreeliteſs; the ſecond Daniel, of Abigail the Carmeliteſs:
2 The third, Abſalom the ſon of Maachah the daughter of Talmai king of Geſhur: the fourth, Adonijah the ſon of Haggith:
3 The fifth, Shephatiah of Abital: the ſixth, Ithream by Eglah his wife.
4 *Theſe* ſix were born unto him in Hebron; and there he reigned ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years.
5 And theſe were born unto him in Jeruſalem: Shimea, and Shobab, and Nathan, and Solomon, four, of Bathſhua the daughter of Ammiel:
6 Ibhar alſo, and Eliſhama, and Eliphelet,
7 And Nogah, and Nepheg, and Japhia,
8 And Eliſhama, and Eliada, and Eliphelet, nine.
9 *Theſe were* all the ſons of David, beſide the ſons of the concubines, and Tamar their ſiſter.
10 ¶ And Solomon's ſon *was* Rehoboam, Abia his ſon, Aſa his ſon, Jehoſhaphat his ſon,
11 Joram his ſon, Ahaziah his ſon, Joaſh his ſon,
12 Amaziah his ſon, Azariah his ſon, Jotham his ſon,
13 Ahaz his ſon, Hezekiah his ſon, Manaſſeh his ſon,
14 Amon his ſon, Joſiah his ſon.
15 And the ſons of Joſiah *were*, the firſtborn Johanan, the ſecond Jehoiakim: the third Zedekiah, the fourth Shallum.
16 And the ſons of Jehoiakim; Jeconiah his ſon, Zedekiah his ſon.
17 ¶ And the ſons of Jeconiah; Aſſir, Salathiel his ſon,
18 Malchiram alſo, and Pedaiah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.
19 And

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17 *Jether the Iſhmeelite.*] By birth an Iſhmeelite, but by religion an Iſraelite.

35 *And Sheſhan gave his daughter to Jarha his ſervant*, &c.] This Jarha was an Egyptian, but probably a proſelyte to the Jewiſh religion.

49 *The father of Gibea*, &c.] That is, the founder or ruler of Gibea, a city in the tribe of Judah, it being a common expreſſion to call the founder of a city the father of it.

GENERAL REFLECTIONS on Chap. II.

It is worthy of remark, that the exact manner in which theſe names are arranged, is a ſtrong indication of the truth of the ſacred ſcriptures.

COMMENTARY AND NOTES ON CHAP. III.

3 *Eglah his wife.*] The Jews are of opinion, that this was the daughter of Saul, becauſe ſhe was his only legal wife, the others he took according to the cuſtom then reigning among the Iſraelites.

8 *Eliſhama—Eliphelet*, &c.] Theſe words ſeem to be an interpolation, being before mentioned in the 6th verſe.

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19 And the ſons of Pedaiah *were*, Zerubbabel; and Before CHRIST 1300, &c.
Shimei: and the ſons of Zerubbabel; Meſhullam, and Hananiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, five.

21 And the ſons of Hananiah; Pelatiah, and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah.

22 And the ſons of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix.

23 And the ſons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the ſons of Elioenai *were*, Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, ſeven.

CHAP. IV.

1 *The poſterity of Judah derived from Hur the firſtborn of Caleb by Ephratah.* 5 *The iſſue of Aſhur, the poſthumous ſon of Hezron.* 9 *Concerning Jabez and his prayer.* 11 *Other families deſcended from the ſame ſtock.* 21 *The ſons of Shelah.* 24 *The poſterity and cities of Simeon.* 39 *Their conqueſt of Gedor, and of the Amalekites in mount Seir.*

1300, &c. THE ſons of Judah; Pharez, Hezron and Carmi, and Hur, and Shobal.

2 And Reaiah the ſon of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, Idbaſh: and the name of their ſiſter *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſtborn of Ephratah, the father of Beth-lehem.

5 ¶ And Aſhur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the ſon of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, ſaying, Becauſe I bare him with ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, Oh that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and that thine hand might be with me, and that thou wouldeſt keep me from evil, that it may not grieve me! And God granted him that which he requeſted.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of Irnahaſh. Theſe *are* the men of Rechah.

13 And the ſons of Kenaz; Othniel, and Seraiah: and the ſons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charaſhim; for they were craftſmen.

15 And the ſons of Caleb the ſon of Jephunneh; Iru, Elah, and Naam: and the ſons of Elah, even Kenaz.

16 And the ſons of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa. Before CHRIST 1300, &c.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the ſons of *his* wife Hodiah the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

20 And the ſons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *were*, Zoheth, and Ben-zoheth.

21 ¶ The ſons of Shelah the ſon of Judah *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea,

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The ſons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:

25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.

26 And the ſons of Miſhma; Hamuel his ſon, Zacchur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons and ſix daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-ſheba, and Moladah, and Hazar-ſhual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazarſuſim, and at Beth-birei, and at Shaaraim. Theſe *were* their cities unto the reign of David.

32 And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities:

33 And all their villages that *were* round about the ſame cities, unto Baal. Theſe *were* their habitations, and their genealogy.

34 And Meſhobab, and Jamlech, and Joſhah, the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah;

38 Theſe mentioned by *their* names *were* princes in their families: and the houſe of their fathers increaſed greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the eaſt ſide of the valley, to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And theſe written by name came in the days of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains

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GENERAL REFLECTIONS on Chap. III.

As God's faithfulneſs to his promiſe appears, in ſeparating the Iſraelites from the heathen world, ſo let us be careful, if we really fear God, not to mix with the wicked and profane, but to keep ourſelves unſpotted from the world that lieth in wickedneſs.

COMMENTARY AND NOTES ON CHAP. IV.

1 *The ſons of Judah*, &c.] His poſterity.

2 *The families of the Zorathites.*] Zora is not the name of a man, but of a place in the tribe of Judah, where ſeveral of that tribe ſettled.

22 *And theſe are ancient things.*] That is, the things that have been related concerning Joaſh and Seraph, who had dominion, and ruled, in Moab, happened a long time ago; but,

23 *Theſe were the potters*, &c.] Now fallen from the glory and ſplendor in which they formerly lived, to common and mean employments.

24 *The ſons of Simeon*, &c.] This tribe is mentioned next to that of Judah, becauſe they were neighbours to them, part of their poſſeſſions being taken out of the tribe of Judah.

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captains Pelatiah, and Nearíah, and Rephaiah, and Uzziel, the ſons of Iſhi. Before CHRIST 1300, &c.

43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

CHAP. V.

1 *The line of Reuben (who loſt his birthright) unto the captivity, and their conqueſt of the Hagarites.* 11 *The chief men of Gad, and their habitations.* 18 *The number of the men of war of the ſons of Reuben, Gad, and the half tribe of Manaſſeh; their conqueſts.* 23 *The habitations and chief men of that half tribe.* 25 *Their captivity becauſe of their ſins.*

NOW the ſons of Reuben the firſtborn of Iſrael, (for he *was* the firſtborn; but, foraſmuch as he defiled his father's bed, his birthright was given unto the ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birthright *was* Joſeph's:)

3 The ſons, *I ſay*, of Reuben the firſtborn of Iſrael *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

5 Micah his ſon, Reaia his ſon, Baal his ſon,

6 Beerah his ſon, whom Tilgath-pilneſer king of Aſſyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

9 And eaſtward he inhabited unto the entering in of the wilderneſs from the river Euphrates: becauſe their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the eaſt *land* of Gilead.

11 ¶ And the children of Gad dwelt over againſt them, in the land of Baſhan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were* Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the ſuburbs of Sharon, upon their borders.

17 All theſe were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael.

18 ¶ The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war. Before CHRIST 1300, &c.

19 And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.

20 And they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; becauſe they put their truſt in him.

21 And they took away their cattle; of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of men an hundred thouſand.

22 For there fell down many ſlain, becauſe the war *was* of God. And they dwelt in their ſteads until the captivity.

23 ¶ And the children of the half tribe of Manaſſeh dwelt in the land: they increaſed from Baſhan unto Baal-hermon and Senir, and unto mount Hermon.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the houſe of their fathers.

25 ¶ And they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit of Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manaſſeh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day. 771. 740.

CHAP. VI.

1 *The ſons of Levi.* 4 *The line of Eleazar down to the captivity.* 16 *The families of the Levites.* 20 *The ſons of Gerſhom;* 22 *of Kohath;* 29 *and of Merari.* 31 *The ſingers appointed by David.* 49 *The office of Aaron and his ſons; Aaron's line to Ahimaaz.* 54 *The cities of the prieſts and Levites.*

THE ſons of Levi; Gerſhon, Kohath, and Merari. 1300, &c.

2 And the ſons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the prieſt's office in the temple that Solomon built in Jeruſalem:)

11 And

GENERAL REFLECTIONS on Chap. IV.

From what is here ſaid of Jabez we learn, that hearty, fervent prayer availeth much with God; and find, from the conduct of the children of Simeon, the ill effect of the abuſe of temporal bleſſings; laſtly, from the dealings of God with Ham's poſterity, we perceive, that, for wiſe ends, he often beſtows temporal bleſſings on the enemies of his law, government, and ways.

COMMENTARY AND NOTES ON CHAP. V.

1 *His birthright was given unto the ſons of Joſeph,* &c.] His two ſons had each of them a lot in the land of Canaan, as if they had been the ſons of Iſrael.

2 *Of him came the chief ruler.*] By "the chief ruler," is meant, firſt, David, and after him the Meſſiah.

But the birthright was Joſeph's.] Or, though the birthright was Joſeph's.

10 *The Hagarites,* &c.] That is, the Iſhmaelites, deſcended from Hagar, who were ſettled in Arabia Deſerta.

14 *Theſe are the children of Abihail the ſon of Huri,* &c.] That is, the ſeven before-mentioned were the children of Abihail the ſon of Huri, whoſe pedigree here follows.

21 *Of their camels fifty thouſand,* &c.] The Arabians abounded in camels, which they made uſe of in war, as well as to carry burdens in time of peace.

GENERAL REFLECTIONS on Chap. V.

This chapter evinces, that God abhors uncleanneſs, which loſt Reuben his birthright. The divine wiſdom is alſo herein conſpicuous in keeping up the diſtinction of the tribes; though he often gave up his people to the will of their enemies for their rebellion and ingratitude to him.

COMMENTARY AND NOTES ON CHAP. VI.

10 *He it is that executed the prieſt's office in the temple that Solomon built in Jeruſalem.*] He reſolutely maintained his office againſt the uſurpation of one of Solomon's ſucceſſors, who would have offered incenſe

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Before CHRIST 1300, &c. 11 And Azariah begat Amariah, and Amariah begat Ahitub,
12 And Ahitub begat Zadok, and Zadok begat Shallum,
13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,
14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,
15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.
16 ¶ The ſons of Levi; Gerſhom, Kohath, and Merari.
17 And theſe be the names of the ſons of Gerſhom; Libni, and Shimei.
18 And the ſons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.
19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers.
20 ¶ Of Gerſhom; Libni his ſon, Jahath his ſon, Zimmah his ſon,
21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon.
22 ¶ The ſons of Kohath; Amminadab his ſon, Korah his ſon, Aſſir his ſon,
23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,
24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon.
25 And the ſons of Elkanah; Amaſai, and Ahimoth.
26 *As for* Elkanah: the ſons of Elkanah; Zophai his ſon, and Nahath his ſon,
27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.
28 And the ſons of Samuel; the firſtborn Vaſhni, and Abiah.
29 ¶ The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon,
30 Shimea his ſon, Haggiah his ſon, Aſaiah his ſon.
1280, &c. 31 ¶ And theſe *are they* whom David ſet over the ſervice of ſong in the houſe of the LORD, after that the ark had reſt.
32 And they miniſtered before the dwelling place of the tabernacle of the congregation with ſinging, until Solomon had built the houſe of the LORD in Jeruſalem: and *then* they waited on their office according to their order.
33 And theſe *are* they that waited with their children. Of the ſons of the Kohathites: Heman a ſinger, the ſon of Joel, the ſon of Shemuel,
34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of Toah,
35 The ſon of Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,
36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,
37 The ſon of Tahath, the ſon of Aſſir, the ſon of Ebiaſaph, the ſon of Korah,
38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.
39 And his brother Aſaph, who ſtood on his right hand, *even* Aſaph the ſon of Berachiah, the ſon of Shimea,
40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah,
41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah,
42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,
43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.
44 And their brethren the ſons of Merari *ſtood* on the left hand: Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch,
45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,
46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,
47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.
48 Their brethren alſo the Levites *were* appointed unto all manner of ſervice of the tabernacle of the houſe of God.
Before CHRIST 1280, &c.
49 ¶ But Aaron and his ſons offered upon the altar of the burnt offering, and on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael, according to all that Moſes the ſervant of God had commanded.
1444, &c.
50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,
51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſon,
52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,
53 Zadok his ſon, Ahimaaz his ſon.
54 ¶ Now theſe *are* their dwelling places throughout their caſtles in their coaſts, of the ſons of Aaron, of the families of the Kohathites; for their's was the lot.
55 And they gave them Hebron in the land of Judah, and the ſuburbs thereof round about it.
56 But the fields of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh.
57 And to the ſons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs,
58 And Hilen with her ſuburbs, Debir with her ſuburbs,
59 And Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs:
60 And out of the tribe of Benjamin; Geba with her ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.
61 And unto the ſons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely*, *out of* the half *tribe* of Manaſſeh, by lot, ten cities.
62 And to the ſons of Gerſhom throughout their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.
63 Unto the ſons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
64 And the children of Iſrael gave to the Levites *theſe* cities with their ſuburbs.
65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.
66 And *the reſidue* of the families of the ſons of Kohath had cities of their coaſts out of the tribe of Ephraim.
67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her ſuburbs; *they gave* alſo Gezer with her ſuburbs,
68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,
69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs:
70 And out of the half tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.
71 Unto the ſons of Gerſhom *were given* out of the family of the half tribe of Maneſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:
72 And

incenſe in the temple; the mention of which denotes, that this was written after the ſecond temple was built, or while it was erecting.

31 *Set over the ſervice of ſong*, &c.] Appointed to ſing in the houſe of the Lord.

66 *Had cities of their coaſts*, &c.] By "coaſts," is here meant portions, which were aſſigned them, though they were not prieſts, for their ſupport in a lower miniſtry.

70 *Bileam*, &c.] The ſame as Ibleam, in the book of Joſhua.

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Before CHRIST 1444, &c.

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, and Hammon with her ſuburbs, and Kirjathaim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs:

78 And on the other ſide Jordan by Jericho, on the eaſt ſide of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs,

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:

80 And out of the tribe of Gad: Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jezer with her ſuburbs.

CHAP. VII.

1 *The ſons of Iſſachar.* 6 *The ſons of Benjamin*; 13 *of Naphtali*; 14 *of Manaſſeh.* 20 *The ſons of Ephraim, who were ſlain by the men of Gath.* 23 *The ſubſequent poſterity of Ephraim by Beriah.* 28 *Their habitations.* 30 *The ſons of Aſher.*

NOW the ſons of Iſſachar *were*, Tola, and Puah, Jaſhub, and Shimron, four.

2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their father's houſe, *to wit*, of Tola: *they were* valiant men of might in their generations; whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.

3 And the ſons of Uzzi; Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five: all of them chief men.

4 And with them, by their generations, after the houſe of their fathers, *were* bands of ſoldiers for war, ſix and thirty thouſand *men*: for they had many wives and ſons.

5 And their brethren among all the families of Iſſachar *were* valiant men of might, reckoned in all by their genealogies fourſcore and ſeven thouſand.

6 ¶ *The ſons* of Benjamin; Bela, and Becher, and Jediael, three.

7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thouſand and thirty and four.

8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſoldiers*, fit to go out for war *and* battle.

12 Shuppim alſo, and Huppim, the children of Ir, *and* Huſhim, the ſons of Aher.

13 ¶ The ſons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the ſons of Bilhah.

14 ¶ The ſons of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſs bare Machir the father of Gilead:

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſter's name *was* Maachah;) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſons *were* Ulam and Rakem.

17 And the ſons of Ulam; Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

18 And his ſiſter Hammoleketh, bare Iſhod, and Abiezer, and Mahalah.

19 And the ſons of Shemidah were, Ahian, and Sechem, and Likhi, and Aniam.

20 ¶ And the ſons of Ephraim; Suthelah, and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

21 And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land ſlew, becauſe they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, ſhe conceived, and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Bethhoron the nether, and the upper, and Uzzen-ſherah.)

25 And Rephah *was* his ſon, alſo Reſheph, and Telah his ſon, and Tahan his ſon,

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 Non his ſon, Jehoſhuah his ſon.

28 ¶ And their poſſeſſions and habitations *were*, Beth-el and the towns thereof, and eaſtward Naaran, and weſtward Gezer, with the towns thereof; Shechem alſo and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.

30 ¶ The ſons of Aſher; Imnah, and Iſuah, and Iſhuai, and Beria, and Serah their ſiſter.

31 And the ſons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their ſiſter.

33 And the ſons of Japhlet; Paſach, and Bimhal, and Aſhvath. Theſe *are* the children of Japhlet.

34 And the ſons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſons of his brother Helem; Zophah, and Imna, and Sheleſh, and Amal.

36 The ſons of Zophah; Suah, and Harnopher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And

General Reflections on Chap. VI.

We may diſcern, from the care taken to preſerve the genealogies of the Levites, and from the courſes of the prieſts, that, in the firſt place, the miniſter of God ſhould be diſtinguiſhed, by the ſupport afforded them and by their holy lives, from all other people; and, ſecondly, that, in the worſhip of God, "all things ſhould be done decently, and in order."

COMMENTARY and NOTES on CHAP. VII.

12 *And Huſhim, the ſons of Aher.*] In an old tranſlation of the bible, the whole verſe runs thus: And Shuppim and Huppim were the ſons of Ir, but Huſhim was the ſon of another. See *Gen.* xlvi. 23.

22 *His brethren came*, &c.] His kindred, as the word "brethren" often ſignifies.

28 *Unto Gaza and the towns thereof.*] Or rather *Ad-azer*, a place ſo called: for their border did not extend ſo far as Gaza in the land of the Philiſtines.

40 That

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Before CHRIST 1444, &c. 38 And the ſons of Jether; Jephunneh, and Piſpah, and Ara.

39 And the ſons of Ullah; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* father's houſe, choice *and* mighty men of valour chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and ſix thouſand men.

CHAP. VIII.

1 *The ſons and chief men of Benjamin.* 33 *The ſtock of Saul and Jonathan.*

1400, &c. NOW Benjamin begat Bela his firſtborn, Aſhbel the ſecond, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the ſons of Bela were, Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And theſe *are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had ſent them away; Huſhim and Baara were his wives.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Abitub, and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah alſo, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shaſhak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah;

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the ſons of Shimhi;

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the ſons of Shaſhak;

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jereſiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe *were* heads of the fathers, by their generations, chief *men*. Theſe dwelt in Jeruſalem.

29 And at Gibeon dwelt the father of Gibeon: whoſe wife's name *was* Maachah:

30 And his firſtborn ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab, Before CHRIST 1400, &c.

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over againſt them.

33 ¶ And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſh-baal.

34 And the ſon of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the ſons of Micah *were*, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon:

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhek his brother *were*, Ulam his firſtborn, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons' ſons, an hundred and fifty. All theſe *are* the ſons of Benjamin.

CHAP. IX.

1 *Concerning the original regiſters of the genealogies of Iſrael and Judah.* 2 *The diſtribution of thoſe who returned to their poſſeſſions after the captivity.* 3 *The Iſraelites who inhabited Jeruſalem on their return;* 10 *and the prieſts,* 14 *and Levites who reſided there, attending upon their ſeveral charges.* 35 *The ſtock of Saul and Jonathan.*

1400, &c. SO all Iſrael were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion.

2 ¶ Now the firſt inhabitants that *dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the prieſts, Levites, and the Nethinims.

3 ¶ And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh;

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

5 And of the Shilonites; Aſaiah the firſtborn, and his ſons.

6 And the ſons of Zerah; Juel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah,

8 And Idneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 ¶ And of the prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And

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40 *That were apt to the war and to battle, &c.*] Though living in a rich and delicious country, in the beſt part of Galilee, they did not give themſelves up to ſloth, but were a warlike and valiant people.

General Reflections on Chap. VII.

We ſhould particularly attend to the manner in which the tribe of Dan is taken notice of in this chapter; ſo as to teach us, that any kind of idolatry (eſpecially that of the heart) is abominable in the ſight of a holy and jealous God, who will not give his glory to another.

COMMENTARY AND NOTES ON CHAP. VIII.

28 *Theſe dwelt in Jeruſalem.*] It is probable that all theſe mentioned from verſe 14, dwelt at Jeruſalem, (one part of which belonged to the tribe of Benjamin) as they that are before-named did at Aijalon.

40 *And the ſons of Ulam were mighty men of valour, archers, &c.*] In the Hebrew the word "archers" is, thoſe that tread the bow; becauſe their ſteel bows (then much in uſe among them) were ſo ſtrong, that they could not bend them with their arms; but ſat down, and, preſſing them with their feet, pulled the arrow with both hands, that it might fly with greater force.

General Reflections on Chap. VIII.

By the honourable mention made of the tribe of Benjamin, in this chapter, for adhering to that of Judah, that they who eſpouſe the cauſe of God and his people will have a happy portion; for, they that honour God, he will honour and bleſs.

COMMENTARY AND NOTES ON CHAP. IX.

1 *So all Iſrael were reckoned, &c.*] As much as to ſay, Thus have I ſummarily reckoned up the genealogies of all the tribes, as I found them in the public regiſters.

3 *In Jeruſalem dwelt of the children of Judah, and—of Benjamin, and—of Ephraim, and Manaſſeh.*] Hence we may obſerve, that ſome of the ten tribes returned with thoſe of Judah and Benjamin.

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Before CHRIST 1200, &c.

11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

14 ¶ And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korathites, *were* over the work of the service, keepers of the gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* set office, and were over the chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. Before CHRIST 1200, &c.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the shewbread, to prepare *it* every sabbath.

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, *and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

CHAP. X.

1 Saul's overthrow and death: 8 The Philistines triumph: 11 The kindness shewn by the men of Jabesh-gilead toward Saul and his sons. 13 Saul's sin: for which the kingdom was translated from him to David.

NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. 1056.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And

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11 *The ruler of the house of God.*] Or, a ruler in the house of God; for he was not the high-priest, nor the principal ruler, but one in great authority under him.

19 *Keepers of the entry.*] Those who took care of the court, that none should enter into it but such as the law allowed.

22 *Whom David and Samuel the seer did ordain*, &c.] As Samuel had projected; and David carried into execution.

23 *Namely, the house of the tabernacle*, &c.] Built for the worship of God, till the temple was finished.

35 *And in Gibeon dwelt*, &c.] The narrative of the descent and family of Saul is here repeated, the better to connect with it the history that follows concerning the death of that king.

GENERAL REFLECTIONS on Chap. IX.

The regular manner of classing the Levites indicates to us, that God expects orderly discipline in his church, as well as spiritual and internal worship; and from the diligence used by the Israelites in rebuilding the temple after the captivity, we are taught, that when God vouchsafes us any signal deliverance, we should testify our gratitude by every act of holy obedience to him.

COMMENTARY AND NOTES ON CHAP. X.

1 *Now the Philistines*, &c.] This history (related also in 1 *Sam.* xxxi.) is here repeated in order to introduce the history of David, (for that is principally intended in the remainder of this book) who, upon the death of Saul, was advanced to the crown.

7 *In the valley*, &c.] That is, the towns in the open country, which were not fortified.

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Before CHRIST 1056. 9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the houſe of their gods, and faſtened his head in the temple of Dagon.

11 ¶ And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul,

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days.

13 ¶ So Saul died for his tranſgreſſion which he committed againſt the LORD, *even* againſt the word of the LORD, which he kept not, and alſo for aſking *counſel* of *one that had* a familiar ſpirit, to enquire *of it*;

14 And enquired not of the LORD; therefore he ſlew him, and turned the kingdom unto David the ſon of Jeſſe.

CHAP. XI.

1 *David by general conſent is made king over Iſrael at Hebron.* 4 *He winneth the caſtle of Zion from the Jebuſites: Joab for his valour is made chief: David's proſperity through God's bleſſing.* 10 *A catalogue of David's mighty men, with their principal atchievements.*

1048. THEN all Iſrael gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

2 And moreover in time paſt, even when Saul was king, thou *waſt* he that leddeſt out and broughteſt in Iſrael: and the LORD thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

3 Therefore came all the elders of Iſrael to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Iſrael, according to the word of the LORD by Samuel.

4 ¶ And David and all Iſrael went to Jeruſalem, which *is* Jebus; where the Jebuſites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.

7 And David dwelt in the caſtle; therefore they called it the city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city.

9 So David waxed greater and greater: for the LORD of hoſts *was* with him.

10 ¶ Theſe alſo *are* the chief of the mighty men whom David had, who ſtrengthened themſelves with him in his kingdom, *and* with all Iſrael, to make him king, according to the word of the LORD concerning Iſrael.

11 And this *is* the number of the mighty men whom David had; Jaſhobeam, an Hachmonite, the chief of the captains: he lifted up his ſpear againſt three hundred ſlain *by him* at one time.

12 And after him *was* Eleazar the ſon of Dodo, the Ahohite, who *was one* of the three mighties.

1047. 13 He was with David at Paſ-dammim, and there the Philiſtines were gathered together to battle, where was a parcel of ground full of barley: and the people fled from before the Philiſtines. Before CHRIST 1047.

14 And they ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines; and the LORD ſaved *them* by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the hoſt of the Philiſtines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philiſtines' garriſon *was* then at Beth-lehem.

17 And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. Theſe things did theſe three mightieſt.

20 And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *firſt* three.

22 Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts; he ſlew two lionlike men of Moab: alſo he went down and ſlew a lion in a pit in a ſnowy day.

23 And he ſlew an Egyptian, a man of *great* ſtature, five cubits high; and in the Egyptian's hand *was* a ſpear like a weaver's beam; and he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

24 Theſe *things* did Benaiah the ſon of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *firſt* three: and David ſet him over his guard.

26 Alſo the valiant men of the armies *were*, Aſahel the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 Shamoth the Harorite, Helez the Pelonite,

28 Ira the ſon of Ikkeſh the Tekoite, Abi-ezer the Antothite,

29 Sibbecai the Huſhathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſon of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naari the ſon of Ezbai,

38 Joel the brother of Nathan, Mibhar the ſon of Haggeri,

39 Zelek

GENERAL REFLECTIONS on Chap. X.

In this chapter we are taught, that they who forſake God and his ways, and perſiſt in their rebellions, will in the end involve themſelves and their adherents in miſery and ruin.

COMMENTARY AND NOTES ON CHAP. XI.

1 *Then all Iſrael gathered themſelves to David*, &c.] After the death of Iſhboſheth, when David had reigned over Iſrael ſeven years and ſix months in Hebron.

3 *According to the word of the Lord by Samuel.*] Theſe words are here added, to ſhew how the people came to know that God told David that he ſhould govern Iſrael. Samuel declared it to him, and doubtleſs publiſhed it among the people.

38 *Joel the brother of Nathan*, &c.] In 2 *Sam.* xxiii. 36. Joel is called Igal, and ſaid to be the ſon of Nathan. But to account for this is eaſy: for he might be both, if he was his adopted ſon for want of children; the word "ſon" often ſignifying no more than a nephew, as the word "brother" doth one of near a-kin.

GENERAL

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Before CHRIST 1047.

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the ſon of Zeruiah,
40 Ira the Ithrite, Gareb the Ithrite,
41 Uriah the Hittite, Zabad the ſon of Ahlai,
42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,
44 Uzzia the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite,
45 Jediael the ſon of Shimri, and Joha his brother, the Tizite,
46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,
47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1 *The companies that came to David at Ziklag.* 23 *The armed troops that came to him at Hebron.*

1058. NOW theſe *are* they that came to David to Ziklag, while he yet kept himſelf cloſe becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left in *hurling* ſtones and *ſhooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joaſh, the ſons of Shemaah the Gibeathite; and Jeziel, and Pelet, the ſons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty: and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah, the ſons of Jeroham, of Gedor.

8 And of the Gadites they ſeparated themſelves unto David into the hold to the wilderneſs men of might, *and* men of war *fit* for the battle, that could handle ſhield and buckler, whoſe faces *were like* the faces of lions, and *were* as ſwift as the roes upon the mountain;

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,
10 Miſhmannah the fourth, Jeremiah the fifth,
11 Attai the ſixth, Eliel the ſeventh,
12 Johanan the eighth, Elzabad the ninth,
13 Jeremiah the tenth, Machbani the eleventh.

14 Theſe *were* of the ſons of Gad, captains of the hoſt: one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

15 Theſe *are* they that went over Jordan in the firſt month, when it had overflown all his banks; and they put to flight all *them* of the vallies, *both* toward the eaſt, and toward the weſt.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. Before Christ 1053.

19 And there fell *ſome* of Manaſſeh to David, when he came with the Philiſtines againſt Saul to battle: but they helped them not: for the lords of the Philiſtines upon adviſement ſent him away, ſaying, He will fall to his maſter Saul to *the jeopardy* of our heads. 1056.

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David againſt the band *of the rovers*: for they *were* all mighty men of valour, and were captains in the hoſt.

22 For at *that* time day by day there came to David to help him, until *it was* a great hoſt, like the hoſt of God.

23 ¶ And theſe *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD. 1048.

24 The children of Judah that bare ſhield and ſpear *were* ſix thouſand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of the children of Levi four thouſand and ſix hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thouſand and ſeven hundred;

28 And Zadok, a young man mighty of valour, and of his father's houſe twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thouſand: for hitherto the greateſt part of them had kept the ward of the houſe of Saul.

30 And of the children of Ephraim twenty thouſand and eight hundred, mighty men of valour, famous throughout the houſe of their fathers.

31 And of the half tribe of Manaſſeh eighteen thouſand, which were expreſſed by name, to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, ſuch as went forth to battle, expert in war, with all inſtruments of war, fifty thouſand, which could keep rank: *they were* not of double heart.

34 And of Naphtali a thouſand captains, and with them with ſhield and ſpear thirty and ſeven thouſand.

35 And of the Danites expert in war twenty and eight thouſand and ſix hundred.

36 And of Aſher, ſuch as went forth to battle, expert in war, forty thouſand.

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manaſſeh, with all manner of inſtruments of war for the battle, an hundred and twenty thouſand.

38 All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over

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GENERAL REFLECTIONS on Chap. XI.

From the conduct of David we may learn, that they who ſuffer patiently in a good cauſe, will in the end be crowned with honour; and that we ought to deny ourſelves the gratifications of ſenſe, when inconſiſtent with our duty or the ſafety of others.

COMMENTARY AND NOTES ON CHAP. XII.

1 *Now theſe are they that came to David*, &c.] Here is an honourable mention made of thoſe perſons, who (pitying David's condition when forced to flee from the rage of Saul) joined him in his exile: they are omitted in the book of Samuel.

15 *Theſe are they that went over Jordan in the firſt month, when it had overflown all his banks*, &c.] They ventured over Jordan in the moſt dangerous ſeaſon, and perhaps ſwam over, when the ſtream was moſt rapid and violent, to help their brethren.

18 *The ſpirit came upon Amaſai*, &c.] God inſpired him with an intrepid boldneſs to profeſs, in the name of his companions, their fidelity to David, in ſuch pathetic words as convinced him they were really his friends.

27 *Jehoiada was the leader of the Aaronites*, &c.] The chief commander of thoſe of the family of Aaron, who came to invite Aaron to take upon him the government.

32 *Of the children of Iſſachar, which were men that had underſtanding of the time*, &c.] The beſt explication of this paſſage is, that they were men who were well verſed in political affairs, and knew what was moſt proper to be done in all exigencies of human life, as the words immediately following ſufficiently indicate.

GENERAL

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Before CHRIST 1048. over all Iſrael: and all the reſt alſo of Iſrael *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Iſſachar and Zebulun and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raiſins, and wine, and oil, and oxen, and ſheep abundantly: for *there was* joy in Iſrael.

CHAP. XIII.

1 *David fetcheth the ark with great ſolemnity from Kirjath-jearim.* 9 *Uzza being ſmitten, the ark is left at the houſe of Obed-edom.*

1043. AND David conſulted with the captains of thouſands and hundreds, *and* with every leader.

2 And David ſaid unto all the congregation of Iſrael, If *it ſeem* good unto you, and *that it be* of the LORD our God, let us ſend abroad unto our brethren every where, *that are* left in all the land of Iſrael, and with them *alſo* to the prieſts and Levites *which are* in their cities *and* ſuburbs, that they may gather themſelves unto us:

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation ſaid that they would do ſo: for the thing was right in the eyes of all the people.

5 So David gathered all Iſrael together from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Iſrael, to Baalah, *that is* to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whoſe name is called *on it*.

7 And they carried the ark of God in a new cart out of the houſe of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Iſrael played before God with all their might, and with ſinging, and with harps, and with pſalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threſhingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen ſtumbled.

10 And the anger of the LORD was kindled againſt Uzza, and he ſmote him, becauſe he put his hand to the ark: and there he died before God.

11 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the LORD bleſſed the houſe of Obed-edom, and all that he had.

GENERAL REFLECTIONS on Chap. XII.

From the providential care taken of David, we may ſay, Bleſſed are they around whom are the everlaſting arms of the Almighty, who can make every thing ſubſervient to his deſigns; and hence we may infer, that if we are the real ſervants of God, we ſhall find reſt in him when all temporal afflictions have an end.

COMMENTARY AND NOTES on CHAP. XIII.

2 *And that it be of the Lord our God*, &c.] Agreeable to his will and purpoſe.

3 *Let us bring again the ark*] The firſt care of this pious prince was about religion.

We enquired not at it in the days of Saul.] They were not ſolicited in the days of Saul to find a fit place for the reſidence of the ark of God, where they might conveniently attend upon his worſhip and ſervice; for they were hindered by perpetual wars, and contented themſelves with Gibeon, where the tabernacle was, though without the preſence of God in it.

Before CHRIST 1043.

CHAP. XIV.

1 *Hiram ſendeth timber and builders to David.* 2 *The proſperity of David's kingdom.* 3 *His additional wives and children after his acceſſion to the kingdom.* 8 *His two ſignal victories over the Philiſtines.*

NOW Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters, to build him an houſe.

2 ¶ And David perceived that the LORD had confirmed him king over Iſrael, for his kingdom was lifted up on high, becauſe of his people Iſrael.

3 ¶ And David took more wives at Jeruſalem: and David begat more ſons and daughters.

4 Now theſe *are* the names of *his* children which he had in Jeruſalem; Shammuah, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Eliſhama, and Beeliada, and Eliphalet.

8 ¶ And when the Philiſtines heard that David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David. And David heard *of it*, and went out againſt them.

9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim. 1047.

10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand? And the LORD ſaid unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philiſtines yet again ſpread themſelves abroad in the valley.

14 Therefore David enquired again of God; and God ſaid unto him, Go not up after them; turn away from them, and come upon them over againſt the mulberry trees.

15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry trees, *that* then thou ſhalt go out to battle: for God is gone forth before thee to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

CHAP. XV.

1 *David, having prepared a place for the ark, ordereth the prieſts and Levites to bring it from the houſe of Obed-edom.* 25 *The ſolemnity is attended by David and all Iſrael with great demonſtrations of joy.* 29 *Michal deſpiſeth David for dancing before the ark.*

AND

GENERAL REFLECTIONS on Chap. XIII.

From the deſire of David to bring the ark to Jeruſalem, where he was peaceably ſettled on the throne, we may learn, that it is the duty of princes to promote the true worſhip of God, who will bleſs thoſe who draw nigh to him with ſincerity, and becoming reverence.

COMMENTARY AND NOTES ON CHAP. XIV.

9 *Came and ſpread themſelves*, &c.] This phraſe of ſpreading themſelves ſeems to import that they were very numerous, and aſſured themſelves of victory.

11 *Baal perazim*, &c.] That is, "the valley of diviſions," becauſe the enemy were diſperſed there like waters.

GENERAL REFLECTIONS on Chap. XIV.

This chapter, among other uſeful leſſons, teaches us, from the king of Tyre's ſending preſents to David, that when a man's ways pleaſe the Lord, he makes his very enemies to become friends, and to be at peace with him.

COMMENTARY

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Before CHRIST 1042. AND *David* made him houſes in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David ſaid, None ought to carry the ark of God but the Levites: for them hath the LORD choſen to carry the ark of God, and to miniſter unto him for ever.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David aſſembled the children of Aaron, and the Levites:

5 Of the ſons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

6 Of the ſons of Merari; Aſaiah the chief, and his brethren two hundred and twenty:

7 Of the ſons of Gerſhom; Joel the chief, and his brethren an hundred and thirty:

8 Of the ſons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the ſons of Hebron; Eliel the chief, and his brethren fourſcore:

10 Of the ſons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctify yourſelves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Iſrael unto *the place that* I have prepared for it.

13 For becauſe ye *did it* not at the firſt, the LORD our God made a breach upon us, for that we ſought him not after the due order.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the LORD God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders with the ſtaves thereon, as Moſes commanded according to the word of the LORD.

16 And David ſpake to the chief of the Levites to appoint their brethren *to be* the ſingers with inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the ſon of Joel; and of his brethren, Aſaph the ſon of Berechiah; and of the ſons of Merari their brethren, Ethan the ſon of Cuſhaiah;

18 And with them their brethren of the ſecond *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, *was* for ſong: he inſtructed about the ſong, becauſe he *was* ſkilful.

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer, the prieſts, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark. Before CHRIST 1042.

25 ¶ So David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the LORD out of the houſe of Obed-edom with joy.

26 And it came to paſs, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered ſeven bullocks and ſeven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ſong with the ſingers: David alſo *had* upon him an ephod of linen.

28 Thus all Iſrael brought up the ark of the covenant of the LORD with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſs, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

CHAP. XVI.

1 *David's feſtival ſacrifice, and liberality to the people.* 4 *He appointeth a band of ſingers and muſic to praiſe the* LORD. 7 *The pſalm of thankſgiving.* 37 *He appointeth miniſters, porters, prieſts, and muſicians, to attend continually on the ark.*

SO they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt ſacrifices and peace offerings before God.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he bleſſed the people in the name of the LORD.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the LORD, and to record, and to thank and praiſe the LORD God of Iſrael:

5 Aſaph the chief, and next to him Zechariah, and Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with pſalteries and with harps; but Aſaph made a ſound with cymbals;

6 Benaiah alſo and Jahaziel the prieſts with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered firſt *this pſalm* to thank the LORD into the hand of Aſaph and his brethren.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that ſeek the LORD.

11 Seek the LORD and his ſtrength, ſeek his face continually.

12 Remember

COMMENTARY AND NOTES ON CHAP. XV.

2 *None ought to carry the ark of God but the Levites*, &c.] The former miſcarriage had taught David to uſe the ark with more reverence, and take care that the Levites, according to the expreſs precept of the law, ſhould bear it on their ſhoulders.

16 *Sounding, by lifting up the voice with joy.*] Singing ſo loud that all might hear, and have their hearts lifted up with joy in God.

27 *David was clothed with a robe of fine linen*, &c.] By this perhaps may be underſtood, that David put off his royal robes, and put on thoſe of a perſon beneath his rank.

GENERAL REFLECTIONS on Chap. XV.

From the Levites being appointed to bring up the ark, we may learn, that none but true miniſters ſhould take upon them the ſacred office; and that the preſence of God is always the ground of the believer's joy.

COMMENTARY AND NOTES ON CHAP. XVI.

7 *Then on that day David delivered firſt this pſalm*, &c.] Or, as it may be tranſlated, This David ordained in the firſt place at that time, i. e. he then ordered that God ſhould be praiſed by Aſaph and his aſſiſtants in the following manner.

8 *Give thanks unto the Lord*, &c.] This hymn is taken from *Pſalm* lxvi. and cv. which David had compoſed before this time; wherein the divine perfections are beautifully ſet forth, that the people might be excited to fear, love, and obey God.

11 *Seek the Lord and his ſtrength*, &c.] Senſible of your own weakneſs, depend upon his power for help.

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Before CHRIST 1042.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob, his choſen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thouſand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Iſaac;

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant.

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

19 When ye were but few, even a few, and ſtrangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth; ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his preſence; ſtrength and gladneſs *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and ſtrength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worſhip the LORD in the beauty of holineſs.

30 Fear before him, all the earth: the world alſo ſhall be ſtable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* ſay among the nations, The LORD reigneth.

32 Let the ſea roar, and the fulneſs thereof: let the fields rejoice, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the LORD, becauſe he cometh to judge the earth.

34 O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praiſe.

36 Bleſſed *be* the LORD God of Iſrael for ever and ever. And all the people ſaid, Amen, and praiſed the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD Aſaph and his brethren, to miniſter before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threeſcore and eight; Obed-edom alſo the ſon of Jeduthun and Hoſah *to be* porters:

39 And Zadok the prieſt, and his brethren the prieſts, before the tabernacle of the LORD in the high place that *was* at Gibeon,

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Iſrael;

Before CHRIST 1042.

41 And with them Heman and Jeduthun, and the reſt that were choſen, who were expreſſed by name, to give thanks to the LORD, becauſe his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for thoſe that ſhould make a ſound, and with muſical inſtruments of God. And the ſons of Jeduthun *were* porters.

43 And all the people departed every man to his houſe: and David returned to bleſs his houſe.

CHAP. XVII.

1 *Nathan, firſt approving David's purpoſe to build God an houſe,* 3 *afterward by the word of the LORD forbiddeth it, but with aſſurance of favour,* 11 *and a promiſe of eſpecial bleſſings in his ſeed.* 16 *David's prayer and thankſgiving.*

NOW it came to paſs, as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan ſaid unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to paſs the ſame night, that the word of God came to Nathan, ſaying,

4 Go and tell David my ſervant, Thus ſaith the LORD, Thou ſhalt not build me an houſe to dwell in:

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael unto this day; but have gone from tent to tent, and from *one* tabernacle *to another.*

6 Whereſoever I have walked with all Iſrael, ſpake I a word to any of the judges of Iſrael, whom I commanded to feed my people, ſaying, Why have ye not built me an houſe of cedars?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the ſheepcote, *even* from following the ſheep, that thou ſhouldeſt be ruler over my people Iſrael:

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more, as at the beginning,

10 And ſince the time that I commanded judges *to be* over my people Iſrael. Moreover I will ſubdue all thine enemies. Furthermore I tell thee that the LORD will build thee an houſe.

11 ¶ And it ſhall come to paſs, when thy days be expired that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons; and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for ever.

13 I will be his father, and he ſhall be my ſon: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But I will ſettle him in mine houſe and in my kingdom for ever: and his throne ſhall be eſtabliſhed for evermore.

15 According

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20 *When they went from nation to nation*, &c.] When they wandered up and down from one country to another, having no ſettled dwelling-place.

26 *The Lord made the heavens.*] Thoſe very gods which the heathens worſhip, the ſun, moon, and ſtars.

32 *The fulneſs thereof*, &c.] By the fulneſs of the ſea, is meant its ſwelling to the very tops of the ſhores and banks.

GENERAL REFLECTIONS on Chap. XVI.

We may learn from this ſong to praiſe, with David, the power, juſtice, and goodneſs of God, which appear in the deliverances he grants to thoſe that fear him; and likewiſe ſee the miſerable condition of the ungodly; ſince that when they are in diſtreſs, there is none to deliver them; and when they cry to the Lord, he will not hear them.

COMMENTARY AND NOTES ON CHAP. XVII.

14 *I will ſettle him in mine houſe and in my kingdom for ever*, &c.] In 2 *Sam.* vii. 16. it is ſaid, "thine houſe and thy kingdom;" which ſufficiently proves that this principally belongs to the Meſſiah, of whom David was only a type or figure.

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Before CHRIST 1042.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 ¶ And David the king came and ſat before the LORD, and ſaid, Who *am* I, O LORD God, and what *is* mine houſe, that thou haſt brought me hitherto?

17 And *yet* this was a ſmall thing in thine eyes, O God; for thou haſt *alſo* ſpoken of thy ſervant's houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O LORD God.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD, for thy ſervant's ſake, and according to thine own heart, haſt thou done all this greatneſs, in making known all *theſe* great things.

20 O LORD, *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſs and terribleneſs, by driving out nations from before thy people, whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine own people for ever; and thou, LORD, becameſt their God.

23 Therefore now, LORD, let the thing that thou haſt ſpoken concerning thy ſervant and concerning his houſe be eſtabliſhed for ever, and do as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

25 For thou, O my God, haſt told thy ſervant that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and haſt promiſed this goodneſs unto thy ſervant:

27 Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

CHAP. XVIII.

1 David ſubdueth the Philiſtines, and maketh the Moabites tributary. 3 He ſmiteth Hadarezer and the Syrians. 9 Tou king of Hamath ſendeth his ſon with preſents to bleſs David, who dedicateth the preſents, and the ſpoil which he had taken, to God. 13 He putteth garriſons in Edom. 14 His good reign; a liſt of his principal officers.

1040. NOW after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines.

2 And he ſmote Moab; and the Moabites became David's ſervants, *and* brought gifts.

3 ¶ And David ſmote Hadarezer king of Zobah unto Hamath, as he wet to ſtabliſh his dominion by the river Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot *horſes*, but reſerved of them an hundred chariots.

5 And when the Syrians of Damaſcus came to help Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put *garriſons* in Syria-damaſcus; and the Syrians became David's ſervants, *and* brought gifts. Thus the LORD preſerved David whitherſoever he went. Before CHRIST 1040.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

8 Likewiſe from Tibhath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith Solomon made the braſen ſea, and the pillars, and the veſſels of braſs.

9 ¶ Now when Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah;

10 He ſent Hadoram his ſon to king David, to enquire of his welfare, and to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him; (for Hadarezer had war with Tou;) and *with him* all manner of veſſels of gold and ſilver and braſs.

11 Them alſo king David dedicated unto the LORD, with the ſilver and the gold that he brought from all *theſe* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

12 Moreover Abiſhai the ſon of Zeruiah ſlew of the Edomites in the valley of ſalt eighteen thouſand.

13 ¶ And he put garriſons in Edom; and all the Edomites became David's ſervants. Thus the LORD preſerved David whitherſoever he went.

14 ¶ So David reigned over all Iſrael, and executed judgment and juſtice among all his people.

15 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud, recorder.

16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar, *were* the prieſts; and Shavſha was ſcribe;

17 And Benaiah the ſon of Jehoiada *was* over the Cherethites and the Pelethites; and the ſons of David *were* chief about the king.

CHAP. XIX.

1 David's ambaſſadors, ſent to comfort Hanun for his father's death, are diſgracefully treated. 6 The Ammonites ſtrengthened by the Syrians, are overcome by Joab and Abiſhai. 16 Hadarezer ſendeth a new army of Syrians, under Shobach, which is defeated by David, and their general ſlain; whereupon the kings who were ſubject to Syria become ſervants to Iſrael.

NOW it came to paſs after this, that Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead. 1037.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father. So the ſervants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpy out the land?

4 Wherefore Hanun took David's ſervants, and ſhaved them, and cut off their garments in the midſt hard by their buttocks, and ſent them away.

5 Then

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17 *And haſt regarded me according to the eſtate of a man of high degree, &c.*] Victorinus Strigellius thinks that the Hebrew words will bear this tranſlation, Thou haſt looked upon me in the form of a man, who art in the higheſt the Lord God: which he looks upon as a prophecy of the Meſſiah, who was really the Lord God, but appeared in the form of a man.

GENERAL REFLECTIONS on Chap. XVII.

In imitation of the piety and reſignation of David, let us be diſpoſed to bleſs the Lord at all times, even though he denies our requeſts.

COMMENTARY AND NOTES ON CHAP. XVIII.

1 *Gath and her towns, &c.*] In 2 *Sam.* viii. 1. it is ſaid, that David took Metheg-ammah out of the hand of the Philiſtines; which are all one in Abarbinel's account, who takes Metheg-ammah for a region or province, which comprehended Gath and her towns.

11 *Them alſo king David dedicated unto the Lord, &c.*] He conſecrated, or ſolemnly deputed them to this holy uſe, that it might not be lawful hereafter to employ them to any other.

GENERAL REFLECTIONS on Chap. XVIII.

In this chapter the great piety of David is worthy of obſervation: he had it in his heart to build the temple of God: his willingneſs was accepted: for the Divine Being looks at the heart more than the outward act.

COMMENTARY AND NOTES ON CHAP. XIX.

1 *Nahaſh the king of the children of Ammon died, &c.*] The reader is referred, for the whole of this tranſaction, to 2 *Sam.* ii.

6 *Syria-*

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Before CHRIST 1037. 5 Then there went *certain*, and told David how the men were ſerved. And he ſent to meet them: for the men were greatly aſhamed. And the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battle.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themſelves in the field.

10 Now when Joab ſaw that the battle was ſet againſt him before and behind, he choſe out of all the choice of Iſrael, and put *them* in array againſt the Syrians.

11 And the reſt of the people he delivered unto the hand of Abiſhai his brother, and they ſet *themſelves* in array againſt the children of Ammon.

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave ourſelves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his ſight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entered into the city. Then Joab came to Jeruſalem.

1036. 16 ¶ And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the hoſt of Hadarezer *went* before them.

17 And it was told David; and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battle* in array againſt them. So when David had put the battle in array againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael; and David ſlew of the Syrians ſeven thouſand *men which fought in* chariots, and forty thouſand footmen, and killed Shophach the captain of the hoſt.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is taken and ſpoiled, and the people thereof tortured.* 4 *Three giants ſlain by David's ſervants in three ſeveral battles with the Philiſtines.*

1035. AND it came to paſs, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and waſted the country of the children of Ammon, and came and beſieged Rabbah. But David tarried at Jeruſalem. And Joab ſmote Rabbah, and deſtroyed it. Before CHRIST 1035.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious ſtones in it; and it was ſet upon David's head: and he brought alſo exceeding much ſpoil out of the city. 1034.

3 And he brought out the people that *were* in it, and cut *them* with ſaws, and with harrows of iron, and with axes. Even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 ¶ And it came to paſs after this, that there aroſe war at Gezer with the Philiſtines; at which time Sibbechai the Huſhathite ſlew Sippai, *that was* of the children of the giant: and they were ſubdued. 1018.

5 And there was war again with the Philiſtines; and Elhanan the ſon of Jair ſlew Lahmi the brother of Goliath the Gittite, whoſe ſpear ſtaff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was the ſon of the giant.

7 But when he defied Iſrael, Jonathan the ſon of Shimea David's brother ſlew him.

8 Theſe were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

1 *David tempted by Satan forceth Joab to number Iſrael.* 5 *The number is returned to the king.* 7 *God is diſpleaſed: David acknowledgeth his fault.* 9 *Gad being ſent from God to propoſe one out of three plagues to his choice, he chooſeth the three days' peſtilence.* 14 *Seventy thouſand in Iſrael being already cut off, the deſtroying angel is ſtayed over Jeruſalem:* 16 *David on ſight of the angel humbly intercedeth for the people.* 18 *By Gad's direction having bought Ornan's threſhing floor, he buildeth an altar, and ſacrificeth: God ſignifieth his favour by fire from heaven, and ſtayeth the plague.* 28 *He ſacrificeth again in the ſame place, being reſtrained from going to the altar at Gibeon for fear of the angel.*

AND Satan ſtood up againſt Iſrael, and provoked David to number Iſrael. 1017.

2 And David ſaid to Joab and to the rulers of the people, Go, number Iſrael from Beer-ſheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab anſwered, The LORD make his people an hundred times ſo many more as they *be*: but, my lord the king, *are* they not all my lord's ſervants? why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael?

4 Nevertheleſs the king's word prevailed againſt Joab. Wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 ¶ And Joab gave the ſum of the number of the people unto David. And all *they of* Iſrael were a thouſand thouſand and an hundred thouſand men that drew ſword: and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword.

6 But

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6 *Syria-maachah*, &c.] In 2 *Sam.* ii. it is called ſimply Maachah, which was a city in the land of Canaan; and lying beyond Jordan, on the borders of Syria, it obtained the name we here meet with, becauſe the people were in their manners more Syrians than Canaanites.

7 *So they hired thirty and two thouſand chariots*, &c.] They hired thirty and two thouſand men that fought in chariots; for in the book of Samuel it is expreſsly ſaid, that they hired twenty thouſand men from Zoba, and twelve thouſand of Iſhtob.

GENERAL REFLECTIONS on Chap. XIX.

We are taught from the conduct of David, to follow after peace, and holineſs alſo, without which no man ſhall ſee the Lord.

COMMENTARY AND NOTES ON CHAP. XX.

1 *It came to paſs*, &c.] See 2 *Sam.* xi.

4, 5, 6, &c.] See the parallel to this at the end of 2 *Sam.* xxi.

GENERAL REFLECTIONS on Chap. XX.

The ſlaughter of the children of Ammon, who had baſely treated the ſervants of David, ſhews, that they who violate the laws of hoſpitality will in time meet with deſerved puniſhment.

COMMENTARY AND NOTES ON CHAP. XXI.

1 *Satan ſtood up againſt Iſrael*, &c.] See commentary on 2 *Sam.* xxiv. 1.

5 *The ſum of the number of the people*, &c.] See 2 *Sam.* xxiv. 9. and commentary on ver. 10.

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Wale delin. 1 CHRONICLES, Chap. XXI. Ver. 27. *Rennoldson scalp.*

And the Lord commanded the Angel to put up his Sword again into the Sheath thereof.

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Before CHRIST 1017.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I offer thee three *things*: choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

12 Either three years famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel; and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

16 ¶ And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

Before CHRIST 1017.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at Gibeon.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

CHAP. XXII.

1 *David foreknowing the place of the temple maketh large preparations for the building of it.* 6 *He instructeth Solomon in the promises made to him by God, and chargeth him with his duty in building the house.* 17 *He chargeth the princes of Israel to assist his son in the work.*

THEN David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. SoDavid prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 He

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6 *The king's word was abominable to Joab.*] We here read, that Joab did all this against his will, and at last the employment became so disagreeable to him, that he was quite tired with it, and therefore most probably broke off, before he took the number of the tribes of Levi and Benjamin.

28 *Then he sacrificed there.*] He continued afterwards to offer his sacrifices there, where there was such a manifest appearance of the divine presence, and a testimony of the acceptance of his sacrifices: he therefore supposed he ought immediately to sacrifice here, and not defer it till he could go to Gibeon.

GENERAL REFLECTIONS on Chap. XXI.

The pardon God granted David, upon his repentance, and offering sacrifice, points out to us, that though God chastises his people for their transgressions, yet he is appeased, and reinstates them in his favour, when they return to him with humility, and have recourse to his mercy in Christ Jesus.

COMMENTARY AND NOTES ON CHAP. XXII.

5 *Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical,* &c.] The magnificence of the structure required David's care, to make what preparation he could for such an undertaking.

8 *Thou shalt not build an house unto my name, because thou hast shed much blood,* &c.] It did not so well suit with the divine majesty, to have an house built him by one who had shed so much blood, as by one who was to reign in peace and quietness; that he might be the emblem of the king of peace, the Messiah, the Lord of the church, who was prefigured in all such great transactions.

10 *He*

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Before CHRIST 1017.

10 He ſhall build an houſe for my name; and he ſhall be my ſon, and I *will be* his father; and I will eſtabliſh the throne of his kingdom over Iſrael for ever.

11 Now, my ſon, the LORD be with thee; and proſper thou, and build the houſe of the LORD thy God, as he hath ſaid of thee.

12 Only the LORD give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the LORD thy God.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the LORD charged Moſes with concerning Iſrael: be ſtrong, and of good courage; dread not, nor be diſmayed.

14 Now, behold, in my trouble I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs and iron without weight; for it is in abundance: timber alſo and ſtone have I prepared; and thou mayeſt add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and workers of ſtone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the ſilver, and the braſs, and the iron, *there is* no number. Ariſe *therefore*, and be doing, and the LORD be with thee.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand; and the land is ſubdued before the LORD, and before his people.

19 Now ſet your heart and your ſoul to ſeek the LORD your God; ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

CHAP. XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and diſtribution of the Levites.* 7 *The families of the Gerſhonites.* 12 *The ſons of Kohath.* 21 *The ſons of Merari.* 24 *The office of the Levites.*

1015. SO when David was old and full of days, he made Solomon his ſon king over Iſrael.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

3 Now the Levites were numbered from the age of
1045. thirty years and upward: and their number by their polls, man by man, was thirty and eight thouſand.

4 Of which, twenty and four thouſand *were* to ſet forward the work of the houſe of the LORD; and ſix thouſand *were* officers and judges:

5 Moreover four thouſand *were* porters; and four thouſand praiſed the LORD with the inſtruments which I made, *ſaid David*, to praiſe *therewith*.

6 And David divided them into courſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

7 ¶ Of the Gerſhonites *were*, Laadan, and Shimei.

8 The ſons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſons of Shimei *were*, Jahath, Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei. Before CHRIST 1045.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah had not many ſons; therefore they were in one reckoning, according to *their* father's houſe.

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of Amram; Aaron and Moſes: and Aaron was ſeparated, that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the LORD, to miniſter unto him, and to bleſs in his name for ever.

14 Now *concerning* Moſes the man of God, his ſons were named of the tribe of Levi.

15 The ſons of Moſes *were*, Gerſhom, and Eliezer.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

17 And the ſons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other ſons; but the ſons of Rehabiah were very many.

18 Of the ſons of Izhar; Shelomith the chief.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi. The ſons of Mahli; Eleazar, and Kiſh.

22 And Eleazar died, and had no ſons, but daughters: and their brethren the ſons of Kiſh took them.

23 The ſons of Muſhi; Mahli, and Eder, and Jeremoth, three.

24 ¶ Theſe *were* the ſons of Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of twenty years and upward.

25 For David ſaid, The LORD God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever;

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David the Levites *were* 1015.
numbered from twenty years old and above:

28 Becauſe their office *was* to wait on the ſons of Aaron for the ſervice of the houſe of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the ſervice of the houſe of God;

29 Both for the ſhewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of meaſure and ſize;

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even;

31 And to offer all burnt ſacrifices unto the LORD in the ſabbaths, in the new moons, and on the ſet feaſts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy

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10 *He ſhall be my ſon, and I will be his father*, &c.] This can belong to none, in the proper and full ſenſe of the word, but to Chriſt alone; for Solomon reigned but forty years; and after that his kingdom was torn in pieces; hence the author of the epiſtle to the Hebrews applies them to Chriſt, *Heb.* i. 5.

14 *An hundred thouſand talents of gold*, &c.] Computed to amount to the immenſe ſum of four hundred and ſixty-one millions of money.

GENERAL REFLECTIONS on Chap. XXII.

We have two important inſtructions in this chapter: firſt, that all Chriſtians, eſpecially thoſe in authority, who are bleſſed with riches, ſhould labour, above all things, to eſtabliſh and promote the true ſervice of God, and his holy religion; and, ſecondly, that the chief care of parents ought to be, to recommend piety to their children, and inſpire them with religious ſentiments; for that this alone conſtitutes the happineſs and proſperity of families.

COMMENTARY AND NOTES ON CHAP. XXIII.

1 *He made Solomon his ſon king over Iſrael.*] He declared him his ſucceſſor; but did not reſign his throne to him, nor admit him as his co-adjutor.

4 *Six thouſand were officers and judges.*] David takes care to reſtore the judicatures as a neceſſary part of government; and having numbered the Levites, appointed them their certain buſineſs, which had been before unſettled and undetermined, employing them in both eccleſiaſtical and civil affairs.

14 *Moſes the man of God, his ſons were named of the tribe of Levi.*] This is a remarkable inſtance of the humility and modeſty of Moſes, who, though ſo powerful a man, would not advance his ſons to any dignity, but left them only Levites, ſervants to the prieſts.

31 *To offer all burnt ſacrifices unto the Lord*, &c.] To praiſe God at the time when the ſacrifices were offered: for it belonged to prieſts alone to offer the burnt ſacrifices.

GENERAL

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Before CHRIST 1015. holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAP. XXIV.

1 *The divisions of the sons of Aaron by lot into four and twenty orders.* 20 *The remainder of the Kohathites,* 26 *and the Merarites, divided by lot.*

NOW *these are* the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, of one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nathaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul.

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these*. Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, Before CHRIST 1015. the first *was* Isshiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of Hebron*; Jeriah *the first*, Amariah the second, Jehaziel the third, Jekameum the fourth.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The sons of Merari *were* Mahli and Mushi; the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAP. XXV.

1 *The number and offices of the singers:* 8 *Their division by lot into four and twenty orders.*

MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedeliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And

GENERAL REFLECTIONS on Chap. XXIII.

From the example of David, princes, and even private persons of ability, are instructed to make suitable provision for the regular and orderly worship of God: they who do thus, with an eye to the glory of God, may depend on the most substantial and permanent blessings from him.

COMMENTARY AND NOTES ON CHAP. XXIV.

1 *These are the divisions of the sons of Aaron*, &c.] David having distributed the Levites into several courses, now does the same by the priests, to avoid confusion among such large numbers.

5 *Thus were they divided by lot*, &c.] This method was taken, to remove all occasion of complaint, it being ordered by a divine disposition, according to the custom of the most early ages.

6 *One principal household being taken for Eleazar, and one taken for Ithamar.*] The meaning is, that one of the principal families of Eleazar was first taken, and then one of Ithamar's; and after that one of Eleazar's again, and so on by turns.

19 *Under Aaron their father*, &c.] Under the inspection of the high-priest, who, being the successor of Aaron, is called by his name.

31 *The principal fathers over against their younger brethren.*] The meaning is, that the elder and younger had their places by lots, not by seniority of houses.

GENERAL REFLECTIONS on Chap. XXIV.

The wise disposition of the priests and Levites by the appointment of David, affords an instance of the goodness and condescension of God towards his church, in providing ministers to warn, admonish, comfort, nourish, and edify it with respect to faith and practice.

COMMENTARY AND NOTES ON CHAP. XXV.

1 *And the captains of the host*] By "the host" we are to understand the companies of priests that waited upon the service of God in the temple.

Who should prophesy with harps] Should praise God and sing psalms, which David and other prophets composed.

The number of the workmen, &c.] The number of the men of the ministry; i. e. those who ministered in singing and playing upon instruments.

2 *Under the hands of Asaph*, &c.] Under his direction, as their præcentor.

5 *To lift up the horn*, &c.] In the temple they used also wind-music, which many think to have been trumpets made of horn.

7 *Two hundred fourscore and eight.*] This was the whole number of those who were appointed to sing; and under the persons before-mentioned, they were distributed into several courses, after the same manner as the priests had been, with whom they were to attend in their order.

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Before CHRIST 1015.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Jokbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-eser, *he*, his sons, and his brethren, *were* twelve.

CHAP. XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had charge of the treasures.* 29 *Those that were officers and judges.*

CONCERNING the divisions of the porters: Of the Korhites *was* Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehonan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 Also unto Shemaiah his son were sons borns, that ruled throughout the house of their father: for they *were* mighty men of valour. Before CHRIST 1015.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosa *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the dedicated things.

21 *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izarhites, the Hebronites, *and* the Uzzielites;

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of

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8 *And they cast lots, ward against ward,* &c.] That is, which ward or course of the singers should answer to and attend on the first ward or course of the priests in their weekly service, and which the second, and so on.

GENERAL REFLECTIONS on Chap. XXV.

The excellent arrangement of the singers may serve to denote, that none can worthily sing the praises of God, but such as, by pure and upright hearts, are qualified for that delightful employ.

COMMENTARY AND NOTES ON CHAP. XXVI.

1 *Concerning the divisions of the porters.*] This was an office of great dignity, and men of the first quality were appointed to it, they having the charge of the holy things.

The sons of Asaph.] This is not Asaph the musician mentioned in the preceding chapter, but another called Eliasaph, and sometimes Jasaph, of the line of Kohath.

15 *The house of Asuppim.*] Supposed to signify the treasury of the temple, or the place where the things that were dedicated were deposited.

16 *By the causeway of the going up,* &c.] It was by that ascent which Solomon made for his own passage up from his own house to the temple.

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Before CHRIST 1015. 29 ¶ Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* officers among them of Iſrael on this ſide Jordan weſtward in all the buſineſs of the LORD, and in the ſervice of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were ſought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manaſſeh, for every matter pertaining to God, and affairs of the king.

CHAP. XXVII.

1 *The twelve captains for every ſeveral month.* 16 *The princes of the twelve tribes.* 23 *The numbering of the people is hindered.* 25 *David's ſeveral officers.*

NOW the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which came in and went out month by month throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

3 Of the children of Perez *was* the chief of all the captains of the hoſt for the firſt month.

4 And over the courſe of the ſecond month *was* Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler: in his courſe likewiſe *were* twenty and four thouſand.

5 The third captain of the hoſt for the third month *was* Benaiah the ſon of Jehoiada, a chief prieſt: and in his courſe *were* twenty and four thouſand.

6 This *is that* Benaiah, *who was* mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon.

7 The fourth *captain* for the fourth month *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite; and in his courſe *were* twenty and four thouſand.

9 The ſixth *captain* for the ſixth month *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand.

10 The ſeventh *captain* for the ſeventh month *was* Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and four thouſand.

13 The tenth *captain* for the tenth month *was* Mahari the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand. Before CHRIST 1015.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

15 The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand.

16 ¶ Furthermore over the tribes of Iſrael: the ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Simeonites, Shephatiah the ſon of Maachah:

17 Of the Levites, Haſhabiah the ſon of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, *one* of the brethren of David: of Iſſachar, Omri, the ſon of Michael:

19 Of Zebulun, Iſhmaiah the ſon of Obadiah; of Naphtali, Jerimoth the ſon of Azriel:

20 Of the children of Ephraim, Hoſhea the ſon of Azaziah: of the half tribe of Manaſſeh, Joel the ſon of Pedaiah:

21 Of the half *tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah: of Benjamin, Jaaſiel the ſon of Abner:

22 Of Dan, Azareel the ſon of Jeroham. Theſe *were* the princes of the tribes of Iſrael.

23 ¶ But David took not the number of them from twenty years old and under: becauſe the LORD had ſaid he would increaſe Iſrael like to the ſtars of the heavens.

24 Joab the ſon of Zeruiah began to number, but he finiſhed not, becauſe there fell wrath for it againſt Iſrael; neither was the number put in the account of the chronicles of king David. 1017.

25 And over the king's treaſures *was* Azmaveth the ſon of Adiel: and over the ſtorehouſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſon of Uzziah: 1015.

26 And over them that did the work of the field for tillage of the ground *was* Ezri the ſon of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over the increaſe of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

28 And over the olive trees and the ſycamore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joaſh:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the vallies *was* Shaphat the ſon of Adlai:

30 Over the camels alſo *was* Obil the Iſhmaelite: and over the aſſes *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Haggerite. All theſe *were* the rulers of the ſubſtance which *was* king David's.

32 Alſo Jonathan David's uncle was a counſeller, a wiſe man, and a ſcribe: and Jehiel the ſon of Hachmoni *was* with the king's ſons:

33 And Ahithophel *was* the king's counſeller: and Huſhai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the ſon of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

CHAP.

29 *For the outward buſineſs*, &c.] That is, the buſineſs without Jeruſalem, which belonged neither to the ſingers nor the porters.

GENERAL REFLECTIONS on Chap. XXVI.

By the care taken to ſet apart what might be neceſſary for the divine worſhip, and the treaſure dedicated by divers eminent perſons for that important purpoſe, we are taught to be liberal reſpecting this great work, that the cauſe of God may be promoted, well knowing that our labour of love will not be in vain in the Lord.

COMMENTARY AND NOTES ON CHAP. XXVII.

1 *Now the children of Iſrael*, &c.] The eccleſiaſtical affairs being ſettled, here is now an account given how the militia of the kingdom was diſpoſed, in order to render it ſerviceable on all occaſions. It was diſtributed into twelve legions, each of them conſiſting of twenty-four thouſand men.

5 *A chief prieſt*, &c.] Or rather, chief prince, as the original often ſignifies.

16 *Furthermore over the tribes of Iſrael*, &c.] Every tribe had a ruler, who had the chief authority among them under the king.

17 *The Aaronites*, &c.] Not a diſtinct tribe, but of a diſtinct order from the reſt of the Levites; and therefore had a peculiar chief to preſide over them.

22 *Of the tribes of Iſrael.*] It is obſervable, that Gad and Aſher are omitted; of which no certain account can be given.

24 *Neither was the number put in the account*, &c.] The king being ſenſible of his error, would not have the account recorded in the regiſters of the kingdom.

33 *The king's companion.*] That is, the king's favourite.

GENERAL REFLECTIONS on Chap. XXVII.

The chief thing obſervable in this chapter is, the ſenſe David had of his error in numbering the people, which ſhould be a leſſon to us, that though God for Chriſt's ſake, pardons our ſins, yet we ought continually to have a ſenſe of them, and walk humbly with God on that account.

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Before CHRIST 1015.

CHAP. XXVIII.

1 *David in a ſolemn aſſembly, having declared God's eſpecial favour toward him, and the promiſes made to his ſon Solomon, exhorteth all in general to the fear of God.* 9 *His particular charge to Solomon to ſerve the* LORD, *and to build the temple.* 11 *He giveth him patterns for the form, and gold and ſilver for the materials.* 20 *He encourageth him with aſſurances of divine and human aſſiſtance.*

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtered to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men, unto Jeruſalem.

2 Then David the king ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people: *As for me,* I *had* in mine heart to build an houſe of reſt for the ark of the covenant of the LORD, and for the footſtool of our God, and had made ready for the building:

3 But God ſaid unto me, Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed blood.

4 Howbeit the LORD God of Iſrael choſe me before all the houſe of my father to be king over Iſrael for ever: for he hath choſen Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſons of my father he liked me to make *me* king over all Iſrael:

5 And of all my ſons (for the LORD hath given me many ſons,) he hath choſen Solomon my ſon to ſit upon the throne of the kingdom of the LORD over Iſrael.

6 And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

7 Moreover I will eſtabliſh his kingdom for ever, if he be conſtant to do my commandments and my judgments, as at this day.

8 Now therefore in the ſight of all Iſrael the congregation of the LORD, and in the audience of our God, keep and ſeek for all the commandments of the LORD your God: that ye may poſſeſs this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart and with a willing mind: for the LORD ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

10 Take heed now; for the LORD hath choſen thee to build an houſe for the ſanctuary: be ſtrong, and do *it*.

11 ¶ Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy ſeat,

12 And the pattern of all that he had by the ſpirit, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things. Before CHRIST 1015.

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all inſtruments of all manner of ſervice; *ſilver alſo* for all inſtruments of ſilver by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight, *both* for the candleſtick, and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

16 And by weight *he gave* gold for the tables of ſhewbread, for every table; and *likewiſe* ſilver for the tables of ſilver:

17 Alſo pure gold for the fleſhhooks, and the bowls, and the cups: and for the golden baſons *he gave gold* by weight for every baſon; and *likewiſe ſilver* by weight for every baſon of ſilver:

18 And for the altar of incenſe refined gold by weight; and gold for the pattern of the chariot of the cherubims, that ſpread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this, ſaid David*, the LORD made me underſtand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David ſaid to Solomon his ſon, Be ſtrong and of good courage, and do *it*: fear not, nor be diſmayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

21 And, behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God; and *there ſhall be* with thee for all manner of workmanſhip every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

1 *David by example and exhortation* 6 *cauſeth the princes and people to offer willingly for the ſervice of the temple.* 10 *David's thankſgiving and prayer.* 20 *The people having bleſſed God, and ſacrificed, make Solomon king the ſecond time.* 23 *The proſperity and majeſty of Solomon's reign.* 26 *David's reign and death.*

FURTHERMORE David the king ſaid unto all the congregation, Solomon my ſon, whom God alone hath choſen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the houſe of my God the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſs for *things* of braſs, the iron for *things* of iron, and wood for *things* of wood; onyx ſtones, and *ſtones* to be ſet, gliſtering ſtones, and of divers colours, and all manner of precious ſtones, and marble ſtones in abundance.

3 Moreover, becauſe I have ſet my affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God,

COMMENTARY AND NOTES ON CHAP. XXVIII.

2 *David the king ſtood up upon his feet, and ſaid*] He roſe up, both out of reſpect to ſo great and honourable an aſſembly, and alſo that he might be the better heard.

And for the footſtool of our God, &c.] The divine glory ſitting upon the wings of the cherubim, over the mercy ſeat, his feet, as we ſpeak after the manner of men, reſted upon the ark; and therefore the ark is here called "The footſtool of God."

9 *Know thou the God of thy father,* &c.] To know God, is, in ſcripture language, to acknowledge and love him.

12 *The pattern of all that he had by the ſpirit,* &c.] That is, of all that was inſpired into him.

18 *The chariot of the cherubims,* &c.] They are called "The chariot," becauſe God is ſaid not only to ſit, but alſo to ride upon the cherubims. *Pſalm* xviii. 10.

10 *The Lord made me underſtand in writing by his hand upon me,* &c.] The Lord revealed it to him as diſtinctly as if it had been written on his mind.

GENERAL REFLECTIONS on Chap. XXVIII.

Here is conſpicuouſly diſplayed the piety of a good prince, in the noble and earneſt exhortations he gives to his ſon and the people to keep the commandments of God, and ſerve him with uprightneſs and cheerfulneſs of heart; theſe exhortations likewiſe concern us, for in the obſervation of theſe duties, true religion, and the pure ſervice of God conſiſt; therefore we ſhould take diligent heed to them.

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Before CHRIST 1015. God over and above all that I have prepared for the holy houſe,

4 Even three thouſand talents of gold, of the gold of Ophir, and ſeven thouſand talents of refined ſilver, to overlay the walls of the houſes *withal*:

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to conſecrate his ſervice this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the ſervice of the houſe of God of gold five thouſand talents and ten thouſand drams, and of ſilver ten thouſand talents, and of braſs eighteen thouſand talents, and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were found gave *them* to the treaſure of the houſe of the LORD, by the hand of Jehiel the Gerſhonite.

9 Then the people rejoiced, for that they offered willingly, becauſe with perfect heart they offered willingly to the LORD: and David the king alſo rejoiced with great joy.

10 ¶ Wherefore David bleſſed the LORD before all the congregation: and David ſaid, Bleſſed *be* thou, LORD God of Iſrael our father, for ever and ever.

11 Thine, O LORD, *is* the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reigneſt over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould be able to offer ſo willingly after this ſort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* ſtrangers before thee, and ſojourners, as *were* all our fathers: our days on the earth *are* as a ſhadow, and *there is* none abiding.

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things: and now have I ſeen with joy thy people, which are preſent here, to offer willingly unto thee. Before CHRIST 1015.

18 O LORD God of Abraham, Iſaac, and of Iſrael, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my ſon a perfect heart, to keep thy commandments, thy teſtimonies, and thy ſtatutes, and to do all *theſe things*, and to build the palace, *for* the which I have made proviſion.

20 ¶ And David ſaid to all the congregation, Now bleſs the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD, and the king.

21 And they ſacrificed ſacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink offerings, and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the LORD on that day with great gladneſs. And they made Solomon the ſon of David king the ſecond time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* prieſt.

23 ¶ Then Solomon ſat on the throne of the LORD as king inſtead of David his father, and proſpered; and all Iſrael obeyed him.

24 And all the princes, and the mighty men, and all the ſons likewiſe of king David, ſubmitted themſelves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and beſtowed upon him *ſuch* royal majeſty as had not been on any king before him in Iſrael.

26 ¶ Thus David the ſon of Jeſſe reigned over all Iſrael.

27 And the time that he reigned over Iſrael *was* forty years; ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his ſon reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer,

30 With all his reign and his might, and the times that went over him, and over Iſrael, and over all the kingdoms of the countries.

The

COMMENTARY AND NOTES on CHAP. XXIX.

4 *Three thouſand talents of gold*, &c.] The ſum was probably reckoned by a ſort of talents of leſs value than the moſaic talents, for what David gave, chap. xxii. 14. and what is afterwards reckoned in this chapter, if valued by theſe talents, was enough wherewith to have built all the temple of ſolid ſilver.

20 *And worſhipped the Lord, and the king.*] God with religious, the king with civil worſhip.

21 *Sacrifices in abundance for all Iſrael.*] A great many peace offerings, ſufficient for the entertainment of all the Iſraelites then preſent.

24 *Submitted themſelves*, &c.] Swore allegiance to him.

30 *The times that went over him, and over Iſrael*, &c.] All the reſolutions that were in public affairs in his days.

GENERAL REFLECTIONS on Chap. XXIX.

We may hence learn, that when we offer any thing to God, we ſhould do it both willingly and with profound humility; remembering that all we offer to him, belongs to him, that we hold all from his hand; and therefore it is but juſt that we refer every thing that is in our power to the glory of his name.

COMMENTARY

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The Second Book of the CHRONICLES.

THE ARGUMENT.

The ſubject of this book is the ſame with that of the two books of Kings; *excepting only, that after the ſeparation of the ten tribes, this takes no notice of the hiſtory of the kings of Iſrael, and purſues that of the kings of Judah, till the return of the Iſraelites from the Babyloniſh captivity. As many things are here omitted which are recorded in the firſt book of the* Kings, *ſo there are ſeveral things contained in this book of which no mention is made there, particularly in the hiſtory of Jehoſhaphat and Hezekiah.*

CHAP. I.

1 *The ſolemn offering of Solomon at Gibeon.* 7 *God appeareth unto him there by night, and leaveth to his choice what bleſſing to aſk: he aſketh wiſdom, to which God addeth riches and honour.* 13 *Solomon's forces and opulence.*

Before CHRIST 1015. AND Solomon the ſon of David was ſtrengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governor in all Iſrael, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs.

4 But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

5 Moreover the braſen altar, that Bezaleel the ſon of Uri, the ſon of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it,

6 And Solomon went up thither to the braſen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thouſand burnt offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead.

9 Now, O LORD God, let thy promiſe unto David my father be eſtabliſhed: for thou haſt made me king over a people like the duſt of the earth in multitude.

10 Give me now wiſdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is ſo* great?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thyſelf, that thou mayeſt judge my people, over whom I have made thee king:

12 Wiſdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, ſuch as none of the kings have had that *have been* before thee, neither ſhall there any after thee have the like. Before CHRIST 1015.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

14 And Solomon gathered chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot cities, and with the king at Jeruſalem.

15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar trees made he as the ſycamore trees that *are* in the vale for abundance.

16 And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAP. II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *He ſendeth to Huram for ſkilful artificers and timber.* 11 *Huram's friendly anſwer.*

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to overſee them.

3 ¶ And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhewbread, and for the burnt offerings morning and evening, on the ſabbaths, and on the new moons, and on the ſolemn feaſts of the LORD our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an houſe, ſeeing the heaven

COMMENTARY AND NOTES ON CHAP. I.

5 *He put before the tabernacle of the Lord,* &c.] This is better tranſlated in the margin, Was there before, &c.

10 *That I may go out and come in before this people*] Govern the people both at home and abroad, in peace and war.

Who can judge this thy people, that is ſo great?] He knew there would be ſo many and ſo various, and often ſo difficult cauſes brought before him, that it would be impoſſible to hear them, and judge aright, without the divine aid.

13 *Then Solomon came from his journey to the high place,* &c.] It might be better tranſlated, Then Solomon came from the high place, &c.

14 *The chariot cities,* &c.] Thoſe in which there was good paſturage for the horſes.

GENERAL REFLECTIONS ON Chap. I.

The conduct of Solomon in this chapter affords us an excellent leſſon; namely, in every arduous undertaking to be diffident of our own wiſdom and abilities, to aſk counſel of God, and continually to depend on his direction and aſſiſtance in order to proſper us in all our concerns.

COMMENTARY AND NOTES ON CHAP. II.

5 *The houſe which I build is great: for great is our God,* &c.] The ſtructure was not ſo large as it was magnificent, that it might be as ſuitable as poſſible to the glorious majeſty of the divine preſence.

10 *Beaten*

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Before CHRIST 1015. heaven and heaven of heavens cannot contain him? who *am* I then, that I ſhould build him an houſe, ſave only to burn ſacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide.

8 Send me alſo cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy ſervants can ſkill to cut timber in Lebanon; and, behold, my ſervants *ſhall be* with thy ſervants,

9 Even to prepare me timber in abundance: for the houſe which I am about to build *ſhall be* wonderful great.

10 And, behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oil.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael, that made heaven and earth, who hath given to David the king a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdom.

13 And now I have ſent a cunning man, endued with underſtanding, of Huram my father's,

14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre, ſkilful to work in gold, and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon; alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, as much as thou ſhalt need: and we will bring it to thee in flotes by ſea to Joppa; and thou ſhalt carry it up to Jeruſalem.

17 ¶ And Solomon numbered all the ſtrangers that *were* in the land of Iſrael, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people a work.

CHAP. III.

1 *The place of the temple, and the time when the building was begun.* 3 *The dimenſions and ornaments of the houſe.* 8 *The dimenſions and ornaments of the moſt holy houſe; the cherubims that were therein.* 14 *The vail.* 15 *The two great pillars.*

THEN Solomon began to build the houſe of the LORD at Jeruſalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threſhingfloor of Ornan the Jebuſite. Before CHRIST 1012.

2 And he began to build in the ſecond *day* of the ſecond month, in the fourth year of his reign.

3 ¶ Now theſe *are the things wherein* Solomon was inſtructed for the building of the houſe of God. The length by cubits after the firſt meaſure *was* threeſcore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the houſe*, the length *of it was* according to the breadth of the houſe, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater houſe he cieled with fir-tree, which he overlaid with fine gold, and ſet thereon palm trees and chains.

6 And he garniſhed the houſe with precious ſtones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid alſo the houſe, the beams, the poſts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he made the moſt holy houſe, the length whereof *was* according to the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to ſix hundred talents.

9 And the weight of the nails *was* fifty ſhekels of gold. And he overlaid the upper chambers with gold.

10 And in the moſt holy houſe he made two cherubims of image work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the houſe: and the other wing *was likewiſe* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the houſe: and the other wing *was* five cubits *alſo*, joining to the wing of the other cherub.

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: and they ſtood on their feet, and their faces *were* inward.

14 ¶ And he made the vail *of* blue, and purple, and crimſon, and fine linen, and wrought cherubims thereon.

15 ¶ Alſo he made before the houſe two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

CHAP. IV.

1 *The altar of braſs.* 2 *The molten ſea ſupported by twelve oxen.* 6 *The ten lavers, candleſticks, and tables.* 9 *The two courts.* 11 *The veſſels, furniture, and inſtruments of braſs.* 19 *The veſſels, furniture, and inſtruments of gold.*

MORE.

10 *Beaten wheat*, &c.] Wheat ground, or fine flour.

12 *Huram ſaid moreover, Bleſſed be the Lord*, &c.] Huram is thought to have been a proſelyte to the true religion, becauſe he owns the God of Iſrael to be Jehovah; ſecondly, he congratulates the Iſraelites upon the happineſs they enjoyed under ſuch a king, which was the effect of his love to God and his church; and laſtly, declared his love to the church in real acts of kindneſs, ſending to Solomon both materials and the moſt ſkilful artificers.

16 *In flotes*, &c.] Timber bound together in rafts.

GENERAL REFLECTIONS on Chap. II.

We are hence taught to adore and reverence the Supreme Being with the profoundeſt humility; and to conſider that our greateſt performances reſpecting his worſhip and ſervice are imperfect, when brought before that God who is beyond conception immenſe in all his glorious perfections and attributes.

COMMENTARY AND NOTES on CHAP. III.

5 *The greater houſe*, &c.] The ſanctuary or holy place, which was larger than the moſt holy place.

9 *The upper chambers*, &c.] The upper floor, or the roof of the holy and moſt holy place, which were overlaid with gold every where, both the floor on which they trod, and the walls round about, and the roof overhead.

10 *Overlaid them with gold.*] They were made of olive-wood, and were not, like thoſe of Moſes, of beaten gold.

15 *Two pillars of thirty and five cubits high*, &c.] They were not each of them ſo high, but both of them together.

GENERAL REFLECTIONS on Chap. III.

The gold uſed in the ornamenting the temple, denotes the purity of heart and hands wherewith God ſhould be approached; and the cherubims, with their faces inwards, teach us, that we ſhould keep our feet when we go in to the houſe of God, and not offer the ſacrifice of fools.

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Before CHRIST 1012. MOREOVER he made an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Alſo he made a molten ſea of ten cubits from brim to brim, round in compaſs, and five cubits the height thereof; and a line of thirty cubits did compaſs it round about.

3 And under it *was* the ſimilitude of oxen, which did compaſs it round about: ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſs of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thouſand baths.

6 ¶ He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them: ſuch things as they offered for the burnt offering they waſhed in them; but the ſea *was* for the prieſts to waſh in.

7 And he made ten candleſticks of gold according to their form, and ſet *them* in the temple, five on the right hand, and five on the left.

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left. And he made an hundred baſons of gold.

9 ¶ Furthermore he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs.

10 And he ſet the ſea on the right ſide of the eaſt end, over againſt the ſouth.

11 ¶ And Huram made the pots, and the ſhovels, and the baſons. And Huram finiſhed the work that he was to make for king Solomon for the houſe of God;

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the pillars.

14 He made alſo baſes, and lavers made he upon the baſes;

15 One ſea, and twelve oxen under it.

16 The pots alſo, and the ſhovels, and the fleſhhooks, and all their inſtruments, did Huram his father make to king Solomon for the houſe of the LORD of bright braſs.

17 In the plain of Jordan did the king caſt them, in the clay ground between Succoth and Zeredathah.

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out.

19 ¶ And Solomon made all the veſſels that *were for* the houſe of God, the golden altar alſo, and the tables whereon the ſhewbread *was ſet*;

20 Moreover the candleſticks with their lamps, that they ſhould burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold; Before CHRIST 1012.

22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were of* gold.

CHAP. V.

1 *The temple finiſhed, and the dedicated treaſures depoſited therein.* 2 *The ark with great ſolemnity brought into the moſt holy place.* 11 *Whilſt the prieſts and Levites are praiſing God with ſinging and muſick, a cloud filleth the houſe.*

THUS all the work that Solomon made for the houſe of the LORD was finiſhed: and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God. 1005.

2 ¶ Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto Jeruſalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion. 1004.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the feaſt which *was* in the ſeventh month.

4 And all the elders of Iſrael came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon, and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbered for multitude.

7 And the prieſts brought in the ark of the covenant of the LORD unto his place, to the oracle of the houſe, into the moſt holy *place*, *even* under the wings of the cherubims:

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof above.

9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle; but they were not ſeen without. And there it is unto this day.

10 *There was* nothing in the ark ſave the two tables which Moſes put *therein* at Horeb, when the LORD made *a covenant* with the children of Iſrael, when they came out of Egypt.

11 ¶ And it came to paſs, when the prieſts were come out of the holy *place*: (for all the prieſts *that were* preſent were ſanctified, *and* did not *then* wait by courſe:

12 Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons and their brethren, *being* arrayed in white linen, having cymbals and pſalteries and harps, ſtood at the eaſt end of the altar, and with them an hundred and twenty prieſts ſounding with trumpets:)

13 It came even to paſs, as the trumpeters and ſingers *were* as one, to make one ſound to be heard in praiſing and thanking the LORD; and when they lifted up

COMMENTARY AND NOTES ON CHAP. IV.

7 *According to their form*, &c.] According to the pattern which David gave him.

19 *The tables whereon the ſhewbread was ſet.*] Moſes made only one table, but Solomon made ten, for the greater convenience of the prieſts in their miniſtration.

22 *Were of gold.*] Not intirely of gold, but of wood, and covered with plates of gold.

GENERAL REFLECTIONS ON Chap. IV.

Solomon's exact obſervance of the pattern preſcribed him, may ſerve as a caution to us, not to deviate from the rule laid down in the ſcriptures, in our addreſſes to God; we are there taught, that a trinity in unity, and a unity in trinity, is the object of our worſhip, as Chriſtians.

COMMENTARY AND NOTES ON CHAP. V.

1 *And the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.*] What remained, Solomon would not employ to his own uſe, but laid it up in the treaſures of God's houſe.

9 *There it is unto this day.*] Or, there they are, as the margin hath it out of 1 *Kings* viii. 8. where are the ſame words; and when that book was written, they were exactly true; but when this author tranſcribed them into this book, after the captivity, there was then neither ſtaves nor ark remaining: therefore he only relates how Solomon ſettled theſe things.

11 *And did not then wait by courſe.*] There were ſuch a number of ſacrifices offered, that the attendance and ſervice of them all was neceſſary.

GENERAL

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Before CHRIST 1004. up *their* voice with the trumpets and cymbals and inſtruments of muſick, and praiſed the LORD, *ſaying*, For *he is* good; for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the LORD;

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the LORD had filled the houſe of God.

CHAP. VI.

1 *Solomon bleſſeth the people, and praiſeth God for the performance of his promiſe to David concerning the building of the houſe.* 12 *His prayer upon the braſen ſcaffold at the conſecration of the temple:* 22, 24, 26, 28, 32, 34, 36 *The ſpecial petitions contained in it.* 40 *The concluding general invocation of God's preſence and favour.*

THEN ſaid Solomon, The LORD hath ſaid that he would dwell in the thick darkneſs.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael: and all the congregation of Iſrael ſtood.

4 And ſaid, Bleſſed *be* the LORD God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there; neither choſe I any man to be a ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that my name might be there; and have choſen David to be over my people Iſrael.

7 Now it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding thou ſhalt not build the houſe; but thy ſon which ſhall come forth out of thy loins, he ſhall build the houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the houſe for the name of the LORD God of Iſrael.

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Iſrael.

12 ¶ And he ſtood before the altar of the LORD in the preſence of all the congregation of Iſrael, and ſpread forth his hands:

13 For Solomon had made a braſen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court: and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands toward heaven,

14 And ſaid, O LORD God of Iſrael, *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father that which thou haſt promiſed him, ſaying, There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo that thy children take heed to their way to walk in my law, as thou haſt walked before me. Before CHRIST 1004.

17 Now then, O LORD God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built!

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid that thou wouldeſt put thy name there; to hearken unto the prayer which thy ſervant prayeth toward this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou heareſt, forgive.

22 ¶ If a man ſin againſt his neighbour, and an oath be laid upon him to make him ſwear, and the oath come before thine altar in this houſe;

23 Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head; and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 ¶ And if thy people Iſrael be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee in this houſe;

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them and to their fathers.

26 ¶ When the heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray toward this place, and confeſs thy name, and turn from their ſin, when thou doſt afflict them;

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land, which thou haſt given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillers; if their enemies beſiege them in the cities of their land; whatſoever ſore or whatſoever ſickneſs *there be:*

29 Then what prayer *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore and his own grief, and ſhall ſpread forth his hands in this houſe:

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt; (for thou only knoweſt the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, ſo long as they live in the land which thou gaveſt unto our fathers.

32 ¶ Moreover concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country for

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GENERAL REFLECTIONS on Chap. V.

The viſible token of the Lord's preſence in the temple was, to teach Solomon, and others, to worſhip him in ſpirit, with reverence and faith, with gravity and decency; but the true temple he expects is our hearts, where he ſeeks to be worſhipped in ſpirit and in truth, and there he dwells by his grace.

COMMENTARY AND NOTES ON CHAP. VI.

1 *That he would dwell in the thick darkneſs.*] The heathens certainly learnt from hence this notion of God's dwelling in the thick darkneſs: for Juſtin Martyr obſerves, that Orpheus and another antient writer calls God Παγχυφον, "altogether hidden:" and the Lacedæmonians, who pretended to be of kin to the Jews, had a temple dedicated to Ζευς Σκοτινος, "Jupiter the dark."

22 *And the oath come before thine altar in this houſe.*] It appears, that a man was to purge himſelf of a treſpaſs againſt his neighbour by an oath before the altar of God, from whom he expected remiſſion of ſin.

33 *That*

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Before CHRIST 1004. for thy great name's ſake, and thy mighty hand, and thy ſtretched out arm; if they come and pray in this houſe;

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that this houſe which I have built is called by thy name.

34 ¶ If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name;

35 Then hear thou from the heavens their prayer and their ſupplication, and maintain their cauſe.

36 ¶ If they ſin againſt thee, (for *there is* no man which ſinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet *if* they bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart and with all their ſoul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their ſupplications, and maintain their cauſe, and forgive thy people which have ſinned againſt thee.

40 ¶ Now, my God, let, I beſeech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore ariſe, O LORD God, into thy reſting place, thou, and the ark of thy ſtrength: let thy prieſts, O LORD God, be clothed with ſalvation, and let thy ſaints rejoice in goodneſs.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy ſervant.

CHAP. VII.

1 *God teſtifieth his acceptance of Solomon's prayer by fire from heaven; the glory which filled the temple; the people worſhip.* 4 *Solomon's ſacrifices at the ſolemnity of the dedication.* 8 *Having kept the feaſt of tabernacles and of the dedication of the altar ſeven days, the people are ſent joyfully home.* 12 *God appeareth again to Solomon, and maketh a covenant with him.*

NOW when Solomon had made an end of praying, the fire came down from heaven, and conſumed the burnt offering and the ſacrifices; and the glory of the LORD filled the houſe.

2 And the prieſts could not enter into the houſe of the LORD, becauſe the glory of the LORD had filled the LORD's houſe.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the LORD upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the LORD, *ſaying*, For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered ſacrifices before the LORD.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God. Before CHRIST 1004.

6 And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the LORD, which David the king had made to praiſe the LORD, becauſe his mercy *endureth* for ever, when David praiſed by their miniſtry; and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

7 Moreover Solomon hallowed the middle of the court that *was* before the houſe of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, becauſe the braſen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 ¶ Alſo at the ſame time Solomon kept the feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

10 And on the three and twentieth day of the ſeventh month he ſent the people away into their tents, glad and merry in heart for the goodneſs that the LORD had ſhewed unto David, and to Solomon, and to Iſrael his people.

11 Thus Solomon finiſhed the houſe of the LORD, and the king's houſe: and all that came into Solomon's heart to make in the houſe of the LORD, and in his own houſe, he proſperouſly effected.

12 ¶ And the LORD appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place to myſelf for an houſe of ſacrifice.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people, which are called by my name, ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their ſin, and will heal their land.

15 Now mine eyes ſhall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I choſen and ſanctified this houſe, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments;

18 Then will I ſtabliſh the throne of thy kingdom, according as I have covenanted with David thy father, ſaying, There ſhall not fail thee a man *to be* ruler in Iſrael.

19 But if ye turn away, and forſake my ſtatutes and my commandments, which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe, which I have ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb and a by-word among all nations.

21 And this houſe, which is high, ſhall be an aſtoniſhment

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33 *That all people of the earth may know thy name, and fear thee,* &c.] Solomon knew the goodneſs of God to be ſo great, that it would not be in the leaſt leſſened towards Iſrael, how far ſoever it was extended towards other people.

41 *Now therefore ariſe, O Lord God,* &c.] Theſe words are part of *Pſalm* cxxxii. 8, 9. with a little alteration; wherein he beſeeches God to take up his habitation here, together with his ark.

GENERAL REFLECTIONS on Chap. VI.

From Solomon's prayer we are taught, that whatever happens to men, is the diſpenſation of providence; that war, peſtilence, &c. are ſent as chaſtiſements for ſin; that the remedy againſt them is, recourſe to God by prayer and humiliation; for he is always ready to hear and deliver thoſe who call on him in their neceſſities, if they confeſs their ſins, and are converted.

COMMENTARY AND NOTES ON CHAP. VII.

4 *Then the king and all the people offered ſacrifices,* &c.] They had offered ſacrifices before; but now they renew them, and offer more, in acknowledgment of this aſſurance of God's love to them.

6 *With inſtruments of muſick of the Lord*] They are called "inſtruments of muſick of the Lord," becauſe David had made them to "praiſe the Lord withal, becauſe his mercy endureth for ever."

And all Iſrael ſtood.] Standing was the common poſture of worſhip, whether in prayer or praiſes.

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Before CHRIST 1004. nishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *The cities which Solomon built.* 7 *The Canaanites left in the land are made subject to a tribute; but the Israelites are employed in honourable services.* 11 *Pharaoh's daughter removeth to her house.* 12 *Solomon's daily and festival sacrifices.* 14 *He appointeth the priests and Levites to their orderly charges.* 16 *The work finished.* 17 *Solomon's navy fetcheth gold from Ophir.*

992. AND it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt offerings unto the LORD, on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every day offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. Before CHRIST 992.

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.

18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took hence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1 *The queen of Sheba's visit to Solomon; her admiration and astonishment at his wisdom and magnificence; her presents and return.* 13 *Solomon's yearly revenue in gold.* 15 *His golden targets and shields.* 17 *His ivory throne.* 20 *His rich vessels of gold.* 23 *The respect paid to his wisdom by foreign princes.* 25 *His stables and horsemen.* 26 *The extent and wealth of his dominion.* 29 *His reign and death; Rehoboam succeedeth him.*

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy

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GENERAL REFLECTIONS on Chap. VII.

We learn from the Lord's declaration to Solomon, in this chapter, that the prayers which are put up to him in the holy assemblies, if proceeding from pure and humble hearts, are acceptable to him; of which we are assured by Jesus Christ, who has told us, that "where two or three are gathered together in his name, he will be in the midst of them."

COMMENTARY AND NOTES ON CHAP. VIII.

3 *Hamath-zobah*, &c.] This country lay between Euphrates, which was the eastern boundary, and Damascus, which was the western.

11 *He said, My wife shall not dwell*, &c.] All houses, into which the ark had come, were not thereby made holy; for then the house of Obed-edom would have been so too; but where it had been settled so long, as it had been in David's house, and had a tabernacle made for it, there was a special regard to the place where it had made its abode.

17 *Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.*] Solomon proposed now to improve navigation, which the Jews did not much understand; and for that end he went to these places on the Red-sea.

GENERAL REFLECTIONS on Chap. VIII.

From Solomon's buildings, the nations he made tributary, and the order of divine worship which he established, together with his great riches, we may perceive the faithfulness of God to his promise, when he assured them, that to his request for wisdom, honour and wealth should be superadded.

COMMENTARY AND NOTES ON CHAP. IX.

2 *Solomon told her all her questions*, &c.] The questions she came to ask were not curious enquiries into the secrets of natural things, or the maxims of political government, but only about things relating to piety, and the service of God.

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Before CHRIST 992. thy God: becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there any ſuch ſpice as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought algum trees and precious ſtones.

11 And the king made *of* the algum trees terraces to the houſe of the LORD, and to the king's palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her deſire, whatſoever ſhe aſked, beſide *that* which ſhe had brought unto the king. So ſhe turned, and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year was ſix hundred and threeſcore and ſix talents of gold;

14 Beſide *that which* chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and ſilver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield. And the king put them in the houſe of the foreſt of Lebanon.

17 ¶ Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne, with a footſtool of gold, *which were* faſtened to the throne, and ſtays on each ſide of the ſitting place, and two lions ſtanding by the ſtays:

19 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps. There was not the like made in any kingdom.

20 ¶ And all the drinking veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold: none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of Tarſhiſh bringing gold, and ſilver, ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 ¶ And Solomon had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen; whom he beſtowed in the chariot cities, and with the king at Jeruſalem.

26 ¶ And he reigned over all the kings from the river even unto the land of the Philiſtines, and to the border of Egypt.

27 And the king made ſilver in Jeruſalem as ſtones, and cedar trees made he as the ſycamore trees that *are* in the low plains in abundance. Before CHRIST 992.

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 ¶ Now the reſt of the acts of Solomon, firſt and laſt, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer againſt Jeroboam the ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father: and Rehoboam his ſon reigned in his ſtead. 975.

CHAP. X.

1 *The Iſraelites, aſſembled at Shechem to make Rehoboam king, ſue to him with Jeroboam at their head for redreſs of grievances.* 6 *Rehoboam ſlighteth the good advice of his father's old counſellors, and conſulteth with the young men, who adviſe to anſwer the people roughly.* 12 *He followeth their indiſcreet counſel.* 16 *The ten tribes revolting kill Hadoram, and make Rehoboam flee.*

AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And it came to paſs, when Jeroboam the ſon of Nebat, who *was* in Egypt, whither he had fled from the preſence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him. So Jeroboam and all Iſrael came and ſpake to Rehoboam, ſaying,

4 Thy father made our yoke grievous: now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me* to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel *with* the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam

25 *Twelve thouſand horſemen; whom he beſtowed in the chariot cities,* &c.] Solomon had horſes brought out of Egypt, and maintained a large number of chariots: their chariots reſembled thoſe of the Greeians being ſmall, with two wheels apiece, carrying a man or two ſtanding or leaning forward.

26 *Are they not written in the book of Nathan the prophet,* &c.] It appears by this, that the prophets were likewiſe hiſtorians, who wrote accounts of what paſſed in their times, out of whoſe works this ſhort hiſtory was extracted.

GENERAL REFLECTIONS on Chap. IX.

From the viſit of the queen of Sheba to Solomon, in order to obtain anſwers to her difficult queſtions, we ſhould be ſtirred up to ſeek after true wiſdom from God who alone can give it; for our Saviour ſays, ſhe came to hear the wiſdom of Solomon, and will riſe up in judgment againſt all thoſe who will not learn of one that was greater than Solomon, even Chriſt, in whom are contained all the treaſures of wiſdom and knowledge.

COMMENTARY AND NOTES ON CHAP. X.

4 *Thy father made our yoke grievous,* &c.] If this complaint againſt Solomon was true, it is probable that he oppreſſed his ſubjects when he was corrupted with the love of money and ſtrange women, and fell into idolatry: ſo prodigious were his expences, (from the multitude of his wives and concubines, and the buildings he raiſed for their idolatrous worſhip) that his treaſures, though immenſe, were inſufficient to ſupport them, and, beginning to be exhauſted, he was tempted to theſe ill courſes, and driven to oppreſs his people.

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Before CHRIST 975. hoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men,

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people: for the cauſe was of God, that the LORD might perform his word, which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now, David, ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Hadoram that *was* over the tribute; and the children of Iſrael ſtoned him with ſtones, that he died. But king Rehoboam made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

1 *Rehoboam raiſeth an army to reduce Iſrael, but is forbidden to proceed by the prophet Shemaiah.* 5 *He buildeth fenced cities, and putteth the ſtrong holds in a good poſture of defence.* 13 *The prieſts and Levites, caſt off by Jeroboam in favour of his own idolatrous worſhip, reſort to Jeruſalem, and are followed by others out of Iſrael that feared God.* 18 *Rehoboam's wives and children.*

AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin an hundred and fourſcore thouſand choſen *men*, which were warriors, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon, king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe: for this thing is done of me. And they obeyed the words of the LORD, and returned from going againſt Jeroboam.

5 ¶ And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil and wine.

12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide. Before CHRIST 975.

13 ¶ And the prieſts and the Levites that *were* in all Iſrael reſorted to him out of all their coaſts. 974.

14 For the Levites left their ſuburbs and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſt's office unto the LORD:

15 And he ordained him prieſts for the high places, and for the devils, and for the calves which he had made.

16 And after them out of all the tribes of Iſrael ſuch as ſet their hearts to ſeek the LORD God of Iſrael came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the ſon of David to wife, *and* Abihail the daughter of Eliab the ſon of Jeſſe;

19 Which bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her he took Maachah the daughter of Abſalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Abſalom above all his wives and his concubines: (for he took eighteen wives, and threeſcore concubines; and begat twenty and eight ſons, and threeſcore daughters.)

22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he deſired many wives.

CHAP. XII.

1 *Rehoboam forſaking the Lord is puniſhed by Shiſhak's invaſion:* 5 *he and the princes repenting at the preaching of Shemaiah are delivered from deſtruction, but not from ſpoil.* 13 *The reign and death of Rehoboam: Abijah ſucceedeth him.*

AND it came to paſs, when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, he forſook the law of the LORD, and all Iſrael with him. 972.

2 And it came to paſs, *that* in the fifth year of king Rehoboam Shiſhak king of Egypt came up againſt Jeruſalem, becauſe they had tranſgreſſed againſt the LORD, 971.

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And

GENERAL REFLECTIONS on Chap. X.

We find from this chapter, that as by the heavy burdens laid by Solomon upon his ſubjects, he alienated their affections from him; ſo by the imprudent conduct of his ſon Rehoboam, moſt of his people revolted from him, which was the reſult of his preferring the advice of the young and unexperienced to wiſe and aged counſellors: but herein was fulfilled God's threatening to Solomon for his idolatry and ingratitude.

COMMENTARY AND NOTES ON CHAP. XI.

5 *And built cities for defence in Judah.*] The cities here mentioned were built before: but perhaps he now repaired and enlarged ſome of them.

14 *The Levites left their ſuburbs and their poſſeſſion*, &c.] They refuſed to offer ſacrifices before his calves in Dan and Beth-el, and he would not let them go to worſhip at Jeruſalem, and therefore they left their dwellings and their poſſeſſions, and went to live there.

17 *They walked in the way of David and Solomon.*] Reſpecting Solomon, this muſt mean, either before his declenſion from the ways and ſervice of God, through the ſeduction of his wives, or at the time of his repentance in his old age, as may be inferred from his book of Eccleſiaſtes.

23 *He dealt wiſely, and diſperſed—all his children throughout all the countries*, &c.] Fearing a rebellion, he did not ſuffer his children to live together, but diſperſed them into all parts of the country under his government, that he might confirm the kingdom in the hand of his ſon Abijah.

GENERAL REFLECTIONS on Chap. XI.

We may obſerve, from this chapter, that as Rehoboam was bleſſed while he and his people ſerved the Lord, ſo it will ever be; for they that fear and obey God, ſhall proſper, but ſuch as depart from him, ſhall ſmart for their folly.

COMMENTARY AND NOTES ON CHAP. XII.

3 *The Lubims, the Sukkiims*, &c.] The Lubims were the people of Lybia, a famous country in Africa, adjoining to Egypt; and the Sukkiims were the people called Troglodytes, who lived in dens and caves near the Red-ſea.

3 *That*

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4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the LORD, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.

6 Whereupon the princes of Iſrael and the king humbled themſelves; and they ſaid, The LORD *is* righteous.

7 And when the LORD ſaw that they humbled themſelves, the word of the LORD came to Shemaiah, ſaying, They have humbled themſelves; *therefore* I will not deſtroy them, but I will grant them ſome deliverance; and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.

8 Nevertheleſs they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the LORD, and the treaſures of the king's houſe; he took all: he carried away alſo the ſhields of gold which Solomon had made.

10 Inſtead of which king Rehoboam made ſhields of braſs, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's houſe.

11 And when the king entered into the houſe of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himſelf, the wrath of the LORD turned from him, that he would not deſtroy *him* altogether: and alſo in Judah things went well.

13 ¶ So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the LORD had choſen out of all the tribes of Iſrael, to put his name there. And his mother's name *was* Naamah an Ammoniteſs.

14 And he did evil, becauſe he prepared not his heart to ſeek the LORD.

15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David: and Abijah his ſon reigned in his ſtead.

CHAP. XIII.

1 *Abijah maketh war againſt Jeroboam: 4 he declareth the right of his cauſe: 13 truſting in God he overcometh Jeroboam. 21 The wives and children of Abijah.*

958. NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jeruſalem. His mother's name alſo *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

Before CHRIST 957.

3 And Abijah ſet the battle in array with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men, *being* mighty men of valour.

4 ¶ And Abijah ſtood up upon mount Zemaraim, which *is* in mount Ephraim, and ſaid, Hear me, thou Jeroboam, and all Iſrael;

5 Ought ye not to know that the LORD God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt?

6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath rebelled againſt his lord.

7 And there are gathered unto him vain men, the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young and tenderhearted, and could not withſtand them.

8 And now ye think to withſtand the kingdom of the LORD in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have ye not caſt out the prieſts of the LORD, the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forſaken him; and the prieſts, which miniſter unto the LORD, *are* the ſons of Aaron, and the Levites *wait* upon *their* buſineſs:

11 And they burn unto the LORD every morning and every evening burnt ſacrifices and ſweet incenſe: the ſhewbread alſo *ſet they in order* upon the pure table; and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forſaken him.

12 And, behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you. O children of Iſrael, fight ye not againſt the LORD God of your fathers; for ye ſhall not proſper.

13 ¶ But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs, that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the LORD God of their fathers.

19 And

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8 *That they may know my ſervice, and the ſervice of the kingdoms of the countries.*] He reſolved to let them feel the difference between him and other lords and maſters; and how much more happy they were while they continued to worſhip and ſerve him, than when they fell under a foreign yoke.

14 *He did evil, becauſe he prepared not his heart to ſeek the Lord.*] This ſeems to ſignify that after his humiliation for his ſins, he relapſed again into them.

GENERAL REFLECTIONS on Chap. XII.

This chapter points out to us, that although God had chaſtiſed Rehoboam by the revolt of the ten tribes, that prince forſook God, as ſoon as he found himſelf ſettled, and drew away his ſubjects into the ſame rebellion; but by God's bringing the king of Egypt againſt him to ſtrip him of part of his dominions and plunder the temple, we ſee the dreadful conſequence of abuſing the favours of God, and deſpiſing his corrections too.

3

COMMENTARY AND NOTES ON CHAP. XIII.

4 *Abijah ſtood up upon mount Zemaraim, which is in mount Ephraim,* &c.] By this it ſeems that Abijah had entered into the country of the Iſraelites, and there drew up his army on the hill, afterwards called Samaria.

9 *After the manner of the nations of other lands,* &c.] Without any regard to the family they were of, and out of any part of the country.

11 *The ſhewbread alſo ſet they in order upon the pure table; and the candleſtick,* &c.] Hereby putting the Iſraelites in mind how the worſhip of God was with great ſolemnity kept up in Judah, which in ſome years the Iſraelites had not ſeen, and perhaps had forgot.

17 *There fell down ſlain of Iſrael five hundred thouſand choſen men.*] This is the greateſt ſlaughter that we read of in hiſtory; but it is not incredible, when we conſider that God fought for Judah: though ſome learned men are of opinion that a cypher has been, through negligence, added to this, and to the numbers in verſe the third.

19 *And*

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Before CHRIST 957. 19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the LORD ſtruck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters.

22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the ſtory of the prophet Iddo.

CHAP. XIV.

1 *Abijah dieth; Aſa ſucceeding deſtroyeth idolatry. 6 Having peace he ſtrengtheneth his kingdom with forts. 8 His army. 9 Attacked by Zerah the Ethiopian, he calleth upon God, and ſmiting the Ethiopians bringeth away much ſpoil.*

955. SO Abijah ſlept with his fathers, and they buried him in the city of David: and Aſa his ſon reigned in his ſtead. In his days the land was quiet ten years.

2 And Aſa did *that which was* good and right in the eyes of the LORD his God:

951. 3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to ſeek the LORD God of their fathers, and to do the law and the commandment.

5 Alſo he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years; becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; becauſe we have ſought the LORD our God, we have ſought *him*, and he hath given us reſt on every ſide. So they built and proſpered.

8 ¶ And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand; and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

941. 9 ¶ And there came out againſt them Zerah the Ethiopian with an hoſt of a thouſand thouſand, and three hundred chariots; and came unto Mareſhah.

10 Then Aſa went out againſt him, and they ſet the battle in array in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the LORD his God, and ſaid, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we reſt on thee, and in thy name we go againſt this multitude. O LORD, thou *art* our God; let not man prevail againſt thee.

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah; and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves; for they were deſtroyed before the LORD, and before his hoſt; and they carried away very much ſpoil. Before CHRIST 941.

14 And they ſmote all the cities round about Gerar; for the fear of the LORD came upon them: and they ſpoiled all the cities; for there was exceeding much ſpoil in them.

15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

1 *The prophecy of Azariah the ſon of Oded. 8 Aſa hearing it putteth away idolatry, and aſſembleth the whole body of his people at Jeruſalem; they enter into covenant with God. 16 He removeth Maachah his mother from being queen on account of her idolatry. 18 He bringeth into the houſe of God the things which had been dedicated, and enjoyeth a long peace.*

AND the Spirit of God came upon Azariah the ſon of Oded:

2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the true God, and without a teaching prieſt, and without law.

4 But when they in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was found of them.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity.

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be rewarded.

8 ¶ And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin; and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: for they fell to him out of Iſrael in abundance, when they ſaw that the LORD his God *was* with him.

10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the LORD the ſame time, of the ſpoil *which* they had brought, ſeven hundred oxen and ſeven thouſand ſheep.

12 And they entered into a covenant to ſeek the LORD God of their fathers with all their heart and with all their ſoul;

13 That whoſoever would not ſeek the LORD God of Iſrael

19 *And Ephraim*, &c.] There was a city, as well as a tribe, called Ephraim, which ſome think was the ſame with Ophrah.

GENERAL REFLECTIONS on Chap. XIII.

The piety of Abijah, in pleading for the true worſhip of God againſt idolatry, and God's favour to him thereupon, ſhew us, that if we adhere to the Lord's ways, defend his cauſe, and worſhip him in ſincerity, no weapon formed againſt us ſhall proſper.

COMMENTARY AND NOTES ON CHAP. XIV.

9 *Zerah the Ethiopian*, &c.] The king of the Arabians, as Cuſh here ſignifies.

13 *They could not recover themſelves*] The victory was ſo complete, that they could not rally their forces to renew the fight.

They were deſtroyed before the Lord, &c.] The word "deſtroyed" imports, that very many periſhed.

15 *And camels in abundance*, &c.] The abundance of camels which they had, ſhews they were Arabians, whoſe country abounded with thoſe creatures.

GENERAL REFLECTIONS on Chap. XIV.

In this chapter alſo, from the great victory obtained by Aſa over the Ethiopians, we are further led to ſee the happy effects of ſerving God, and relying upon him, who is ever nigh unto them that fear him, and is both able and ready to deliver them in times of trouble.

COMMENTARY AND NOTES ON CHAP. XV.

2 *While ye be with him*, &c.] While ye continue to worſhip him alone.

5 *In thoſe times there was no peace*, &c.] The words muſt be tranſlated, In thoſe days there ſhall be no peace, &c. and at the next verſe alſo we ſhould read, Nation ſhall be deſtroyed of nation, &c.

8 *The prophecy of Oded*, &c.] i. e. of Azariah the ſon of Oded.

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Before CHRIST 941. Iſrael ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the LORD with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire; and he was found of them: and the LORD gave them reſt round about.

16 ¶ And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were not taken away out of Iſrael: nevertheleſs the heart of Aſa was perfect all his days.

18 ¶ And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

1 *Aſa maketh a league with Ben-hadad king of Syria againſt Baaſha, who is thereby diverted from the building of Ramah; Aſa with the ſtones thereof buildeth Geba and Mizpah.* 7 *Hanani the ſeer, reproving him for applying to the Syrians for aid rather than to God, is impriſoned by him.* 11 *Aſa in his ſickneſs ſeeketh not to God, but to the phyſicians.* 13 *His death and burial.*

940. IN the ſix and thirtieth year of the reign of Aſa Baaſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the LORD and of the king's houſe, and ſent to Ben-hadad king of Syria, that dwelt at Damaſcus, ſaying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold; go, break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore cities of Naphtali.

5 And it came to paſs, when Baaſha heard *it*, that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah; and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was building; and he built therewith Geba and Mizpah.

941. 7 ¶ And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the LORD thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? yet, becauſe thou didſt rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of *them* whoſe heart *is* perfect toward him. Herein thou haſt done fooliſhly: therefore from henceforth thou ſhalt have wars. Before CHRIST 941.

10 Then Aſa was wroth with the ſeer, and put him in a priſon houſe; for *he was* in a rage with him becauſe of this *thing*. And Aſa oppreſſed *ſome* of the people the ſame time.

11 ¶ And, behold, the acts of Aſa, firſt and laſt, lo, they *are* written in the book of the kings of Judah and Iſrael.

12 And Aſa in the thirty and ninth year of his reign was diſeaſed in his feet, until his diſeaſe *was* exceeding *great*: yet in his diſeaſe he ſought not to the LORD, but to the phyſicians.

13 ¶ And Aſa ſlept with his fathers, and died in the 914 one and fortieth year of his reign.

14 And they buried him in his own ſepulchres, which he had made for himſelf in the city of David, and laid him in the bed which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries' art: and they made a very great burning for him.

CHAP. XVII.

1 *Jehoſhaphat ſucceeding Aſa reigneth well and proſpereth.* 7 *He ſendeth Levites with his princes to teach the law in Judah.* 10 *The neighbouring kingdoms awed by God dare not diſturb him; the Philiſtines and Arabians bring him preſents and tribute.* 12 *His greatneſs; the number of his forces under their reſpective captains.*

AND Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthened himſelf againſt Iſrael.

2 And he placed forces in all the fenced cities of Judah, and ſet garriſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.

3 And the LORD was with Jehoſhaphat, becauſe he walked in the firſt ways of his father David, and ſought not unto Baalim;

4 But ſought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Iſrael.

5 Therefore the LORD ſtabliſhed the kingdom in his hand; and all Judah brought to Jehoſhaphat preſents; and he had riches and honour in abundance.

6 And in his heart was lifted up in the ways of the 913 LORD: moreover he took away the high places and groves out of Judah.

7 ¶ Alſo in the third year of his reign he ſent to his 912 princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama and Jehoram, prieſts.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout

17 *The high places were not taken away out of Iſrael*, &c.] This means, out of the territories which Aſa had conquered in the land of Iſrael, for he was not able to remove them.

GENERAL REFLECTIONS on Chap. XV.

This hiſtory ſhews us, that the chief care of princes, and of their people, ought to be, to render God propitious to them, by their ſincere adherence to religion, in which alone conſiſts their happineſs and ſecurity: ſee ver. 2. of this chapter.

COMMENTARY AND NOTES ON CHAP. XVI.

1 *In the ſix and thirtieth year of the reign of Aſa Baaſha king of Iſrael came up*, &c.] Baaſha died in the ſix and twentieth year of Aſa; and therefore the beſt authors are of opinion that an error is crept into the text, through the inattention of the tranſcriber.

12 *Yet in his diſeaſe he ſought not to the Lord, but to the phyſicians.*] He truſted to their ſkill, more than to the goodneſs and power of God, which he omitted to implore, and continued in his former fault of putting confidence in man.

14 *They made a very great burning for him.*] The Iſraelites might perhaps have learned from the antient Egyptians the cuſtom not of burning bodies, but of burning many ſpices at their funerals.

GENERAL REFLECTIONS on Chap. XVI.

What happened to this prince, teaches us, that after beginning well, we ſhould perſevere in our duty, leſt we loſe God's bleſſing; and this is a warning in particular to pious perſons to be upon their guard, walking humbly and in the fear of God, leſt at any time they ſhould ſlip or fall, and thereby bring a diſgrace upon their profeſſion.

COMMENTARY AND NOTES ON CHAP. XVII.

6 *His heart was lifted up in the ways of the Lord*, &c.] He had formed generous and exalted reſolutions to promote the worſhip of God.

7 *He ſent to his princes—to teach in the cities of Judah.*] The moſt probable opinion is, that they admoniſhed and required the people to obſerve the laws of God, and left the particular explication and enforcement of them to thoſe of the ſacred order who attended them.

13 *He*

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Before CHRIST 912. throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, ſo that they made no war againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphat preſents, and tribute ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he goats.

12 ¶ And Jehoſhaphat waxed great exceedingly; and he built in Judah caſtles, and cities of ſtore.

13 And he had much buſineſs in the cities of Judah: and the men of war, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers: Of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour three hundred thouſand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourſcore thouſand.

16 And next him *was* Amaſiah the ſon of Zichri, who willingly offered himſelf unto the LORD; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and ſhield two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and fourſcore thouſand ready prepared for the war.

19 Theſe waited on the king, beſide *thoſe* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

1 *Jehoſhaphat joined in affinity with Ahab is perſuaded to go with him againſt Ramoth-gilead.* 4 *Jehoſhaphat propoſeth to enquire of God; Ahab's falſe prophets aſſure him of ſucceſs.* 6 *At Jehoſhaphat's requeſt Micaiah is ſent for:* 15 *who foretelleth Ahab's death, and ſheweth that his falſe prophets were poſſeſſed by a lying ſpirit.* 23 *He is ill treated and ſent to priſon.* 28 *Ahab goeth in diſguiſe to the battle, where Jehoſhaphat being miſtaken for him narrowly eſcapeth being ſlain.* 33 *Ahab is ſlain by an arrow ſhot at a venture.*

897. NOW Jehoſhaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria. And Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Iſrael gathered together of prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides, that we might enquire of him?

7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never propheſied good unto me, but always evil: the ſame *is* Micaiah the ſon of Imla. And Jehoſhaphat ſaid, Let not the king ſay ſo.

Before CHRIST 897.

8 And the king of Iſrael called for one *of his* officers, and ſaid, Fetch quickly Micaiah the ſon of Imla.

9 And the king of Iſrael and Jehoſhaphat king of Judah ſat either of them on his throne, clothed in *their* robes, and they ſat in a void place at the entering in of the gate of Samaria; and all the prophets propheſied before them.

10 And Zedekiah the ſon of Chenaanah had made him horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria until they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king with one aſſent; let thy word therefore, I pray thee, be like one of their's, and ſpeak thou good.

13 And Micaiah ſaid, *As* the LORD liveth, even what my God ſaith, that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battle, or ſhall I forbear? And he ſaid, Go ye up, and proſper, and they ſhall be delivered into your hand.

15 ¶ And the king ſaid to him, How many times ſhall I adjure thee that thou ſay nothing but the truth to me in the name of the LORD?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the LORD ſaid, Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

17 And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſy good unto me, but evil?

18 Again he ſaid, Therefore hear the word of the LORD; I ſaw the LORD ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand and *on* his left.

19 And the LORD ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake ſaying after this manner, and another ſaying after that manner.

20 Then there came out a ſpirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Wherewith?

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And *the LORD* ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore, behold, the LORD hath put a lying ſpirit in the mouth of theſe thy prophets, and the LORD hath ſpoken evil againſt thee.

23 ¶ Then Zedekiah the ſon of Chenaanah came near, and ſmote Micaiah upon the cheek, and ſaid, Which way went the Spirit of the LORD from me to ſpeak unto thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day when thou ſhalt go into an inner chamber to hide thyſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joaſh the king's ſon;

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And

13 *He had much buſineſs in the cities of Judah,* &c.] To ſettle religion, and extirpate idolatry, as well as to provide for their ſafety by fortifications, and whatſoever was neceſſary for the preſervation of public tranquillity.

GENERAL REFLECTIONS on Chap. XVII.

From God's gracious dealings to pious Jehoſhaphat, we learn, that the way of the righteous tends to proſperity; and when any perſons are brought to ſerve, obey, and love God with their whole heart, the Lord cauſes their very enemies to be at peace with them.

COMMENTARY AND NOTES ON CHAP. XVIII.

1 *And joined affinity with Ahab.*] For his ſon married Athaliah the daughter of Ahab: ſee 2 *Kings* viii. 18.

3 *Wilt thou go with me,* &c.] The preceding verſe tells us, that "Ahab had perſuaded him to go up with him, &c." and by the queſtion being here repeated, it ſeems as if Ahab reſolved more deliberately upon what he had propoſed before in the midſt of the entertainment.

GENERAL

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27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the LORD ſpoken by me. And he ſaid, Hearken, all ye people.

28 ¶ So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and will go to the battle; but put thou on thy robes. So the king of Iſrael diſguiſed himſelf; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael. Therefore they compaſſed about him to fight: but Jehoſhaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to paſs, that, when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again from purſuing him.

33 ¶ And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: therefore he ſaid to his chariot man, Turn thine hand, that thou mayeſt carry me out of the hoſt; for I am wounded.

34 And the battle increaſed that day: howbeit the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians until the even: and about the time of the ſun going down he died.

CHAP. XIX.

1 *Jehoſhaphat on his return is reproved by Jehu for having joined in alliance with Ahab.* 4 *He viſiteth his kingdom.* 5 *His inſtructions to the judges whom he appointed in the cities of Judah;* 8 *and to the prieſts and Levites, who exerciſed judgment at Jeruſalem.*

896. AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 Nevertheleſs there are good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 ¶ And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people from Beer-ſheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he ſet judges in the land throughout all the fenced cities of Judah, city by city,

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for there is no iniquity with the LORD our God, nor reſpect of perſons, nor taking of gifts.

8 ¶ Moreover in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the prieſts, and of the chief of the fathers of Iſrael, for the judgment of the LORD, and for controverſies, when they returned to Jeruſalem. Before CHRIST 896.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the LORD, and *ſo* wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.

11 And, behold, Amariah the chief prieſt *is* over you in all matters of the LORD; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the king's matters: alſo the Levites *ſhall be* officers before you. Deal courageouſly, and the LORD ſhall be with the good.

CHAP. XX.

1 *Jehoſhaphat invaded by the Moabites and others in his fear proclaimeth a faſt.* 5 *His prayer.* 14 *The prophecy of Jahaziel.* 20 *Jehoſhaphat exhorteth the people, and appointeth ſingers to praiſe the LORD.* 22 *The enemies deſtroy one another, and leave much ſpoil for Iſrael.* 26 *The people, having bleſſed God at Berachah, return in triumph, and dwell unmoleſted.* 31 *Jehoſhaphat's good reign and acts.* 35 *He joineth with Ahaziah in ſending ſhips to Tarſhiſh, which according to the prediction of Eliezar are wrecked.*

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſide the Ammonites came againſt Jehoſhaphat to battle.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria; and, behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoſhaphat feared, and ſet himſelf to ſeek the LORD, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together, to aſk *help* of the LORD: even out of all the cities of Judah they came to ſeek the LORD.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD, before the new court,

6 And ſaid, O LORD God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, *who* didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 If, *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe,

GENERAL REFLECTIONS on Chap. XVIII.

Though Jehoſhaphat was blameable in allying with Ahab, nevertheleſs he manifeſted his piety in conſulting the Lord's prophet. The iſſue of the battle proved, that undertakings formed contrary to the will of God rarely proſper, but his threatnings will infallibly be executed on the wicked, while he protects his people.

COMMENTARY AND NOTES ON CHAP. XIX.

2 *Shouldeſt thou help the ungodly, and love them that hate the Lord,* &c.] As much as to ſay, this is contrary to common reaſon, which taught the heathens to make no friendſhip with ſuch as were the enemies of their gods; nor even to lodge in the ſame houſe with a murderer, or other grievous criminals, or even eat with them.

6 *But for the Lord, who is with you in the judgment.*] It is an obſervation of Cicero, that judges being ſworn to do juſtice, ſhould remember, when they come to paſs ſentence, *Deum ſe habere teſtem, id eſt, ut ego arbitror, mentem ſuam, quâ nihil homini dedit ipſe Deus divinius:*—that he hath God for a witneſs of what he does, even his own conſcience, than which God hath given to men nothing more divine. Cic. de Offic. lib. iii. c. 10.

10 *Ye ſhall even warn them that they treſpaſs not againſt the Lord,* &c.] They were not only to pronounce a juſt ſentence in every cauſe, but ſhould alſo admoniſh him who was in the wrong, to beware of injuring their neighbours for the time to come.

GENERAL REFLECTIONS on Chap. XIX.

As God ſent a prophet to rebuke Jehoſhaphat for joining idolatrous Ahab, this ſhould be a caution to us, not to contract intimacy with the wicked. The wiſe conduct of Jehoſhaphat ſhews the duty of princes; his appointing judges, the ſolemn charge he gave them to act conſcientiouſly, and the good regulations he made in the ſtate, evidence to us the neceſſity and beauty of order not only in civil, but eſpecially in religious matters.

COMMENTARY AND NOTES ON CHAP. XX.

1 *And with them other beſide the Ammonites,* &c.] It ought to be tranſlated, And with them the Meunims, a people in Arabia, near the Moabites and the Ammonites, and are here called in as auxiliaries.

2 *From beyond the ſea,* &c.] i. e. The Dead ſea.

9 *The ſword, judgment,* &c.] Some tranſlate it, The ſword of judgment; i. e. the puniſhing ſword.

11 *Behold*

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Before CHRIST 896. house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's.

16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

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26 ¶ And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, who *is* mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

1 Jehoshaphat's death: Jehoram succeedeth him, and slayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 Elijah's written prophecy against him. 16 The Philistines and Arabians carry off his substance, his wives, and all his sons, except Jehoahaz. 18 His incurable disease, loathsome death, and burial.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead. 889.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah, all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn. 892.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren

11 *Behold, I say, how they reward us*, &c.] Ingratitude certainly is odious, but to return evil for good, is the highest wickedness.

12 *Wilt thou not judge them*, &c.] To "judge," in this place, signifies, to punish.

14 *Upon Jahaziel*, &c.] He seems not to have been a prophet before this time, when a sudden inspiration came upon him from God, to comfort that great assembly with the certain hope of a speedy deliverance.

15 *The battle is not your's, but God's.*] They now assented God's cause, and might be assured he would maintain it, by overthrowing their enemies.

22 *The Lord set ambushments against the children of Ammon and they were smitten.*] The ambushments which they had laid for Judah, by a confusion among themselves, caused by a divine hand, fell upon a part of their own army, mistaking them for their enemies.

26 *On the fourth day they assembled themselves*, &c.] In a more solemn manner than they did at first, the whole body of the people assembling together, to acknowledge God's goodness to them.

GENERAL REFLECTIONS on Chap. XX.

From the tenor of this chapter we may discern, that prayer and humiliation before God are effectual means for obtaining the divine favour; but considering the remains of indwelling sin, we should in all our undertakings distrust ourselves, and rely wholly on the Lord our strength and Redeemer.

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Before CHRIST 892. brethren with the ſword, and *divers* alſo of the princes of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a light to him and to his ſons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time *alſo* did Libnah revolt from under his hand; becauſe he had forſaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah *thereto.*

12 ¶ And there came a writing to him from Elijah the prophet, ſaying, Thus ſaith the LORD God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy father's houſe, *which were* better than thyſelf:

14 Behold, with a great plague will the LORD ſmite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy bowels fall out by reaſon of the ſickneſs day by day.

887. 16 ¶ Moreover the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and carried away all the ſubſtance that was found in the king's houſe, and his ſons alſo, and his wives; ſo that there was never a ſon left him, ſave Jehoahaz, the youngeſt of his ſons.

885. 18 ¶ And after all this the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs, that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired. Howbeit they buried him in the city of David, but not in the ſepulchres of the kings.

CHAP. XXII.

1 *Ahaziah ſucceedeth Jehoram: his wicked reign.* 5 *His confederacy with Jehoram the ſon of Ahab, with whom he is ſlain by Jehu.* 10 *Athaliah having deſtroyed all the ſeed royal of Judah, ſave Joaſh, who was hid by his aunt Jehoſhabeath, uſurpeth the kingdom.*

Before CHRIST 885. AND the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon king in his ſtead: for the band of men that came with the Arabians to the camp had ſlain all the eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem. His mother's name alſo *was* Athaliah the daughter of Omri.

3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſellor to do wickedly.

4 Wherefore he did evil in the ſight of the LORD like the houſe of Ahab: for they were his counſellors, after the death of his father, to his deſtruction. 884.

5 ¶ He walked alſo after their counſel, and went with Jehoram the ſon of Ahab king of Iſrael to war againſt Hazael king of Syria at Ramoth-gilead: and the Syrians ſmote Joram.

6 And he returned to be healed in Jezreel becauſe of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the ſon of Jehoram king of Judah went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick.

7 And the deſtruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the LORD had anointed to cut off the houſe of Ahab.

8 And it came to paſs, that, when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtered to Ahaziah, he ſlew them.

9 And he ſought Ahaziah; and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had ſlain him, they buried him: Becauſe ſaid they, he *is* the ſon of Jehoſhaphat, who ſought the LORD with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe and deſtroyed all the ſeed royal of the houſe of Judah.

11 But Jehoſhabeath, the daughter of the king, took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons that were ſlain, and put him and his nurſe in a bed chamber. So Jehoſhabeath, the daughtr of king Jehoram, the wife of Jehoiada the prieſt, (for ſhe was the ſiſter of Ahaziah,) hid him from Athaliah, ſo that ſhe ſlew him not.

12 And he was with them hid in the houſe of God ſix years: and Athaliah reigned over the land.

CHAP. XXIII.

1 *Jehoiada, having taken meaſures for his ſecurity, maketh Joaſh king.* 12 *Athaliah is ſlain.* 16 *Jehoiada reſtoreth the worſhip of God, and ſettleth the king on his throne to the great joy of the people.*

878. AND in the ſeventh year Jehoiada ſtrengthened himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri, into covenant with him.

2 And

COMMENTARY AND NOTES ON CHAP. XXI.

There came a writing—from Elijah the prophet, &c.] He did not ſend a writing; but it was ſent as his writing; for there is nothing in the words to intimate that it was written after his death, but delivered after his death; ſo that it might have been written (for any thing that appears to the contrary) by Elijah himſelf, before he was taken up into heaven.

13 *Which were better than thyſelf.*] This ſeems to intimate, that his brethren were pious perſons, and abhorred idolatry.

14 *With a great plague will the Lord ſmite,* &c.] There was no calamity that could be thought of, which did not befal this wicked prince, as appears from the ſequel of the text.

20 *Departed without being deſired,* &c.] His people did not wiſh he might live any longer, but were glad his reign was ſo ſhort.

GENERAL REFLECTIONS on Chap. XXI.

One important leſſon is here ſet before us, namely, that as Jehoram was drawn away to idolatry by his wife, who was the daughter of Ahab, therefore true Chriſtians ſhould be careful not to ally themſelves with profane and wicked perſons in marriage, or otherwiſe, which is not only diſpleaſing to God, but often proves the ruin of families and individuals.

COMMENTARY AND NOTES ON CHAP. XXII.

2 *Forty and two years old was Ahaziah when he began to reign,* &c.] In 2 *Kings* viii. 26. it is ſaid, "two and twenty years old was Ahaziah when he began to reign;" one of theſe readings is undoubtedly falſe: it ſhould be two and twenty, which was his real age.

GENERAL REFLECTIONS on Chap. XXII.

The end of Ahaziah affords us an example, that they who join themſelves with the wicked provoke God, and often periſh miſerably.

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Before CHRIST 878.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the officers of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* by David.

Before CHRIST 878.

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

1 *Joash reigneth well all the days of Jehoiada.* 4 *His care and orders for the repairs of the temple.* 15 *Jehoiada's death and honourable burial.* 16 *Joash seduced by the flattering homage of his princes falleth away to idolatry, and putteth to death Zechariah the son of Jehoiada for reproving him by the spirit of God.* 23 *Joash is spoiled by the Syrians, and slain by a conspiracy of his servants.* 27 *Amaziah succeedeth him.*

JOASH *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not. 856.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And

COMMENTARY AND NOTES ON CHAP. XXIII.

2 *And the chief of the fathers of Israel*, &c.] It is likely that Judah is here called Israel (as in several other places), the principal men of which were apprized of Jehoiada's intentions.

19 *He set the porters at the gates of the house of the Lord*, &c.] It is surely becoming the divine majesty of the King of kings, the supreme Lord of heaven and earth, that his temple, which he dignifies with his glorious presence, should be surrounded by his ministers, the priests and Levites, who should carefully watch that nothing did pollute it!

GENERAL REFLECTIONS on Chap. XXIII.

In this chapter appears the providence and justice of God; for that happy revolution, whereby not only the state, but the church too, was restored to its purity, shews, that God cannot be more gracious to a people, than when he removes wicked, and sets up good princes and ministers in their stead.

COMMENTARY AND NOTES ON CHAP. XXIV.

3 *Jehoiada took for him two wives*, &c.] Jehoiada is supposed either to have had there two wives before he was high-priest, or that one being dead, he took another: but it is not certain that Jehoiada was high-priest, for he is every where called Jehoiada the priest.

17 *After*

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Before CHRIST 839.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

850. 15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

840. 17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols; and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

839. 23 ¶ And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.

Before CHRIST 839.

CHAP. XXV.

1 *Amaziah beginneth his reign well.* 3 *His justice in punishing the murderers of his father.* 5 *He gathereth a great army, and hireth a hundred thousand Israelites for a hundred talents of silver, but at the word of a prophet loseth the money, and dismisseth them, who depart in great anger.* 11 *He smiteth the Edomites in the valley of Salt.* 13 *The offended Israelites on their return spoil the cities of Judah.* 14 *Amaziah serveth the gods of Edom, and rejecteth the admonitions of a prophet.* 17 *His challenge to Joash, which endeth in his overthrow, and in the taking and spoiling of Jerusalem.* 25 *The remainder of his reign.* 27 *He is slain by a conspiracy at Lachish.*

AMAZIAH *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 ¶ And Amaziah strengthened himself, and led 847. forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon,

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17 *After the death of Jehoiada, &c.*] In his life-time they durst not have attempted it; for though he was old and feeble, he yet retained great authority.

22 *Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son.*] Besides the contempt of God's prophet, and of the place where he was murdered, this sin had an horrible ingratitude in it, he being the son of him to whom the king, under God, owed his life and kingdom.

The Lord look upon it, and require it.] This being prophetically, not vindictively spoken, it should be, The lord will look upon it, and requite it.

GENERAL REFLECTIONS on Chap. XXIV.

This history shews us, that Joash had the lot of wicked kings: he was guilty of extreme impiety and black ingratitude; therefore God delivered him to the syrians, his enemies, and after being murdered in his bed, he was buried with ignominy: thus they who provoke the Lord to wrath by their sins, will early or late (without repentance) partake of the severity of his judgments.

COMMENTARY AND NOTES ON CHAP. XXV.

2 *He did that which was right in the sight of the Lord, but not with a perfect heart.*] He kept the law of Moses, but not from a principle of solid piety.

12 *And cast them down from the top of the rock, that they all were broken in pieces.*] This was a very antient punishment among the Romans, as we learn from Livy, Plutarch, and others.

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Before CHRIST 827. Beth horon, and ſmote three thouſand of them, and took much ſpoil.

14 ¶ Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to paſs, as he talked with him, that *the king* ſaid unto him, Art thou made of the king's counſel? forbear; why ſhouldeſt thou be ſmitten? Then the prophet forbare, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel.

826. 17 ¶ Then Amaziah king of Judah took advice, and ſent to Joaſh, the ſon of Jehoahaz, the ſon of Jehu, king of Iſrael, ſaying, Come, let us ſee one another in the face.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites; and thine heart lifteth thee up to boaſt: abide now at home; why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

21 So Joaſh the king of Iſrael went up; and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh the king of Iſrael took Amaziah king of Judah, the ſon of Joaſh, the ſon of Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem from the gate of Ephraim to the corner gate, four hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels that were found in the houſe of God with Obed-edom, and the treaſures of the king's houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah lived after the death of Joaſh ſon of Jehoahaz king of Iſrael fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

810. 27 ¶ Now after the time that Amaziah did turn away from following the LORD they made a conſpiracy againſt him in Jeruſalem; and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

1 *Uzziah ſucceedeth Amaziah, and reigning well in the days of Zechariah the ſeer proſpereth.* 9 *His buildings:* 11 *His hoſt, and engines of war.* 16 *Waxing proud he invadeth the prieſts' office, is oppoſed by Azariah, and ſmitten with leproſy by God.* 22 *He dieth; Jotham ſucceedeth him.*

Before CHRIST 810. THEN all the people of Judah took Uzziah, who *was* ſixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jeruſalem. His mother's name alſo *was* Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah did.

5 And he ſought God in the days of Zechariah, who had underſtanding in the viſions of God: and as long as he ſought the LORD, God made him to proſper.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities about Aſhdod, and among the Philiſtines. 800.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name ſpread abroad *even* to the entering in of Egypt; for he ſtrengthened *himſelf* exceedingly.

9 ¶ Moreover Uzziah built towers in Jeruſalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and fortified them.

10 Alſo he built towers in the deſert, and digged many wells: for he had much cattle, both in the low country, and in the plains: huſbandmen *alſo*, and vine dreſſers in the mountains, and in Carmel: for he loved huſbandry.

11 ¶ Moreover Uzziah had an hoſt of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the ſcribe and Maaſeiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thouſand and ſix hundred.

13 And under their hand *was* an army, three hundred thouſand and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt ſhields, and ſpears, and helmets, and habergeons, and bows, and ſlings *to caſt* ſtones.

15 And he made in Jeruſalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to ſhoot arrows and great ſtones withal. And his name ſpread far abroad; for he was marvellouſly helped, till he was ſtrong.

16 ¶ But when he was ſtrong, his heart was lifted up to *his* deſtruction: for he tranſgreſſed againſt the LORD his God, and went into the temple of the LORD to burn incenſe upon the altar of incenſe. 765.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the LORD, *that were* valiant men:

18 And they withſtood Uzziah the king, and ſaid unto him, *It appertaineth* not unto thee, Uzziah, to burn incenſe unto the LORD, but to the prieſts the ſons of Aaron, that are conſecrated to burn incenſe: go out of

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15 *Which could not deliver their own people out of thine hand?*] Nothing ſure need be farther ſaid, to convince him of the abſurdity of his idolatry.

28 *In the city of Judah.*] That is, in the city of David.

GENERAL REFLECTIONS on Chap. XXV.

We hence perceive, that Amaziah's becoming an idolater, brought darkneſs on his mind, and ruin on himſelf; in like manner, as ſurely as the earth turning from the ſun, brings night to man; ſo man, turning from his God, brings endleſs night, as the poet beautifully obſerves.

COMMENTARY AND NOTES ON CHAP. XXVI.

1 *Uzziah*, &c.] In 2 *Kings* xiv. 21. he is called Azariah.

5 *In the days of Zechariah*, &c.] This was not that Zechariah the prophet, whoſe writings are found in the ſacred canon, but probably his ſon.

8 *He ſtrengthened himſelf exceedingly.*] His power grew ſo great, that he was formidable not only to the Philiſtines in the weſt, and to the Arabians and others in the eaſt, but to the borders of Egypt in the ſouth.

10 *And in Carmel*, &c.] Not the famous mount of that name, but only a very fruitful country, as the word Carmel ſignifies in ſeveral places.

16 *Went into the temple of the Lord to burn incenſe*, &c.] Perhaps he had a vain ambition to imitate the heathen princes, who in many places executed the prieſts' office alſo.

18 *They withſtood Uzziah the king, and ſaid unto him*, &c.] Withſtood him not by force, but by reaſons and exhortations.

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Before CHRIST 765. of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAP. XXVII.

1 *Jotham reigning well prospereth.* 3 *His buildings.* 5 *He subdueth the Ammonites.* 7 *His acts, reign, and death: Ahaz succeedeth him.*

758. JOTHAM *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAP. XXVIII.

1 *Ahaz reigning very wickedly is smitten by the kings of Syria and Israel.* 8 *The Israelites, having carried many thousands of Judah captive to Samaria, at the remonstrance of the prophet Oded send them home.* 16 *Ahaz calleth the king of Assyria to his aid, but is not at all benefited by his assistance.* 22 *In his distress he becometh still more idolatrous.* 26 *His acts and death: Hezekiah succeedeth him.* Before CHRIST 741.

AHAZ *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed

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23 *In the field*, &c.] Because he was a leper, he had a separate burial-place when he was dead; as he had had a separate dwelling-place while he was alive.

GENERAL REFLECTIONS on Chap. XXVI.

From Uzziah's sin and punishment, we see how hard it is to bear prosperity with moderation; that godly persons may be corrupted, and abuse God's mercies, if they are not watchful: we should therefore pray that we may be patient in adversity, and humble in prosperity.

COMMENTARY AND NOTES ON CHAP. XXVII.

2 *He entered not into the temple of the Lord*, &c.] He imitated his father in all that was good in him, but did not, like him, profanely enter into the temple to offer incense.

3 *On the wall of Ophel he built much.*] The Targum translates this, A palace; but others understand by Ophel a high place or cliff, where there was a tower.

GENERAL REFLECTIONS on Chap. XXVII.

We here find, that Jotham was a good king, and by his piety and fear of God was greatly blessed; agreeable to that declaration of infallible truth, "Him that honoureth me," saith God, "I will honour."

COMMENTARY AND NOTES ON CHAP. XXVIII.

3 *And burnt his children in the fire*, &c.] Or, he made his children to pass through the fire, for the words will admit of either sense.

9 *A rage that reacheth up unto heaven.*] That had no measure, and cried to heaven for vengeance upon the Israelites.

19 *King of Israel*, &c.] The title "king of Israel" is here used in the large sense, not opposed to Judah, but comprehending it.

20 *And*

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Before CHRIST 741. anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the kings of Aſſyria to help him.

17 For again the Edomites had come and ſmitten Judah, and carried away captives.

18 The Philiſtines alſo had invaded the cities of the low country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low becauſe of Ahaz king of Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the LORD.

740. 20 And Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

21 For Ahaz took away a portion *out* of the houſe of the LORD, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

22 ¶ And in the time of his diſtreſs did he treſpaſs yet more againſt the LORD: this *is that* king Ahaz.

23 For he ſacrificed unto the gods of Damaſcus, which ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me. But they were the ruin of him, and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the LORD, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places to burn incenſe unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the reſt of his acts and of all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

726. 27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the ſepulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

CHAP. XXIX.

1 *Hezekiah's good reign.* 3 *He reſtoreth religion, and exhorteth the Levites to cleanſe the houſe of God.* 12 *The Levites ſanctify themſelves, and cleanſe the houſe.* 20 *Hezekiah offereth ſolemn ſacrifices, wherein the Levites ſhew a more forward zeal than the prieſts.*

HEZEKIAH began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem. And his mother's name *was* Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the ſight of the LORD, according to all that David his father had done.

3 ¶ He in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the LORD, and repaired them.

4 And he brought in the prieſts and the Levites, and gathered them together into the eaſt ſtreet,

5 And ſaid unto them, Hear me, ye Levites, ſanctify now yourſelves, and ſanctify the houſe of the LORD God of your fathers, and carry forth the filthineſs out of the holy *place*. Before CHRIST 726.

6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the LORD our God, and have forſaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.

7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burned incenſe nor offered burnt offerings in the holy *place* unto the God of Iſrael.

8 Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

9 For, lo, our fathers have fallen by the ſword, and our ſons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Iſrael, that his fierce wrath may turn away from us.

11 My ſons, be not now negligent: for the LORD hath choſen you to ſtand before him, to ſerve him, and that ye ſhould miniſter unto him, and burn incenſe.

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons of the Kohathites: and of the ſons of Merari, Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden the ſon of Joah:

13 And of the ſons of Elizaphan; Shimri, and Jeiel: and of the ſons of Aſaph; Zechariah, and Mattaniah:

14 And of the ſons of Heman; Jehiel, and Shimei: and of the ſons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves, and came, according to the commandment of the king, by the words of the LORD, to cleanſe the houſe of the LORD.

16 And the prieſts went into the inner part of the houſe of the LORD, to cleanſe *it*, and brought out all the uncleanneſs that they found in the temple of the LORD into the court of the houſe of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the firſt *day* of the firſt month to ſanctify, and on the eighth day of the month came they to the porch of the LORD: ſo they ſanctified the houſe of the LORD in eight days; and in the ſixteenth day of the firſt month they made an end.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the LORD, and the altar of burnt offering, with all the veſſels thereof, and the ſhewbread table, with all the veſſels thereof.

19 Moreover all the veſſels, which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king roſe early, and gathered the rulers of the city, and went up to the houſe of the LORD.

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he goats, for a ſin-offering for the kingdom, and for the ſanctuary, and for Judah. And

20 *And diſtreſſed, but ſtrengthened him not.*] He did not help Ahaz to recover the cities which the Philiſtines had taken from him, nor did he lend him any forces, nor enable him to recruit his own; but rather weakened him by exhauſting his treaſures, and by deſtroying Samaria, whereby the way was opened to invade his country the more eaſily in the next reign.

GENERAL REFLECTIONS on Chap. XXVIII.

The incorrigibility of Ahaz affords an awful picture of the depravity of the human heart, (ſee ver. 22.) but from the effects of his alliance with the king of Aſſyria, we have ſenſible proofs of the wiſe and juſt providence of God, who ſometimes makes uſe of wicked men to do juſtice, and to chaſtiſe his people; after which, he deſtroys thoſe wicked men themſelves, and returns what they have deſerved.

COMMENTARY AND NOTES on CHAP. XXIX.

3 *He in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the Lord,* &c.] His great piety and zeal for God appears herein; well knowing, that the ſureſt way to fix himſelf in the kingdom, was, to eſtabliſh the true religion.

5 *Carry forth the filthineſs out of the holy place.*] The Jews tranſlate this, the abomination, that is, the altar of Damaſcus and all the idols that were upon it, brought by Ahaz into the temple, or holy place.

9 *Are in captivity for this.*] Rather, were in captivity, till God was pleaſed to releaſe them.

21 *He goats,* &c.] The word *tſaphir*, "he goat," being never uſed by the Hebrews till after the captivity, is ſome argument that Ezra was the author of this book.

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Before CHRIST 726. And he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the prieſts received the blood, and ſprinkled *it* on the altar: likewiſe, when they had killed the rams, they ſprinkled the blood upon the altar: they killed alſo the lambs, and they ſprinkled the blood upon the altar.

23 And they brought forth the he goats *for* the ſin offering before the king and the congregation; and they laid their hands upon them:

24 And the prieſts killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Iſrael: for the king commanded *that* the burnt offering and the ſin offering *ſhould be made* for all Iſrael.

25 And he ſet the Levites in the houſe of the LORD with cymbals, with pſalteries, and with harps, according to the commandment of David, and of Gad the king's ſeer, and Nathan the prophet: for *ſo was* the commandment of the LORD by his prophets.

26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the ſong of the LORD began *alſo* with the trumpets, and with the inſtruments *ordained* by David king of Iſrael.

28 And all the congregation worſhipped, and the ſingers ſang, and the trumpeters ſounded: *and* all *this continued* until the burnt offering was finiſhed.

29 And when they had made an end of offering, the king and all that were preſent with him bowed themſelves and worſhipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to ſing praiſe unto the LORD with the words of David, and of Aſaph the ſeer. And they ſang praiſes with gladneſs, and they bowed their heads and worſhipped.

31 Then Hezekiah anſwered and ſaid, Now ye have conſecrated yourſelves unto the LORD, come near and bring ſacrifices and thank offerings into the houſe of the LORD. And the congregation brought in ſacrifices and thank offerings: and as many as were of a free heart burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt offering to the LORD.

33 And the conſecrated things *were* ſix hundred oxen and three thouſand ſheep.

34 But the prieſts were too few, ſo that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright in heart to ſanctify themſelves than the prieſts.

35 And alſo the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the ſervice of the houſe of the LORD was ſet in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* ſuddenly.

CHAP. XXX.

1 *Hezekiah proclaimeth a ſolemn paſſover to be kept in the ſecond month, and calleth all Judah and Iſrael to the celebration of it.* 13 *The aſſembly, having deſtroyed the altars of idolatry in Jeruſalem, keep the feaſt fourteen days.* 27 *The prieſts bleſs the people.*

Before CHRIST 726. AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the houſe of the LORD at Jeruſalem, to keep the paſſover unto the LORD God of Iſrael.

2 For the king had taken counſel, and his princes, and all the congregation in Jeruſalem, to keep the paſſover in the ſecond month.

3 For they could not keep it at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem.

4 And the thing pleaſed the king and all the congregation.

5 So they eſtabliſhed a decree to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the paſſover unto the LORD God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* as it was written.

6 So the poſts went with the letters from the king and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

8 Now be ye not ſtiff necked, as your fathers *were, but* yield yourſelves unto the LORD, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the LORD your God, that the fierceneſs of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the poſts paſſed from city to city through the country of Ephraim and Manaſſeh even unto Zebulun: but they laughed them to ſcorn, and mocked them.

11 Nevertheleſs divers of Aſher and Manaſſeh and of Zebulun humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there aſſembled at Jeruſalem much people to keep the feaſt of unleavened bread in the ſecond month, a very great congregation.

14 And they aroſe and took away the altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the prieſts and the Levites were aſhamed, and ſanctified themſelves, and brought in the burnt offerings into the houſe of the LORD.

16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were

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34 *Their brethren the Levites did help them,* &c.] In caſes of neceſſity, they did not ſtand nicely upon the obſervation of the ceremonial law; for it was the buſineſs of the prieſts only to ſlay the ſacrifice.

GENERAL REFLECTIONS on Chap. XXIX.

The zeal and piety of Hezekiah is a leſſon to the great men of the world, that their firſt care ſhould be, to ſtem the torrent of profaneneſs and impiety, and propagate true religion, to which they ought to contribute both by their authority and example; this will be a certain way to bring down the bleſſing and protection of God both upon themſelves and the people.

COMMENTARY AND NOTES ON CHAP. XXX.

2 *To keep the paſſover in the ſecond month.*] The prieſts, by long diſuſe, could not be ſanctified ſo ſoon as was neceſſary, nor have time to aſſemble, neither could the temple be purged till the 16th day of the firſt month, rather than ſtay till the next year, eſpecially ſince God himſelf, in ſome caſes, allowed thoſe who could not keep it in the firſt month, to keep it in the ſecond; ſee *Numb.* iv. 10, 11.

15 *The prieſts and the Levites were aſhamed,* &c.] They bluſhed to ſee the people ſo forward, and themſelves ſo negligent.

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Before CHRIST 726. were not ſanctified: therefore the Levites had the charge of the killing of the paſſovers for every one *that was* not clean, to ſanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover otherwiſe than it was written. But Hezekiah prayed for them, ſaying, The good LORD pardon every one

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Iſrael that were preſent at Jeruſalem kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites and the prieſts praiſed the LORD day by day, *ſinging* with loud inſtruments unto the LORD.

22 And Hezekiah ſpake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feaſt ſeven days, offering peace offerings, and making confeſſion to the LORD God of their fathers.

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs.

24 For Hezekiah king of Judah did give to the congregation a thouſand bullocks and ſeven thouſand ſheep; and the princes gave to the congregation a thouſand bullocks and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael *there was* not the like in Jeruſalem.

27 ¶ Then the prieſts the Levites aroſe and bleſſed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

CHAP. XXXI.

1 *The people's zeal in deſtroying idolatry in the cities of Judah, and in ſome parts of Iſrael.* 2 *Hezekiah ordereth the courſes of the prieſts and Levites, maketh proviſion for the ſtated ſacrifices, and for the maintenance of the prieſts and Levites.* 5 *The people's forwardneſs in bringing in firſtfruits and tithes.* 11 *Hezekiah appointeth officers to diſpoſe of thoſe offerings.* 20 *Hezekiah's ſincerity of heart.*

NOW when all this was finiſhed, all Iſrael that were preſent went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh, until they had utterly deſtroyed them all. Then all the children of Iſrael returned, every man to his poſſeſſion, into their own cities.

2 ¶ And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts and Levites for burnt offerings and for peace offerings, to miniſter, and to give thanks, and to praiſe in the gates of the tents of the LORD. Before CHRIST 726.

3 *He appointed* alſo the king's portion of his ſubſtance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the ſabbaths, and for the new moons, and for the ſet feaſts, as *it is* written in the law of the LORD.

4 Moreover he commanded the people that dwelt in Jeruſalem to give the portion of the prieſts and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as ſoon as the commandment came abroad, the children of Iſrael brought in abundance the firſtfruits of corn, wine, and oil, and honey, and of all the increaſe of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep, and the tithe of holy things which were conſecrated unto the LORD their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the LORD, and his people Iſrael.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps.

10 And Azariah the chief prieſt of the houſe of Zadok anſwered him, and ſaid, Since *the people* began to bring the offerings into the houſe of the LORD, we have had enough to eat, and have left plenty: for the LORD hath bleſſed his people; and that which is left *is* this great ſtore.

11 ¶ Then Hezekiah commanded to prepare chambers in the houſe of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah, *were* overſeers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God.

14 And Kore the ſon of Imnah the Levite, the porter toward the eaſt, *was* over the freewill offerings of God, to diſtribute the oblations of the LORD, and the moſt holy things.

15 And next him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in the cities of the prieſts, in *their* ſet office, to give to their brethren by courſes, as well to the great as to the ſmall:

16 Beſide their genealogy of males, from three years old and upward, *even* unto every one that entereth into the houſe of the LORD, his daily portion for their ſervice in their charges according to their courſes;

17 Both to the genealogy of the prieſts by the houſe of their fathers, and the Levites from twenty years old and upward, in their charges by their courſes;

18 And

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18 *Yet did they eat the paſſover otherwiſe than it was written*, &c.] After ſo long a night of ignorance and ſuperſtition, they had forgot what ceremonies were required for their cleanſing, or perhaps had not time to obſerve them.

20 *And healed the people.*] Some imagine that God had ſmitten them with ſome diſeaſe for their treſpaſs; but the ſcripture uſes this phraſe for granting pardon, and freeing men from the guilt of ſin. See *Iſaiah* vi. 10.

27 *The prieſts the Levites aroſe and bleſſed the people*, &c.] It was their office to bleſs; and from the ſubſequent part of the verſe it appears, that by their bleſſing is meant only a prayer to God to bleſs them.

GENERAL REFLECTIONS on Chap. XXX.

From the tenor of this chapter, we learn, that while ſome are diſpoſed to receive the good word of God, others ſcoff at, and reject it; that the piety of Hezekiah was enlightened, and had the glory of God in view; and that though God regards the heart more than external worſhip, yet he will puniſh thoſe who wilfully and contemptuouſly deſpiſe his ordinances.

COMMENTARY AND NOTES on CHAP. XXXI.

1 *In Ephraim alſo and Manaſſeh*, &c.] Thoſe parts of Ephraim and Manaſſeh who were fallen off from Judah, and come under his government; for the tribes of Ephraim and Manaſſeh belonged to the kingdom of Iſrael, and not to that of Judah.

2 *In the gates of the tents of the Lord.*] That is, in the Lord's houſe, which antiently was a tent.

9 *Queſtioned with the prieſts and the Levites concerning the heaps.*] Some think that he enquired how it came to paſs that there were ſtill ſuch great heaps left, and no more ſpent; which opinion the following anſwer ſeems to favour.

11 *To prepare chambers in the houſe of the Lord*, &c.] To build new ſtorehouſes, beſides thoſe which Solomon had made.

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Before CHRIST 726. 18 And to the genealogy of all their little ones, their wives, and their ſons, and their daughters, through all the congregation: for in their ſet office they ſanctified themſelves in holineſs:

19 Alſo of the ſons of Aaron the prieſts, *which were* in the fields of the ſuburbs of their cities, in every ſeveral city, the men that were expreſſed by name, to give portions to all the males among the prieſts, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law, and in the commandments, to ſeek his God, he did *it* with all his heart, and proſpered.

CHAP. XXXII.

1 *Sennacherib invading Judah, Hezekiah fortifieth Jeruſalem, and encourageth the people.* 9 *Sennacherib's blaſphemous meſſage and letters.* 20 *Hezekiah and Iſaiah cry to heaven for aid; an angel deſtroyeth the Aſſyrian army, and their king returning home is ſlain by his own ſons.* 24 *Hezekiah praying in his ſickneſs is miraculouſly recovered; but waxing proud, he afterward humbleth himſelf.* 27 *His riches and works.* 31 *His error in relation to the Babyloniſh ambaſſadors.* 32 *He dieth; Manaſſeh ſucceedeth him.*

713. AFTER theſe things, and the eſtabliſhment thereof, Sennacherib king of Aſſyria came, and entered into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.

2 And when Hezekiah ſaw that Sennacherib was come, and that he was purpoſed to fight againſt Jeruſalem,

3 He took counſel with his princes and his mighty men to ſtop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who ſtopped all the fountains, and the brook that ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come, and find much water?

5 Alſo he ſtrengthened himſelf, and built up all the wall that was broken, and raiſed *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and ſhields in abundance.

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and ſpake comfortably to them, ſaying,

7 Be ſtrong and courageous, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us than with him:

8 With him *is* an arm of fleſh; but with us *is* the LORD our God to help us, and to fight our battles. And the people reſted themſelves upon the words of Hezekiah king of Judah.

710. 9 ¶ After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem, (but he *himſelf laid ſiege* againſt Lachiſh, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jeruſalem, ſaying,

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſuade you to give over yourſelves to die by famine and by thirſt, ſaying, The LORD our God ſhall deliver us out of the hand of the king of Aſſyria? Before CHRIST 710.

12 Hath not the ſame Hezekiah taken away his high places and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of thoſe nations that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand? 713.

15 Now therefore let not Hezekiah deceive you, nor perſuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant Hezekiah.

17 He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth, *which were* the work of the hands of man.

20 ¶ And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven. 710.

21 And the LORD ſent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria. So he returned with ſhame of face to his own land. And when he was come into the houſe of his god, they that came forth of his own bowels ſlew him there with the ſword.

22 Thus the LORD ſaved Hezekiah and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations from thenceforth.

24 ¶ In thoſe days Hezekiah was ſick to death, and prayed unto the LORD; and he ſpake unto him, and he gave him a ſign. 731.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding Hezekiah humbled himſelf for the pride of his heart, *both* he and the inhabitants of Jeruſalem, ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And

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18 *They ſanctified themſelves in holineſs.*] Or in faith and fidelity; in the margin it is tranſlated, In truſt: they attended upon their miniſtry in the houſe of God, confident that they ſhould be provided with all things neceſſary.

GENERAL REFLECTIONS on Chap. XXXI.

We are taught from hence, that true piety will ſhew itſelf not only by an endeavour to promote the cauſe of religion, divine ſervice, and the maintenance of the miniſtry; but likewiſe by adorning our profeſſion with good works, and a holy life and converſation.

COMMENTARY AND NOTES ON CHAP. XXXII.

4 *The brook that ran through the midſt of the land,* &c.] Some take this to be Gihon, others Kidron; they diverted the current, and, by conveyance under ground, led the water into great ciſterns, in the city, for the uſe of the people. In this country, where water was ſcarce, it was a great point of policy to diſtreſs the enemy by cutting it off.

19 *They ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth,* &c.] They ignorantly fancied there was no difference between the God of the univerſe, whom the Jews worſhipped, and the idolatrous gods of the nations round about, whoſe power was ſuppoſed to be limited to their reſpective nations.

24 *He gave him a ſign.*] Or, as in the margin, wrought a miracle for him.

25 *His heart was lifted up,* &c.] So many miracles having been wrought in his favour, he grew preſumptuous of God's protection, and forgot his benefits.

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Before CHRIST 713. 27 ¶ And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of pleaſant jewels;

28 Storehouſes alſo for the increaſe of corn, and wine, and oil; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover he provided him cities, and poſſeſſions of flocks and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper watercourſe of Gihon, and brought it ſtraight down to the weſt ſide of the city of David. And Hezekiah proſpered in all his works.

712. 31 ¶ Howbeit in the *buſineſs of* the ambaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his goodneſs, behold, they *are* written in the viſion of Iſaiah the prophet, the ſon of Amoz, *and* in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David: and all Judah and the inhabitants of Jeru-
698. ſalem did him honour at his death. And Manaſſeh his ſon reigned in his ſtead.

CHAP. XXXIII.

1 *Manaſſeh's wicked reign and great idolatry.* 10 *Rejecting God's admonitions, he is carried captive to Babylon, where he humbleth himſelf before God, and is reſtored to his kingdom.* 14 *He fortifieth his dominions, and putteth down idolatry, reſtoring the worſhip of the true God.* 18 *His acts and prayer:* 20 *He dieth; Amon ſucceedeth him.* 21 *Amon's wicked reign; he is ſlain by his ſervants.* 25 *The people ſlay the murderers, and make Joſiah king.*

MANASSEH *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem:

2 But did *that which was* evil in the ſight of the LORD, like unto the abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, In Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven in the two courts of the houſe of the LORD.

6 And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed enchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the LORD, to provoke him to anger.

7 And he ſet a carved image, the idol which he had made, in the houſe of God, of which God had ſaid to David and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever:

8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law and the ſtatutes and the ordinances by the hand of Moſes. Before CHRIST 698.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the LORD had deſtroyed before the children of Iſrael.

10 ¶ And the LORD ſpake to Manaſſeh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the 677. captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the LORD he *was* God.

14 ¶ Now after this he built a wall without the city of David, on the weſt ſide of Gihon, in the valley, even to the entering in at the fiſh gate, and compaſſed about Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD, and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt *them* out of the city.

16 And he repaired the altar of the LORD, and ſacrificed thereon peace offerings and thank offerings, and commanded Judah to ſerve the LORD God of Iſrael.

17 Nevertheleſs the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God only.

18 ¶ Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are written* in the book of the kings of Iſrael.

19 His prayer alſo, and *how God* was intreated of him, and all his ſins, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images, before he was humbled: behold, they *are* written among the ſayings of the ſeers.

20 ¶ So Manaſſeh ſlept with his fathers, and they buried him in his own houſe: and Amon his ſon reigned in his ſtead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 ¶ But the people of the land ſlew all them that 641. had conſpired againſt king Amon: and the people of the land made Joſiah his ſon king in his ſtead.

CHAP.

GENERAL REFLECTIONS on Chap. XXXII.

From the conduct of Hezekiah, above recorded, we ſhould learn, that even pious perſons too ſoon forget themſelves in proſperity; that the good things of this world are vain, and we cannot enjoy them long, therefore they that poſſeſs them, ſhould thankfully uſe them to the glory of God, and without oſtentation.

COMMENTARY AND NOTES ON CHAP. XXXIII.

9 *Manaſſeh made Judah and the inhabitants of Jeruſalem to err, &c.*] What a prodigious change was now wrought in this kingdom! In the laſt reign it was celebrated for righteouſneſs; but now for being the very ſink of impiety.

19 *They are written among the ſayings of the ſeers.*] Or of Hoſai, as in the margin; who it is likely was a prophet in thoſe times, by whom many memorable things in his reign were recorded, as Iſaiah did the prayer of Hezekiah his father.

GENERAL REFLECTIONS on Chap. XXXIII.

From Manaſſeh's captivity, humble prayer, and reſtoration, we learn, firſt, that wicked princes do a great deal of miſchief, and draw the wrath of God on themſelves and their ſubjects. Secondly, In his repentance, we ſee the great mercy of God towards the moſt abandoned ſinners, when they return to him. Thirdly, That repentance conſiſts in removing and repairing what is evil, and in a total change of conduct.

COMMENTARY

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Before CHRIST 641.

CHAP. XXXIV.

1 *Josiah's good reign: he destroyeth idolatry both in Judah and Israel:* 8 *he provideth for the repairs of the temple.* 14 *Hilkiah having found the book of the law, it is read before the king, who is alarmed, and sendeth to the prophetess Huldah to enquire of the* LORD. 23 *Huldah prophesieth the destruction of Jerusalem, but not to take place till after the death of Josiah.* 29 *Josiah causeth the book to be read in a solemn assembly, and reneweth the covenant between God and the people.*

JOSIAH *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

634. 630. 3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

624. 8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward: and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given* by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

Before CHRIST 621.

16 And Shaphan carried the book to the king, and brought the king word back again, saying All that was committed to thy servants, they do *it*.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micha, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD, that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou hearedst his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and

COMMENTARY AND NOTES ON CHAP. XXXIV.

3 *In the eighth year of his reign*, &c.] His pious inclination of worshipping the God of Israel appeared very early; for he was only sixteen years of age when he openly declared his resolution of serving the Lord God of his fathers, and purposed David to himself for his pattern.

14 *A book of the law of the Lord given by Moses.*] Very probably the original; for, from the death of Moses, to the death of Josiah, at the utmost computation, was not more than nine hundred and fifty years; an age exceeded by that of several manuscripts at this day.

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Before CHRIST 624. and Benjamin to ſtand *to it*. And the inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers.

33 And Joſiah took away all the abominations out of all the countries that *pertained* to the children of Iſrael, and made all that were preſent in Iſrael to ſerve, *even* to ſerve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

CHAP. XXXV.

1 *Joſiah cauſeth a ſolemn paſſover to be kept.* 20 *He goeth to fight with Pharaoh-necho, and is ſlain in battle at Megiddo.* 25 *The lamentations made for him.* 26 *His acts.*

623. MOREOVER Joſiah kept a paſſover unto the LORD in Jeruſalem: and they killed the paſſover on the fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the LORD,

3 And ſaid unto the Levites that taught all Iſrael, which were holy unto the LORD, Put the holy ark in the houſe which Solomon the ſon of David king of Iſrael did build; *it ſhall* not *be* a burden upon *your* ſhoulders: ſerve now the LORD your God, and his people Iſrael,

4 And prepare *yourſelves* by the houſes of your fathers, after your courſes, according to the writing of David king of Iſrael, and according to the writing of Solomon his ſon.

5 And ſtand in the holy *place* according to the diviſions of the families of the fathers of your brethren the people, and *after* the diviſion of the families of the Levites.

6 So kill the paſſover, and ſanctify yourſelves, and prepare your brethren that *they* may do according to the word of the LORD by the hand of Moſes.

7 And Joſiah gave to the people, of the flock, lambs and kids, all for the paſſover offerings, for all that were preſent, to the number of thirty thouſand, and three thouſand bullocks: theſe *were* of the king's ſubſtance.

8 And his princes gave willingly unto the people, to the prieſts, and to the Levites: Hilkiah and Zechariah and Jahiel, rulers of the houſe of God, gave unto the prieſts for the paſſover offerings two thouſand and ſix hundred *ſmall cattle*, and three hundred oxen.

9 Conaniah alſo, and Shemaiah and Nethaneel, his brethren, and Haſhabiah and Jehiel and Jozabad, chief of the Levites, gave unto the Levites for paſſover offerings five thouſand *ſmall cattle*, and five hundred oxen.

10 So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the king's commandment.

11 And they killed the paſſover, and the prieſts ſprinkled *the blood* from their hands, and the Levites flayed *them*.

12 And they removed the burnt offerings, that they might give according to the diviſions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moſes. And ſo *did they* with the oxen.

13 And they roaſted the paſſover with fire according to the ordinance: but the *other* holy *offerings* ſod they in pots, and in caldrons, and in pans, and divided *them* ſpeedily among all the people.

14 And afterward they made ready for themſelves, and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themſelves, and for the prieſts the ſons of Aaron. Before CHRIST 623.

15 And the ſingers the ſons of Aſaph *were* in their place, according to the commandment of David, and Aſaph, and Heman, and Jeduthun the king's ſeer; and the porters *waited* at every gate; they might not depart from their ſervice; for their brethren the Levites prepared for them.

16 So all the ſervice of the LORD was prepared the ſame day, to keep the paſſover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Joſiah.

17 And the children of Iſrael that were preſent kept the paſſover at that time, and the feaſt of unleavened bread ſeven days.

18 And there was no paſſover like to that kept in Iſrael from the days of Samuel the prophet; neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts, and the Levites, and all Judah and Iſrael that were preſent, and the inhabitants of Jeruſalem.

19 In the eighteenth year of the reign of Joſiah was this paſſover kept.

20 ¶ After all this, when Joſiah had prepared the temple, Necho king of Egypt came up to fight againſt Charchemiſh by Euphrates: and Joſiah went out againſt him. 610.

21 But he ſent ambaſſadors to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day, but againſt the houſe wherewith I have war: for God commanded me to make haſte: forbear thee from *meddling with* God, who *is* with me, that he deſtroy thee not.

22 Nevertheleſs Joſiah would not turn his face from him, but diſguiſed himſelf, that he might fight with him, and hearkened not unto the words of Necho, from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers ſhot at king Joſiah; and the king ſaid to his ſervants, Have me away; for I am ſore wounded.

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he had; and they brought him to Jeruſalem, and he died, and was buried in *one of* the ſepulchres of his fathers. And all Judah and Jeruſalem mourned for Joſiah.

25 ¶ And Jeremiah lamented for Joſiah: and all the ſinging men and the ſinging women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael: and, behold, they *are* written in the Lamentations.

26 ¶ Now the reſt of the acts of Joſiah, and his goodneſs, according to *that which was* written in the law of the LORD,

27 And his deeds, firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

CHAP. XXXVI.

1 *Jehoahaz ſucceeding Joſiah is depoſed by Pharaoh-necho, and carried into Egypt: Jehoiakim is made king.* 5 *Jehoiakim reigning wickedly is bound in fetters by Nebuchadnezzar, who carrieth part of the veſſels of the temple to Babylon.* 9 *Jehoiachin is made king, and after a year's reign carried to Babylon with other veſſels of the temple: Zedekiah*

GENERAL REFLECTIONS on Chap. XXXIV.

King Joſiah great piety ſhould ſerve as an example to men in authority, and to all Chriſtians: he trembled at the threatened judgments of God, who mercifully took him away before he executed his wrath on the Jews: this likewiſe ſhews, that the death of a righteous perſon is in no-wiſe a mark of God's diſpleaſure; but that he ſometimes ſends it out of love to thoſe that fear him.

COMMENTARY AND NOTES ON CHAP. XXXV.

3 *Which were holy unto the Lord*, &c.] Peculiarly dedicated to this ſervice and miniſtring to the prieſts, and inſtructing the people.

18 *From the days of Samuel the prophet*, &c.] The book wherein this is recorded is loſt, as many other books of the prophets are.

20 *Joſiah went out againſt him.*] It is probable that the king of Judah was in alliance with Charchemiſh king of Aſſyria; and that he now voluntarily aſſiſted him, by giving a diverſion to the Egyptians.

GENERAL REFLECTIONS on Chap. XXXV.

As Joſiah did not ſlacken his zeal, but that, whilſt he lived, he did his utmoſt to re-eſtabliſh religion, and appeaſe the wrath of God; let this therefore teach us, never to withdraw our hand from doing good, but perſevere, thro' the divine aſſiſtance in the path of duty, to the end; and leave future events to providence,

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Zedekiah is made king in his ſtead. 11 *Zedekiah reigneth wickedly, deſpiſeth the admonitions of Jeremiah, and rebelleth againſt Nebuchadnezzar.* 14 *The ſins of the prieſts and of the people cauſe the utter deſtruction of Jeruſalem by the Chaldees, and the deſolation of the land for ſeventy years.* 22 *The proclamation of Cyrus for building the temple.*

Before CHRIST 610. THEN the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his father's ſtead in Jeruſalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem.

3 And the king of Egypt put him down at Jeruſalem, and condemned the land in an hundred talents of ſilver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jeruſalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and he did *that which was* evil in the ſight of the LORD his God.

607. 6 Againſt him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Ba-
606. bylon.

7 Nebuchadnezzar alſo carried of the veſſels of the houſe of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the
599. kings of Iſrael and Judah: and Jehoiachin his ſon reigned in his ſtead.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem: and he did *that which was* evil in the ſight of the LORD.

10 And when the year was expired, king Nebuchadnezzar ſent, and brought him to Babylon, with the goodly veſſels of the houſe of the LORD, and made Zedekiah his brother king over Judah and Jeruſalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

12 And he did *that which was* evil in the ſight of the LORD his God, *and* humbled not himſelf before Jeremiah the prophet *ſpeaking* from the mouth of the LORD.

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffened his neck, and hardened his heart from turning unto the LORD God of Iſrael. Before CHRIST 593.

14 ¶ Moreover all the chief of the prieſts, and the people tranſgreſſed very much after all the abominations of the heathen; and polluted the houſe of the LORD which he had hallowed in Jeruſalem.

15 And the LORD God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people, and on his dwelling place:

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the LORD aroſe againſt his people, till *there was* no remedy.

17 Therefore he brought upon them the king of 590. the Chaldees, who ſlew their young men with the ſword the houſe of their ſanctuary, and had no compaſſion upon man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and of his princes; all *theſe* he brought to Babylon.

19 And they burnt the houſe of God, and brake 588. down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.

20 And them that had eſcaped from the ſword carried he away to Babylon; where they were ſervants to him and his ſons, until the reign of the kingdom of Perſia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate ſhe kept ſabbath, to fulfil threeſcore and ten years.

22 ¶ Now in the firſt year of Cyrus king of Perſia, that the word of the LORD *ſpoken* by the mouth of Jeremiah might be accompliſhed, the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an houſe in Jeruſalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

The

COMMENTARY AND NOTES ON CHAP. XXXVI.

4 *And turned his name to Jehoiakim*, &c.] As a mark that he received the kingdom from him, and owed his dignity to his favour; thus Pharaoh changed the name of Joſeph, and Nebuchadnezzar the name of Daniel and his three companions.

9 *Jehoiachin was eight years old*, &c.] We ſhould probably read eighteen years, this prince being of that age when he began to reign.

22, 23 *Now in the firſt year*, &c.] Theſe two verſes are an interpolation, as their being repeated in the firſt book of *Ezra* ſufficiently proves; ſo that the ſecond book of *Chronicles* ſhould have concluded with the 21ſt verſe of this chapter.

GENERAL REFLECTIONS on Chap. XXXVI.

From the execution of God's threatened vengeance, after a long delay, on the Jews, we are led to adore both the mercy and juſtice of God: his mercy, in that he would not deſtroy them, before he had given them warning by his ſervants the prophets; his juſtice toward this hardened people, who laughed at his threatenings, and deſpiſed his word, till his wrath was kindled in ſuch a manner, that there was no remedy; let us then conſider, that the open and continued contempt of the word of God, and of his ſervants, if perſiſted in, will bring upon people the greateſt misfortunes, and at length terminate in their total and inevitable deſtruction.

COMMENTARY

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The Book of EZRA.

THE ARGUMENT.

This book is a continuation of the Chronicles, *and relates the history of the first and second return of the Jews to Jerusalem, out of the Babylonish captivity, under the reigns of three kings of Persia, viz. Cyrus, Darius, and Artaxerxes, comprehending about one hundred years; it is supposed that Ezra was the author of it; but it is more generally agreed that he wrote only the four last chapters.*

CHAP. I.

1 *The proclamation of Cyrus for building the temple.* 5 *The people provide for their return.* 7 *Cyrus restoreth the vessels of the temple to Sheshbazzar.*

Before CHRIST 536. NOW in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand charges of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand. Before CHRIST 536.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the captivity that were brought up from Babylon unto Jerusalem.

CHAP. II.

1 *The number that return of the people,* 36 *of the priests,* 40 *of the Levites,* 43 *of the Nethinims,* 55 *of the children of Solomon's servants,* 61 *of the priests who could not shew their pedigree.* 64 *The whole number of them with their substance.* 68 *Their oblations for the building of the temple.*

NOW these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The

COMMENTARY AND NOTES ON CHAP. I.

1 *In the first year*] That is, in the first year after his conquest of Babylon, where the Jews then lived in captivity.

Cyrus king of Persia] See *Isaiah* xliv. 28. and xlv. 1, 4.

That the word of the Lord by the mouth of Jeremiah might be fulfilled, &c.] Jeremiah had foretold, that after seventy years were accomplished, the king of Babylon and the Chaldeans should be destroyed, and the people of Judah restored to their own land. See *Jer.* xxv. 12. and xxix. 10.

2 *All the kingdoms of the earth*] That is, all those large dominions which the Assyrians and Babylonians had enjoyed.

He hath charged me to build him an house at Jerusalem, &c.] So Cyrus understood from *Isaiah* xlv. 13. where God saith of him, "he shall build my city," of which the temple was the principal part, and still more plainly from chap. xliv. 28. "He shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

8 *Sheshbazzar*, &c.] This was another name for Zerubbabel, who was born in Babylon; and his name, which signifies an exile or stranger in Babylon, imports the misery of the people of Israel at that time; but Sheshbazzar, which signifies fine linen and gold, seems to be a name of better omen, and to denote their future flourishing condition.

10 *Four hundred and ten*, &c.] From the authority of several manuscripts it is plain, that the number of these vessels should have been two thousand four hundred and ten.

GENERAL REFLECTIONS on Chap. I.

The re-establishment of the Jews being brought about by Cyrus a heathen prince, shews us, that God can turn the hearts of kings as he pleases, and make them become favourers to his church, after having made use of some of them for its correction; which should excite us to fear him, and to depend upon his power and bounty.

COMMENTARY AND NOTES ON Chap. II.

1 *The children of the province*, &c.] By "the province" it is probable that Judea is here meant; which was made a province when it was conquered, and Gedaliah constituted the governor of it.

2 *Nehemiah*, &c.] This is supposed not to be that Nehemiah whose book next follows, for he did not go now, but afterwards; or if he did, he returned to Babylon again.

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Before CHRIST 536.

13 The children of Adonikam, ſix hundred ſixty and ſix.
14 The children of Bigvai, two thouſand fifty and ſix.
15 The children of Adin, four hundred fifty and four.
16 The children of Ater of Hezekiah ninety and eight.
17 The children of Bezai, three hundred twenty and three.
18 The children of Jorah, an hundred and twelve.
19 The children of Haſhum, two hundred twenty and three.
20 The children of Gibbar, ninety and five.
21 The children of Beth-lehem, an hundred twenty and three.
22 The men of Netophah, fifty and ſix.
23 The men of Anathoth, an hundred twenty and eight.
24 The children of Azmaveth, forty and two.
25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and forty and three.
26 The children of Ramah and Gaba, ſix hundred twenty and one.
27 The men of Michmas, an hundred twenty and two.
28 The men of Bethel and Ai, two hundred twenty and three.
29 The children of Nebo, fifty and two.
30 The children of Magbiſh, an hundred and fifty ſix.
31 The children of the other Elam, a thouſand two hundred fifty and four.
32 The children of Harim, three hundred and twenty.
33 The children of Lod, Hadid, and Ono, ſeven hundred twenty and five.
34 The children of Jericho, three hundred forty and five.
35 The children of Seenah, three thouſand and ſix hundred and thirty.
36 ¶ The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.
37 The children of Immer, a thouſand fifty and two.
38 The children of Paſhur, a thouſand two hundred forty and ſeven.
39 The children of Harim, a thouſand and ſeventeen.
40 ¶ The Levites: the children of Jeſhua and Kadmiel, of the children of Hodaviah, ſeventy and four.
41 The ſingers: the children of Aſaph, an hundred twenty and eight.
42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
43 ¶ The Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth.
44 The children of Keros, the children of Siaha, the children of Padon,
45 The children of Lebanah, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of Paſeah, the children of Beſai,
50 The children of Aſnah, the children of Mehunim, the children of Nephuſim, Before CHRIST 536.
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of Bazluth, the children of Mehida, the children of Harſha,
53 The children of Barkos, the children of Siſera, the children of Thamah,
54 The children of Neziah, the children of Hatipha.
55 ¶ The children of Solomon's ſervants: the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
58 All the Nethinims, and the children of Solomon's ſervants, *were* three hundred ninety and two.
59 And theſe *were* they which went up from Telmelah, Tel-harſa, Cherub, Addan, *and* Immer: but they could not ſhew their father's houſe, and their ſeed, whether they *were* of Iſrael:
60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fifty and two.
61 ¶ And of the children of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:
62 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the prieſthood.
63 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with Urim and with Thummim.
64 ¶ The whole congregation together *was* forty and two thouſand three hundred *and* threeſcore,
65 Beſide their ſervants and their maids, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and *there were* among them two hundred ſinging men and ſinging women.
66 Their horſes *were* ſeven hundred thirty and ſix; their mules, two hundred forty and five;
67 Their camels, four hundred thirty and five; *their* aſſes, ſix thouſand ſeven hundred and twenty.
68 ¶ And *ſome* of the chief of the fathers, when they came to the houſe of the LORD which *is* at Jeruſalem, offered freely for the houſe of God to ſet it up in his place:
69 They gave after their ability unto the treaſure of the work threeſcore and one thouſand drams of gold, and five thouſand pound of ſilver, and one hundred prieſts' garments.
70 So the prieſts, and the Levites, and *ſome* of the people, and the ſingers, and the porters, and the Nethinims, dwelt in their cities, and all Iſrael in their cities.

CHAP. III.

1 The altar is ſet up. 4 The feſtival and daily burnt offerings renewed. 7 Workmen employed in preparing materials for the building. 8 Under the direction of Zerubbabel and Jeſhua, the prieſts and Levites aſſiſting, the foundation of the temple is laid amidſt the rejoicing of ſome, and the weeping of others.

AND

55 *The children of Solomon's ſervants,* &c.] It is probable that they were the deſcendants of thoſe who came from other nations, to ſerve Solomon during the building of the temple; and, being proſelyted, he appointed them to the perpetual conſervation and reparation of it.

63 *The Tirſhatha*] Probably the chief governor or king's commiſſioner; ſee *Nehem.* viii. 9. and x. 1.

Till there ſtood up a prieſt with Urim and with Thummim] Till the Lord himſelf ſhould decide, by means of ſuch an high-prieſt as there was in the firſt temple, whether they were the ſons of Aaron or not.

64 *Forty and two thouſand three hundred and threeſcore.*] This was a ſmall number in compariſon with that vaſt multitude which came up out of Egypt, yet more than double to that number which was carried away captive by Nebuchadnezzar. It ſhould be remembered, that great numbers of the other tribes of Iſrael, beſides thoſe of Judah and Benjamin, came from Babylon, and theſe not being able to make out their deſcent, were not mentioned by their families, as the others were.

70 *And all Iſrael in their cities.*] When the ten tribes were carried captive by Salmanaſſer into Aſſyria, they were not carried away entirely, but ſome of every tribe were left, who, with Judah and Benjamin, were afterwards carried to Babylon by Nebuchadnezzar, and now reſtored by Cyrus.

GENERAL REFLECTIONS on Chap. II.

We have here an evident demonſtration of the faithfulneſs of God in fulfilling the promiſes he is pleaſed to make to his people; which ſhould encourage us at all times to pray unto, and truſt in him.

COMMENTARY

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Before CHRIST 536. AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.

4 ¶ They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required;

5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

7 ¶ They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

535. 8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: Before CHRIST 535.

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

1 *The adversaries of the Jews offering to join in building the temple, and being rejected, endeavour to hinder the work.* 7 *They write to Artaxerxes.* 11 *The copy of their letter.* 17 *The answer of Artaxerxes, and his decree to stop the progress of the work.* 23 *The building is suspended for a time.*

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. 678.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building, 534.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem. 529.

7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue. 522.

8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, and Apharsites, the Archevites, the Babylanions, the Susanchites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time. 678.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time. 522.

12 Be

COMMENTARY AND NOTES ON Chap. III.

3 *For fear was upon them because of the people of those countries*, &c.] They were the more zealous to restore the worship of God, in order that they might, upon all occasions, fly unto him for succour against their neighbours, of whom they were in dread.

4 *As the duty of every day required.*] Of every day of the feast, which lasted seven days, on each of which were special sacrifices appointed by the law, and in great numbers, as may be seen in *Numb.* xxix.

12 *Many—who were ancient men, that had seen the first house—wept with a loud voice; and many shouted aloud for joy.*] The younger sort shouted for joy; but many of the ancient people disturbed their acclamations with weeping and lamentations, because they perceived it was greatly inferior in magnificence to that built by Solomon; but they would have seen much greater cause to rejoice at the erection of this second temple, had they known or considered that it was hereafter to be dignified with the presence of the Messiah.

GENERAL REFLECTIONS on Chap. III.

In this chapter we see the piety with which the Jews were then animated, and that their captivity in Babylon had rendered them more zealous for God: so likewise should we be actuated by the same zeal, in labouring above all things for the edification of the church; and our greatest joy should arise from seeing the kingdom of God established and confirmed.

No. 85.

COMMENTARY AND NOTES ON Chap. IV.

1 *The adversaries of Judah and Benjamin*, &c.] The Samaritans; the posterity of that mixed multitude whom Salmanasser king of Assyria sent from Cuthah, Ava, Hamath, Sepharvaim, and other provinces, to inhabit those parts out of which he had carried the ten Israelitish tribes.

3 *We ourselves together will build unto the Lord God of Israel*, &c.] The two reasons why they rejected the request of the Samaritans, were, because they were not of the same people, and also because Cyrus's licence to build the temple was granted to the Jews only.

4 *Weakened the hands of the people of Judah*, &c.] By threatenings, false reports, and other deceitful and unjust means, they endeavoured to discourage them in their undertakings.

6 *Ahasuerus*, &c.] This was not the prince mentioned in the book of Esther; many think, that, after Cyrus, this was Nomen Gentiolitium (as they call it), the name of all their kings, as Pharaoh was of all the kings of Egypt.

9 *Dinaites, the Apharsathchites*, &c.] These nine nations came out of Assyria, Persia, Media, Susiana, and other provinces of that vast empire.

10 *Asnapper*, &c.] Probably some principal commander, intrusted to conduct and bring them over the Euphrates, and see them settled in these countries.

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Before CHRIST 522. 12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls ſet up *again*, *then* will they not pay toll, tribute, and cuſtom, and *ſo* thou ſhalt endamage the revenue of the kings.

14 Now becauſe we have maintenance from *the king's* palace, and it was not meet for us to ſee the king's diſhonour, therefore have we ſent and certified the king;

15 That ſearch may be made in the book of the records of thy fathers: ſo ſhalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition within the ſame of old time: for which cauſe was this city deſtroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellor, and *to* Shimſhai the ſcribe, and *to* the reſt of their companions that dwell in Samaria, and *unto* the reſt beyond the river, Peace, and at ſuch a time.

18 The letter which ye ſent unto us hath been plainly read before me.

19 And I commanded, and ſearch hath been made, and it is found that this city of old time hath made inſurrection againſt kings, and *that* rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the river; and toll, tribute, and cuſtom, was paid unto them.

21 Give ye now commandment to cauſe theſe men to ceaſe, and that this city be not builded, until *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem unto the Jews, and made them to ceaſe by force and power.

520. 24 Then ceaſed the work of the houſe of God which *is* at Jeruſalem. So it ceaſed unto the ſecond year of the reign of Darius king of Perſia.

CHAP. V.

1 *Zerubbabel and Jeſhua, incited by the prophets Haggai and Zechariah, begin again to build in the reign of Darius.* 3 *Tatnai and Shethar-boznai are not able to prevent them from proceeding.* 6 *The copy of their letter to Darius concerning the building.*

THEN the prophets, Haggai the prophet, and Zechariah the ſon of Iddo, propheſied unto the Jews that *were* in Judah and Jeruſalem in the name of the God of Iſrael, *even* unto them.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God which *is* at Jeruſalem: and with them *were* the prophets of God helping them.

3 ¶ At the ſame time came to them Tatnai, gover- Before CHRIST nor on this ſide the river, and Shethar-boznai, and 520. their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

4 Then ſaid we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor 519. on this ſide the river, and Shethar-boznai, and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king:

7 They ſent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then aſked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We aſked their names alſo, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was builded theſe many years ago, which a great king of Iſrael builded and ſet up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon.

13 But in the firſt year of Cyrus the king of Ba- 536 bylon *the ſame* king Cyrus made a decree to build this houſe of God.

14 And the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whoſe name *was* Sheſhbazzar, whom he had made governor;

15 And ſaid unto him, Take theſe veſſels, go, carry them into the temple that *is* in Jeruſalem, and let the houſe of God be builded in his place.

16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which *is* in Jeruſalem: and ſince that time even until now hath it been in building, and *yet* it is not finiſhed.

17 Now therefore, if *it ſeem* good to the king, let there be ſearch made in the king's treaſure houſe, which *is* there at Babylon, whether it be *ſo*, that a decree was made of Cyrus the king to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

CHAP. VI.

1 *Darius, finding the decree of Cyrus, maketh a new decree for*

14 *We have maintenance from the king's palace*, &c.] In the Hebrew it is, We are ſalted with the ſalt of the palace; i. e. received their ſalary from the king; for it ſeems they received their ſtipend in ſalt, from whence it received the name of a ſalary.

21 *Until another commandment ſhall be given from me.*] This was not a law of the Medes and Perſians that could not be revoked, but only an edict, depending upon the will and pleaſure of the king, which he might have reaſon to alter hereafter.

GENERAL REFLECTIONS on Chap. IV.

We perceive, from this chapter, that the church has always had its enemies, and that the faithful are often ſlandered; but that God does at length confound the craft and devices of the wicked; that he makes manifeſt the innocence of his children; and that after having tried them, he makes thoſe become their friends, who had been their greateſt enemies.

COMMENTARY AND NOTES ON Chap. V.

1 *Propheſied unto the Jews*, &c.] Or rather, as the words may be interpreted, againſt them; for they reproved them, becauſe they did not build the temple.

4 *Then ſaid we unto them after this manner, What are the names*, &c.] From this place the argument is drawn, that he who wrote this chapter was now preſent when this queſtion was aſked, and the anſwer made to it; and therefore Ezra was not the author; for this was in the ſecond year of Darius, and he did not come to Jeruſalem till the ſeventh year of Artaxerxes.

GENERAL REFLECTIONS on Chap. V.

We learn from hence, that God never forſakes his church; that he always raiſes, when he judges it neceſſary, faithful miniſters to labour in its edification; and that we ought never to be diſheartened in enterprizes that are righteous, and conformable to the will of God.

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Before CHRIST 519. *for the advancement of the building.* 13 *Tatnai and Shethar-boznai aſſiſting according to the king's decree, the temple is finiſhed.* 16 *The feaſt of the dedication is kept, and the paſſover, with great joy.*

THEN Darius the king made a decree, and ſearch was made in the houſe of the rolls, where the treaſures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the firſt year of Cyrus the king, *the ſame* Cyrus the king made a decree *concerning* the houſe of God at Jeruſalem, Let the houſe be builded, the place where they offered ſacrifices, and let the foundations thereof be ſtrongly laid; the height thereof threeſcore cubits, *and* the breadth thereof threeſcore cubits;

4 *With* three rows of great ſtones, and a row of new timber: and let the expences be given out of the king's houſe:

5 And alſo let the gold and ſilver veſſels of the houſe of God, which Nebuchadnezzar took forth out of the temple which *is* at Jeruſalem, and brought unto Babylon, be reſtored, and brought again unto the temple which *is* at Jeruſalem, *every one* to his place, and place *them* in the houſe of God.

6 Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharſachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this houſe of God alone; let the governor of the Jews and the elders of the Jews build this houſe of God in his place.

8 Moreover I make a decree what ye ſhall do to the elders of theſe Jews for the building of this houſe of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto theſe men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, ſalt, wine, and oil, according to the appointment of the prieſts which *are* at Jeruſalem, let it be given them day by day without fail:

10 That they may offer ſacrifices of ſweet ſavours unto the God of heaven, and pray for the life of the king, and of his ſons.

11 Alſo I have made a decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged thereon; and let his houſe be made a dunghill for this.

12 And the God that hath cauſed his name to dwell there deſtroy all kings and people, that ſhall put to their hand to alter *and* to deſtroy this houſe of God which *is* at Jeruſalem. I Darius have made a decree; let it be done with ſpeed.

13 ¶ Then Tatnai, governor on this ſide the river, Shethar-boznai, and their companions, according to that which Darius the king had ſent, ſo they did ſpeedily.

14 And the elders of the Jews builded, and they proſpered through the propheſying of Haggai the prophet and Zechariah the ſon of Iddo. And they builded, and finiſhed *it*, according to the commandment of the God of Iſrael, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Perſia.

15 And this houſe was finiſhed on the third day of the month Adar, which was in the ſixth year of the reign of Darius the king. 515.

16 ¶ And the children of Iſrael, the prieſts, and the Levites, and the reſt of the children of the captivity, kept the dedication of this houſe of God with joy, Before CHRIST 515.

17 And offered at the dedication of this houſe of God an hundred bullocks, two hundred rams, four hundred lambs; and for a ſin offering for all Iſrael, twelve he goats according to the number of the tribes of Iſrael.

18 And they ſet the prieſts in their diviſions, and the Levites in their courſes, for the ſervice of God, which *is* at Jeruſalem; as it is written in the book of Moſes.

19 And the children of the captivity kept the paſſover upon the fourteenth *day* of the firſt month.

20 For the prieſts and Levites were purified together, all of them *were* pure, and killed the paſſover for all the children of the captivity, and for their brethren the prieſts, and for themſelves.

21 And the children of Iſrael, which were come again out of captivity, and all ſuch as had ſeparated themſelves unto them from the filthineſs of the heathen of the land, to ſeek the LORD God of Iſrael, did eat,

22 And kept the feaſt of unleavened bread ſeven days with joy: for the LORD had made them joyful, and turned the heart of the king of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael.

CHAP. VII.

2 *Ezra's pedigree from Aaron: he goeth up to Jeruſalem.* 11 *The gracious commiſſion of Artaxerxes to him.* 27 *Ezra bleſſeth God for this favour.*

NOW after theſe things, in the reign of Artaxerxes king of Perſia, Ezra, the ſon of Seraiah, 457. the ſon of Azariah, the ſon of Hilkah,

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Meraioth,

4 The ſon of Zerahiah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of Aaron the chief prieſt:

6 This Ezra went up from Babylon; and he *was* a ready ſcribe in the law of Moſes, which the LORD God of Iſrael had given: and the king granted him all his requeſt, according to the hand of the LORD his God upon him.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the ſeventh year of Artaxerxes the king.

8 And he came to Jeruſalem in the fifth month, which *was* in the ſeventh year of the king.

9 For upon the firſt *day* of the firſt month began he to go up from Babylon, and on the firſt *day* of the fifth month came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the LORD, and to do *it*, and to teach in Iſrael ſtatutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the LORD, and of his ſtatutes to Iſrael.

12 Artaxerxes, king of kings, unto Ezra the prieſt, ſcribe

COMMENTARY AND NOTES ON CHAP. VI.

2 *Achmetha*, &c.] At Achmetha, afterwards called Ecbatana, the kings of Perſia ſometimes kept their court.

6 *Be ye far from thence.* Come not near Jeruſalem, to give them any diſturbance.

16 *The children of Iſrael*, &c.] By "the children of Iſrael" are to be underſtood, not only the two tribes of Judah and Benjamin, but all thoſe of the other tribes, great numbers of whom were now at Jeruſalem.

GENERAL REFLECTIONS on Chap. VI.

The above proceedings of an idolatrous prince ſhew, that Chriſtian princes ſhould in a more eſpecial manner contribute, as far as they are able, that God ſhould be ſerved as he requires; and to confeſs, that their happineſs depends upon his favour, and on the prayers which the church puts up for them.

COMMENTARY AND NOTES ON Chap. VII.

6 *He was a ready ſcribe*, &c.] The word here rendered "A ready ſcribe" ſignifies one that taught God's law, and inſtructed the people out of it, in which ſenſe the word "Scribe" is uſed in the New Teſtament, "As having authority, and not as the ſcribes."

24 *Touching*

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Before CHRIST 457. a ſcribe of the law of the God of heaven, perfect *peace*, and at ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and *of* his prieſts and Levites, in my realm, which are minded of their own freewill to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent of the king, and of his ſeven counſellors, to enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine hand;

15 And to carry the ſilver and gold, which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem,

16 And all the ſilver and gold that thou canſt find in all the province of Babylon, with the freewill offering of the people, and of the prieſts, offering willingly for the houſe of their God which *is* in Jeruſalem:

17 That thou mayeſt buy ſpeedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the houſe of your God which *is* in Jeruſalem.

18 And whatſoever ſhall ſeem good to thee, and to thy brethren, to do with the reſt of the ſilver and the gold, that do after the will of your God.

19 The veſſels alſo that are given thee for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the king's treaſure houſe.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſuries which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily,

22 Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing *how much*.

23 Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons?

24 Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom, upon them.

25 And thou, Ezra, after the wiſdom of thy God, that *is* in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ Bleſſed *be* the LORD God of our fathers, which hath put *ſuch a thing* as this in the king's heart, to beautify the houſe of the LORD which *is* in Jeruſalem:

28 And hath extended mercy unto me, before the king, and his counſellors, and before all the king's mighty princes. And I was ſtrengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Iſrael chief men to go up with me.

25 *Touching any of the prieſts*, &c.] The king freed the miniſters of God from tribute, that being releaſed from all other cares, they might without diſturbance attend on their miniſtry.

26 *and the law of the king.*] By "The law of the king" is here meant this decree, which was now made in favour of the Jews.

Or to baniſhment] The word "baniſhment" ſignifies, in the Chaldee, rooting out, and is by ſome interpreted diſinheriting or excommunicating from ſociety.

GENERAL REFLECTIONS on Chap. VII.

From God's appointment of Ezra for the re-eſtabliſhment of religion, we may take notice, that it is very neceſſary, for the edification of the church, that there ſhould be underſtanding and faithful miniſters to inſtruct the people, and teach them to ſerve God according to his mind and will.

CHAP. VIII.

Before CHRIST 457.

1 *The companions of Ezra, who returned with him from Babylon.* 15 *Reviewing them at Ahava, and finding none of the Levites there, he ſendeth to Iddo for miniſters for the temple ſervice, and obtaineth them.* 21 *A faſt is proclaimed in order to ſeek of God a proſperous journey.* 24 *The holy treaſures are committed to the cuſtody of the prieſts.* 31 *From Ahava Ezra with his company come ſafe to Jeruſalem.* 33 *The treaſures are delivered by weight into the temple.* 36 *The king's commiſſion delivered.*

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh.

3 Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the ſons of Pahath-moab; Elihoenai the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males.

14 Of the ſons alſo of Bigvai; Uthai, and Zabbud, and with them ſeventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the prieſts, and found there none of the ſons of Levi.

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib, and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the chief at the place Caſiphia, and I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

18 And by the good hand of our God upon us they brought us a man of underſtanding of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael; and Sherebiah, with his ſons and his brethren, eighteen;

19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren and their ſons, twenty;

20 Alſo of the Nethinims, whom David and the princes

15 *I gathered them together to the river that runneth to Ahava*, &c.] To that part of the Euphrates where the river Ahava emptied itſelf into it.

17 *At the place Caſiphia*, &c.] It ſeems that the Levites were not among the ten tribes, but in Chaldea, and perhaps none of them were tranſported to Parthia, where was a city called Caſpi, known to the old geographers.

20 *Nethinims*, &c.] As the Levites were given to aſſiſt the prieſts ſo the Nethinims were given to aſſiſt the Levites.

COMMENTARY AND NOTES ON Chap. VIII.

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Before CHRIST 457. princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

21 ¶ Then I proclaimed a faſt there, at the river of Ahava, that we might afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

22 For I was aſhamed to require of the king a band of ſoldiers and horſemen to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good that ſeek him; but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted and beſought our God for this: and he was intreated of us.

24 ¶ Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them,

25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellors, and his lords, and all Iſrael *there* preſent, had offered:

26 I even weighed unto their hand ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents;

27 Alſo twenty baſons of gold, of a thouſand drams; and two veſſels of fine copper, precious as gold.

28 And I ſaid unto them, Ye *are* holy unto the LORD; the veſſels *are* holy alſo; and the ſilver and the gold *are* a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the prieſts and the Levites, and chief of the fathers of Iſrael, at Jeruſalem, in the chambers of the houſe of the LORD.

30 So took the prieſts and the Levites the weight of the ſilver, and the gold, and the veſſels, to bring *them* to Jeruſalem unto the houſe of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the firſt month, to go unto Jeruſalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way.

32 And we came to Jeruſalem, and abode there three days.

33 Now on the fourth day was the ſilver and the gold and the veſſels weighed in the houſe of our God by the hand of Meremoth the ſon of Uriah the prieſt; and with him *was* Eleazar the ſon of Phinehas; and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he goats *for* a ſin offering: all *this was* a burnt offering unto the LORD.

36 ¶ And they delivered the king's commiſſions unto the king's lieutenants, and to the governors on this ſide the river: and they furthered the people, and the houſe of God.

CHAP. IX.

Before CHRIST 457.

1 *Ezra mourneth for the intermarriages of the people with ſtrangers.* 5 *He prayeth unto God with confeſſion of ſins.*

NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts, and the Levites, have not ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the princes and rulers hath been chief in this treſpaſs.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and ſat down aſtonied.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away; and I ſat aſtonied until the evening ſacrifice.

5 ¶ And at the evening ſacrifice I aroſe up from my heavineſs; and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God,

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over *our* head, and our treſpaſs is grown up unto the heavens.

7 Since the days our fathers *have* we *been* in a great treſpaſs unto this day; and for our iniquities have we, our kings, *and* our prieſts, been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

8 And now for a little ſpace grace hath been *ſhewed* from the LORD our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen; yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving, to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants, the prophets, ſaying, The land, unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanneſs.

12 Now therefore give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And

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22 *I was aſhamed to require of the king a band of ſoldiers*, &c.] To have aſked protection and defence from the king, would have looked as if they had diſtruſted the power and favour of their God, of whom they had ſpoken, and boaſted, and praiſed ſo magnificently.

23 *He was intreated of us.*] He gave them ſome aſſurance that their petition ſhould be granted.

33 *Eleazar the ſon of Phinehas*, &c.] The names of Eleazar and Phinehas continued through many generations among the prieſts, on account of the eminence of thoſe two in Aaron's family.

GENERAL REFLECTIONS on Chap. VIII.

Ezra's conduct, in refuſing the ſoldiers an aſſiſtance offered him, proves to us, that good men will rather truſt in God than in man; and that God always favours thoſe undertakings which are formed according to his will; and which are carried on by imploring his protection and bleſſing.

COMMENTARY AND NOTES on Chap. IX.

2 *The holy ſeed have mingled themſelves with the people of thoſe lands*, &c.] Not only the loweſt of the people had fallen into this crime, but the great men, the princes and rulers, were the chief offenders, and (to aggravate yet more this national guilt) the prieſts alſo and the Levites had given into and countenanced the ſin.

6 *Our iniquities are increaſed over our heads*, &c.] A metaphor taken from water, riſing gradually over the head of a man, and at laſt overwhelming and drowning him.

8 *And to give us a nail in his holy place*, &c.] Alluding to their faſtening their tents to the ground with nails or pins; and therefore ſignifies (as the margin explains) a ſettled abode after a long baniſhment.

9 *To give us a wall in Judah and Jeruſalem.*] Ezra denotes hereby the ſingular care God had for them; who being the ſhepherd of Iſrael, had gathered together his ſcattered ſheep, and brought them back into their antient fold, wherein he preſerved them ſafe under the powerful protection of the king of Perſia.

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Before CHRIST 457. 13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O LORD God of Iſrael, thou *art* righteous: for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee becauſe of this.

CHAP. X.

1 *Shechaniah encourageth Ezra to reform the abuſe of the ſtrange marriages.* 6 *Ezra by proclamation aſſembleth the people.* 9 *The people at the exhortation of Ezra promiſe amendment.* 15 *The buſineſs is carried into execution.* 18 *The names of thoſe who had married ſtrange wives.*

NOW when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael a very great congregation of men and women and children: for the people wept very ſore.

2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives of the people of the land: yet now there is hope in Iſrael concerning this thing.

3 Now therefore let us make a covenant with our God to put away all the wives, and ſuch as are born of them, according to the counſel of my lord, and of thoſe that tremble at the commandment of our God; and let it be done according to the law.

4 Ariſe; for *this* matter *belongeth* unto thee: we alſo *will be* with thee: be of good courage, and do *it*.

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael, to ſwear that they ſhould do according to this word. And they ſware.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themſelves together unto Jeruſalem within three days. It *was* the ninth month, and the twentieth *day* of the month; and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for the great rain.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives, to increaſe the treſpaſs of Iſrael.

11 Now therefore make confeſſion unto the LORD God of your fathers, and do his pleaſure: and ſeparate yourſelves from the people of the land, and from the ſtrange wives. Before CHRIST 457.

12 Then all the congregation anſwered and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for we are many that have tranſgreſſed in this thing.

14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 ¶ Only Jonathan the ſon of Aſahel and Jahaziah the ſon of Tikvah were employed about this *matter:* and Meſhullam and Shabbethai the Levite helped them.

16 And the children of the captivity did ſo. And Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names, were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken ſtrange wives by the firſt day of the firſt month.

18 ¶ And among the ſons of the prieſts there were found that had taken ſtrange wives: *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah. 456.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elienai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah, (the ſame *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Iſrael: of the ſons of Paroſh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſons alſo of Bebai: Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.

30 And the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And

15 *We cannot ſtand before thee becauſe of this.*] As we cannot deny it, ſo we will not defend it, but yield up ourſelves to bear the puniſhment to which thou wilt condemn us. By this concluſion he would alarm and terrify them into a reformation; and accordingly we find, in the next chapter, that it had this good effect.

GENERAL REFLECTIONS on Chap. IX.

We are hence taught, in all the evils we ſuffer, to give glory to God, and acknowledge the righteouſneſs of his judgments; and that the means to obtain the return of God's grace, and the remiſſion of our ſins, is, not to turn again to folly; but to forſake iniquity, and ſeek the Lord.

COMMENTARY AND NOTES ON CHAP. X.

3 *And ſuch as are born of them*, &c.] As they were unlawfully born, and were educated in ſuperſtition, and might corrupt other children, it was proper they ſhould ſhare the lot of their mothers.

8 *All his ſubſtance ſhould be forfeited*, &c.] In the Hebrew it is, devoted; which ſignifies, that his goods were to be ſo forfeited as to become ſacred to God, and ſo incapable to be reſtored to the former owner, being put into the treaſury of God's houſe.

14 *The elders of every city, and the judges thereof*, &c.] The beſt account that interpreters give of theſe, is, that by "elders" are meant the ſupreme ſenate in every city, who judged in all civil cauſes; and by "judges" (as diſtinct from the other) are meant judges of an inferior bench, by whom all money-matters were tried.

44 *All*

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Before CHRIST 456.

39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shaſhai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, *and* Joſeph.
43 Of the ſons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. Before CHRIST 456.
44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had children.

1 *All theſe had taken ſtrange wives*] Though no great number, yet they ſeem to have been eminent perſons, who would have ſpread the contagion, if a ſtop had not been put to it.

By whom they had children.] No mention being made of the children being put away, as Shechaniah propoſed, ver. 3. it may be concluded they were not, but were taken care of to be educated in the true religion, and entered proſelytes at a proper time.

GENERAL REFLECTIONS on Chap. X.

By this chapter we may ſee, that marriages and alliances with idolaters are diſpleaſing to God, and ought not to be permitted, though the law of putting away idolatrous or unbelieving wives is not of force under the New Teſtament, 1 *Cor.* vii. 12.

The Book of NEHEMIAH.

THE ARGUMENT.

Nehemiah was advanced in Babylon to be cup-bearer to the king of Perſia, from whom he obtained leave to return to Judea for twelve years, in order to rebuild the city of Jeruſalem. He here continues the hiſtory of Ezra, from the twentieth year of Artaxerxes to the reign of Darius Nothus; in all, about forty years.

CHAP. I.

1 *Nehemiah, informed by Hanani concerning the afflicted ſtate of Jeruſalem, mourneth, faſteth, and prayeth.* 5 *His prayer.*

Before CHRIST 446.

THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I aſked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem.

3 And they ſaid unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jeruſalem alſo *is* broken down, and the gates thereof are burned with fire.

4 And it came to paſs, when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and faſted, and prayed before the God of heaven.

5 ¶ And ſaid, I beſeech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and obſerve his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I and my father's houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgments, which thou commandedſt thy ſervant Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there. Before CHRIST 446.

10 Now theſe *are* thy ſervants and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand.

11 O LORD, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the king's cupbearer.

CHAP. II.

1 *Artaxerxes, underſtanding the cauſe of Nehemiah's ſadneſs, ſendeth him with letters and a commiſſion to build the wall of Jeruſalem.* 9 *Nehemiah delivereth the letters, and to the grief of the enemies of the Jews cometh to Jeruſalem.* 12 *He vieweth the ſtate of the walls ſecretly by night.* 17 *He encourageth the Jews to build in ſpite of the ſcorn of their enemies.*

AND it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* ſad in his preſence. 445

2 Wherefore the king ſaid unto me, Why *is* thy countenance ſad, ſeeing thou *art* not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid,

3 And ſaid unto the king, Let the king live for ever: why ſhould not my countenance be ſad, when the city, the place of my fathers' ſepulchres, *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the king ſaid unto me, For what doſt thou make requeſt? So I prayed to the God of heaven.

5 And

COMMENTARY AND NOTES ON CHAP. I.

1 *The month chiſleu*] Which contained part of November and part of December, and was their ninth month.

In Shuſhan the palace.] This was in the region of Elymais, where the Perſian kings kept their court in winter; and from its pleaſant and beautiful ſituation, was called by the heathens Suſa, which ſignifies a *lily*; which flower grew in abundance in that country.

2 *Came*, &c.] From Jeruſalem to Shuſhan.

11 *I was the king's cupbearer.*] This was a place of great honour and advantage in the Perſian court: that it was very profitable, ſeems evident by Nehemiah's acquiring thoſe immenſe riches which enabled him for ſo many years (ſee chap. v. 14.) out of his own private purſe only, to live in his government with all that ſplendor and expence, without burdening the people at all for it.

GENERAL REFLECTIONS on Chap. I.

Nehemiah's great care and aſſiduity reſpecting the divine worſhip, ſhould teach us to be more zealouſly concerned for the church of the Lord, than for any other thing; to take part in the evils that happen to it, and to pray continually for its proſperity.

COMMENTARY AND NOTES ON CHAP. II.

1 *In the month Niſan*, &c.] This contained part of March and part of April. In the four months that had elapſed, Nehemiah might probably wait for a ſeaſonable opportunity of ſpeaking with the king, or retire all this intermediate time, and ſpend it in faſting and prayer.

4 *So I prayed to the God of heaven.*] In his mind he ſilently beſeeched God to guide his tongue, and to incline the king's heart to grant his requeſt.

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5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me unto Judah, unto the city of my fathers' ſepulchres, that I may build it.

6 And the king ſaid unto me, (the queen alſo ſitting by him,) For how long ſhall thy journey be? and when wilt thou return? So it pleaſed the king to ſend me; and I ſet him a time.

7 Moreover I ſaid unto the king, If it pleaſe the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Aſaph the keeper of the king's foreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had ſent captains of the army and horſemen with me.

10 When Sanballat the Horonite, and Tobiah the ſervant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

11 So I came to Jeruſalem, and was there three days.

12 ¶ And I aroſe in the night, I and ſome few men with me; neither told I *any* man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burned with fire: come, and let us build up the wall of Jeruſalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the king's words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the ſervant, the Ammonite, and Geſhem the Arabian, heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye rebel againſt the king?

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but ye have no portion, nor right, nor memorial, in Jeruſalem.

CHAP. III.

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The names and order of them that builded the wall.

THEN Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they builded the ſheep gate; they ſanctified it, and ſet up the doors of it; even unto the tower of Meah they ſanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the ſon of Imri.

3 But the fiſh gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, and locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz. And next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel. And next unto them repaired Zadok the ſon of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodeiah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river.

8 Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths. Next unto him alſo repaired Hananiah the ſon of *one of* the apothecaries, and they fortified Jeruſalem unto the broad wall.

9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe. And next unto him repaired Hattuſh the ſon of Haſhabniah.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the ſon of Halohеſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem; he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the ſon of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over againſt the ſepulchres of David, and to the pool that was made, and unto the houſe of the mighty.

17 And after him repaired the Levites, Rehum the ſon

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6 *I ſet him a time.*] It is probable that he aſked leave for a year only, which made him ſo quiet in diſpatching his buſineſs; for he finiſhed the building of the wall in fifty-two days: ſee chap. vi. 15. after which, it is likely, he returned to Shuſhan, and then the king ſent him back as his governor for twelve years.

GENERAL REFLECTIONS on Chap. II.

The conduct of Nehemiah, in this chapter, ſhews us, that good men are more concerned for the glory of God, than their own intereſt; and whilſt they ſee that glory obſtructed, and the church under affliction, they cannot relish any pleaſure, although they ſhould enjoy all other worldly advantages. We alſo learn, that God bleſſes the deſigns that are formed for good ends, and the welfare of his church; and that good men ſhould never be diſcouraged, though they are oppoſed by the wicked.

COMMENTARY AND NOTES ON CHAP. III.

1 *They builded the ſheep gate*, &c.] This gate was on the ſouth ſide of the city, in that part of the valley which looked towards the city of David and the temple; the ſheep which were to be ſacrificed entered in by this gate, and therefore it is to be ſuppoſed that the prieſts undertook this part of the work, as moſt proper for them.

3 *The fiſh gate*, &c.] This gate looked towards the ſea, from whence fiſh was wont to be brought, and ſold here.

5 *Their nobles put not their necks to the work of their Lord.*] They did not heartily engage in it; they were either proud or negligent, not caring whether the work was performed or not.

13 *The valley gate*, &c.] This was called the valley of Jehoſhaphat, which lay between the city and the mount of Olives, through which ran the brook Kidron, from the north to the ſouth.

16 *The houſe of the mighty.*] Where the king's guard were lodged.

26 *The*

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Before CHRIST 445. son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall*.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison. After him Pedaiah the son of Parosh.

26 Moreover the Nethinims dwelt in Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

CHAP. IV.

1 *While the enemies are wroth, and scoff, Nehemiah prayeth to God, and buildeth the wall.* 7 *Understanding their secret plottings, he setteth a watch.* 13 *He armeth the labourers, and giveth instructions how to proceed in case of an alarm.*

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders. Before CHRIST 445.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you*.

13 ¶ Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

CHAP.

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26 *The water gate*, &c.] This, it is likely, was the gate at which those inferior ministers, the Nethinims, brought in water for the use of the temple.

GENERAL REFLECTIONS on Chap. III.

We may infer from hence, that if we are diligent in the discharge of our duty, God will enable us to surmount all difficulties; for he will bless and protect those who fear him, who walk in his ways, and promote his service and the good of mankind.

COMMENTARY AND NOTES ON CHAP. IV.

5 *Let not their sin be blotted out*, &c.] He spoke by the spirit of prophecy, foreseeing that, from their malicious and implacable spirit against God and his people, they would reject the offers of his mercy, and at last be utterly destroyed.

17 *And with the other hand held a weapon.*] They were well appointed both for building and fighting; every one had his sword girded by his side, and so builded.

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CHAP. V.

1 *The people complain of their debts, which had compelled them to mortgage their lands, and ſell their children into bondage.* 6 *Nehemiah rebuketh the uſurers, and cauſeth them to ſwear to make a full and free reſtitution.* 14 *He refuſeth the governor's uſual allowance, and keepeth up hoſpitality at his own expence.*

AND there was a great cry of the people and of their wives againſt their brethren the Jews.

2 For there were that ſaid, We, our ſons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat and live.

3 *Some* alſo there were that ſaid, We have mortgaged our lands, vineyards, and houſes, that we might buy corn becauſe of the dearth.

4 There were alſo that ſaid, We have borrowed money for the king's tribute *and that upon* our lands and vineyards.

5 Yet now our fleſh *is* as the fleſh of our brethren, our children as their children: and, lo, we bring into bondage our ſons and our daughters to be ſervants, and *ſome* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and theſe words.

7 Then I conſulted with myſelf, and I rebuked the nobles, and the rulers, and ſaid unto them, Ye exact uſury, every one of his brother. And I ſet a great aſſembly againſt them.

8 And I ſaid unto them, We after our ability have redeemed our brethren the Jews, which were ſold unto the heathen: and will ye even ſell your brethren? or ſhall they be ſold unto us? Then held they their peace, and found nothing *to anſwer*.

9 Alſo I ſaid, It *is* not good that ye do: ought ye not to walk in the fear of our God becauſe of the reproach of the heathen our enemies?

10 I likewiſe, *and* my brethren, and my ſervants, might exact of them money and corn: I pray you let us leave off this uſury.

11 Reſtore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe.

13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the LORD. And the people did according to this promiſe.

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor. Before CHRIST 445.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver; yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beſide thoſe that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily *was* one ox *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days ſtore of all ſorts of wine: yet for all this required not I the bread of the governor, becauſe the bondage was heavy upon this people.

19 Think upon me, my God, for good, *according* to all that I have done for this people.

CHAP. VI.

1 *Sanballat practiſeth againſt Nehemiah by inſidious attempts,* 5 *falſe rumours,* 10 *and hired prophecies.* 15 *The wall is finiſhed to the great diſmay of the enemy.* 17 *The nobles of Judah hold traiterous intelligence with Tobiah.*

NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not ſet up the doors upon the gates;)

2 That Sanballat and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono. But they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it, and come down to you?

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 ¶ Then ſent Sanballat his ſervant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein it *was* written, It is reported among the heathen, and Gaſhmu ſaith *it, that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayeſt be their king, according to theſe words.

7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king according to theſe words. Come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hands ſhall

GENERAL REFLECTIONS on Chap. IV.

From this chapter we are inſtructed, that they who labour for the glory of God, muſt expect the contradiction of the wicked; that in all our dangers, we ſhould have recourſe to the Lord, and join prayer to our work, uſing all lawful means to ward off the evil that threatens us; and that God will in the end proſper the undertakings of thoſe that truſt in him, and aſſiſt them againſt their enemies.

COMMENTARY AND NOTES ON CHAP. V.

1 *There was a great cry of the people,* &c.] The poor made grievous complaints againſt the rich, for taking advantage of their neceſſities, and exacting uſury; which reduced them to great ſtraits.

8 *Then held they their peace, and found nothing to anſwer.*] There was ſuch an expreſs law of God againſt them (ſee *Deut.* xxiii. 19.) that they had nothing to reply, therefore were ſilent; becauſe they could neither deny the fact, nor were they able to juſtify it.

11 *The hundredth part of the money,* &c.] The hundredth part of what was lent every month, or twelve per cent. for the whole year.

12 *And took an oath of them,* &c.] i. e. of the nobles and the rulers; for he prevailed on them to ſwear to him in the preſence of the prieſts, whom he called in to be witneſſes to it, that they would keep their word.

13 *Alſo I ſhook my lap,* &c.] An external ſign, predicting their poverty; for, folding up the ſkirts of his garment, and then ſhaking them abroad, he repreſented how God would caſt them out of their poſſeſſions, and the fruit of their labours, if they did not obſerve this oath.

16 *Neither bought we any land,* &c.] They would not make any advantage of the neceſſities of others.

GENERAL REFLECTIONS on Chap. V.

The conduct of Nehemiah, as recorded in this chapter, affords us a noble example of equity, piety, and diſintereſtedneſs, worthy to be imitated by all magiſtrates, and by great and rich men; and this ſhews how averſe we ought to be from oppreſſion and injuſtice, ſince that, in caſe of neceſſity, we ought to give of our own, and even to depart from our right, for the glory of God and the good of our brethren.

COMMENTARY AND NOTES ON CHAP. VI.

6 *And Gaſhmu ſaith it,* &c.] The ſame, moſt probably, with Geſham, mentioned ver. 1. who undertakes to prove it.

10 *Afterward*

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Before CHRIST 445. ſhall be weakened from the work, that it be not done. Now therefore, *O God*, ſtrengthen my hands.

10 ¶ Afterward I came unto the houſe of Shemaiah the ſon of Delaiah the ſon of Mehetabeel, who *was* ſhut up; and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple: for they will come to ſlay thee; yea, in the night will they come to ſlay thee.

11 And I ſaid, Should ſuch a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to ſave his life? I will not go in.

12 And, lo, I perceived that God had not ſent him; but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to theſe their works, and on the propheteſs Noadiah, and the reſt of the prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to paſs, that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover in thoſe days the nobles of Judah ſent many letters unto Tobiah, and *the letters* of Tobiah, came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* ſon in law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam, the ſon of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my words to him. *And* Tobiah ſent letters to put me in fear.

CHAP. VII.

1 *Nehemiah committeth the charge of the city to Hanani and Hananiah.* 5 *A regiſter found of the genealogy of them which came firſt from Babylon, of the people,* 39 *of the prieſts,* 43 *of the Levites,* 46 *of the Nethinims,* 57 *of the children of Solomon's ſervants,* 63 *of the prieſts which could not ſhew their pedigree.* 66 *The whole number with their ſubſtance.* 70 *Their oblations.*

NOW it came to paſs, when the wall was built, and I had ſet up the doors, and the porters and the ſingers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: for he *was* a faithful man, and feared God above many.

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened until the ſun be hot; and while they ſtand by, let them ſhut the doors, and bar *them:* and appoint watches of the inhabitants of Jeruſalem, every one his watch, and every one *to be* over againſt his houſe. Before CHRIST 445.

4 Now the city *was* large and great: but the people *were* few therein, and the houſes *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a regiſter of the genealogy of them which came up at the firſt, and found written therein,

6 Theſe are the children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem and to Judah, every one unto his city; 536.

7 Who came with Zerubbabel: Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah. The number, *I ſay*, of the men of the people of Iſrael *was this*;

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of Binnui, ſix hundred forty and two.

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

21 The children of Ater of Hezekiah ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem, and Netophah, an hundred fourſcore and eight.

27 The

10 *Afterward I came unto the houſe of Shemaiah*, &c.] Shemaiah being called a prophet, as we learn from ver. 12. it is likely Nehemiah took him to be his friend, and therefore went to conſult and adviſe with him at his own houſe.

Let us meet together in the houſe of God, within the temple, &c.] His real deſign herein might be, not only to diſgrace Nehemiah, and diſhearten the people, when they ſaw their governor's cowardice, but to prepare likewiſe for the enemy's aſſaulting and taking the city, when there was no leader to oppoſe them.

11 *And I ſaid, Should ſuch a man as I flee*, &c.] Shall I diſhonour God and religion, and betray the people and city of God? God forbid.

13 *That I ſhould be afraid, and do ſo, and ſin*, &c.] That they might, through their treachery, draw him to offend God, by diſtruſting his care of him.

25 *The wall was finiſhed in fifty and two days.*] Which may ſeem incredible to thoſe who do not reflect what a prodigious number of people (who were not hired, but acted voluntarily) engaged in this work, and how full they were of zeal; and that the foundation of the wall was not deſtroyed by the Chaldeans, but that there were ſome pieces of it ſtanding, and only great breaches made in it.

GENERAL REFLECTIONS on Chap. VI.

It appears here likewiſe, that notwithſtanding the force, craft and calumny of falſe prophets and falſe miniſters, the wiſe, ſteady, and pious behaviour of Nehemiah ſurmounted all oppoſition; and teaches us, that they who labour for the public good, in the fear of God, ſhould never be ſtaggered by the threats and ſlanders of the wicked; and that, with the help of the Lord, who watches for them, they will at length happily triumph over every difficulty and trouble caſt in their way.

COMMENTARY AND NOTES ON CHAP. VII.

2 *I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem*, &c.] Hanani had given proof of his zeal for God and his country, in his taking a tedious journey from Jeruſalem to Shuſhan, to inform Jeremiah of the ſad ſtate of Jeruſalem, and to implore his helping hand to relieve it (ſee ch. i.) And the reaſon why Nehemiah put ſuch truſt and confidence in Hananiah, was, becauſe he was a man of conſcience, and acted upon religious principles, which would keep him from thoſe temptations to perfidiouſneſs which he might probably meet with in the abſence of Nehemiah, and againſt which a man deſtitute of the fear of God has no defence.

4 *The people were few therein*, &c.] At this time their enemies were ſo enraged to ſee the walls rebuilt, and ſo reſtleſs in their deſigns to keep the city from riſing to its former ſplendor, that it terrified many from going to live there, thinking themſelves ſafer in the country, where their enemies had no pretence to diſturb them.

6 *Theſe are the children*, &c.] Theſe are almoſt the ſame words which we read in *Ezra* ii. 1.

8 *The children of Paroſh*, &c.] Tho' this genealogy differs, in ſome particulars from that in *Ezra* ii. 5. it ſhould nevertheleſs be remembered, that Nehemiah's was taken in Judea, after the finiſhing the wall in Jeruſalem; and that Ezra's was taken in Babylon, before they returned to their own land.

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27 The men of Anathoth, an hundred twenty and eight.
28 The men of Beth-azmaveth, forty and two.
29 The men of Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred forty and three.
30 The men of Ramah and Gaba, ſix hundred twenty and one.
31 The men of Michmas, an hundred and twenty and two.
32 The men of Bethel and Ai, an hundred twenty and three.
33 The men of the other Nebo, fifty and two.
34 The children of the other Elam, a thouſand two hundred fifty and four.
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred forty and five.
37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.
38 The children of Senaah, three thouſand nine hundred and thirty.
39 ¶ The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.
40 The children of Immer, a thouſand fifty and two.
41 The children of Paſhur, a thouſand two hundred forty and ſeven.
42 The children of Harim, a thouſand and ſeventeen.
43 ¶ The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of Hodevah, ſeventy and four.
44 The ſingers: the children of Aſaph, an hundred forty and eight.
45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
46 ¶ The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabbaoth.
47 The children of Keros, the children of Sia, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reaiah, the children of Rezin, the children of Nekodah,
51 The children of Gazzam, the children of Uzza, the children of Phaſeah,
52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of Bazlith, the children of Mehida, the children of Harſha,
55 The children of Barkos, the children of Siſera, the children of Tamah,
56 The children of Neziah, the children of Hatipha.
57 ¶ The children of Solomon's ſervants: the children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Jaalah, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hatil, the children of Pochereth of Zebaim, the children of Amon.
60 All the Nethinims, and the children of Solomon's ſervants, *were* three hundred ninety and two.
61 And theſe *were* they which went up *alſo* from Telmelah, Telhareſha, Cherub, Addon, and Immer: but they could not ſhew their father's houſe, nor their ſeed, whether they *were* of Iſrael.
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.
63 ¶ And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.
64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood.
65 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with Urim and Thummim.
66 ¶ The whole congregation together *was* forty and two thouſand three hundred and threeſcore,
67 Beſide their manſervants, and their maidſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging men and ſinging women.
68 Their horſes, ſeven hundred thirty and ſix: their mules, two hundred forty and five:
69 *Their* camels, four hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes.
70 ¶ And ſome of the chief of the fathers, gave unto the work. The Tirſhatha gave to the treaſure a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts' garments.
71 And *ſome* of the chief of the fathers gave to the treaſure of the work twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver.
72 And *that* which the reſt of the people gave *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts' garments.
73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael dwelt in their cities: and when the ſeventh month came, the children of Iſrael *were* in their cities.

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CHAP. VIII.

1 *The religious manner in which the law was read by Ezra and expounded to the people.* 9 *Nehemiah, Ezra, and the Levites, comfort them.* 13 *They are inſtructed out of the law concerning the feaſt of tabernacles,* 16 *which is kept in a ſolemn manner.*

AND all the people gathered themſelves together as one man into the ſtreet that *was* before the water gate; and they ſpake unto Ezra the ſcribe to bring the book of the law of Moſes, which the LORD had commanded to Iſrael.
2 And Ezra the prieſt brought the law before the congregation both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month.
3 And he read therein before the ſtreet that *was* before the water gate from the morning until midday, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.
4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe; and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.
5 And Ezra opened the book in the ſight of all the people; (for he was above all the people;) and when he opened it, all the people ſtood up:
6 And Ezra bleſſed the LORD, the great God. And all the people anſwered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worſhipped the LORD with *their* faces to the ground.
7 Alſo

GENERAL REFLECTIONS on Chap. VII.

In this chapter we have a noble example of liberality, in the contribution that Nehemiah and ſome of the chief men offered voluntarily for the ſervice of God, which is the more edifying, as the Jews were then in a ſtate of poverty, and had very few rich men among them.

COMMENTARY AND NOTES ON CHAP. VIII.

1 *And all the people gathered themſelves together, &c.*] This was the firſt great feaſt after the walls of Jeruſalem were finiſhed.
They ſpake unto Ezra the ſcribe.] This undoubtedly was the ſame Ezra who came from Babylon in the ſeventh year of Artaxerxes, with a full commiſſion to Jeruſalem, to aſſiſt Zerubbabel in the reformation of the whole ſtate of the Jewiſh church.

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Before CHRIST 445. 7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, cauſed the people to underſtand the law: and the poople *ſtood* in their place.

8 So they read in the book in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 ¶ And Nehemiah, which *is* the Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day *is* holy unto the LORD your God, mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD: neither be ye ſorry; for the joy of the LORD is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 ¶ And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts, and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

14 And they found written in the law which the LORD had commanded by Moſes, that the children of Iſrael ſhould dwell in booths in the feaſt of the ſeventh month:

15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and ſat under the booths: for ſince the days of Jeſhua the ſon of Nun unto that day had not the children of Iſrael done ſo. And there was very great gladneſs.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God. And they kept the feaſt ſeven days; and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

CHAP. IX.

1 *A ſolemn general faſt and humiliation.* 4 *The Levites make a religious confeſſion of God's manifold goodneſs, and of the national ſins, which had occaſioned the people's miſeries.*

NOW in the twenty and fourth day of this month the children of Iſrael were aſſembled with faſting, and with ſackcloths, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers. Before CHRIST 445.

3 And they ſtood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confeſſed, and worſhipped the LORD their God.

4 ¶ Then ſtood up upon the ſtairs, of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeſhuah, and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the LORD your God for ever and ever: and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou, *art* LORD alone; thou haſt made heaven, the heaven of heavens, with all their hoſt, the earth, and all *things* that are therein, the ſeas, and all that *is* therein, and thou preſerveſt them all; and the hoſt of heaven worſhippeth thee.

7 Thou *art* the LORD the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham;

8 And foundeſt his heart faithful before thee, and madeſt a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words; for thou *art* righteous:

9 And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red ſea;

10 And ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them. So didſt thou get thee a name, as *it is* this day.

11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land; and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters.

12 Moreover thou leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

13 Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments:

14 And madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

15 And gaveſt them bread from heaven for their hunger, and broughteſt forth water for them out of the rock for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to

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8 *Cauſed them to underſtand the reading.*] M. Du Pin interprets it of Ezra's explaining the difficult places of ſcripture, ſo as to adapt them to the underſtanding of the common people: and offers ſeveral reaſons to prove that the Hebrew could not be ſo intirely loſt, as ſome ſuppoſe, till after the captivity.

10 *This day is holy unto our Lord*, &c.] It was the firſt new moon in the year, and the feaſt of blowing the trumpets. See *Lev.* xxiii. 24.

17 *Since the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo.*] The meaning is, that the joy had never been ſo great as it was now, ſince that time. And for this there was a ſpecial reaſon: they rejoiced, in the days of Joſhua, that they had got poſſeſſion of the land of Canaan; and now they rejoiced that they were reſtored to it, and, after a long baniſhment, quietly ſettled in it.

GENERAL REFLECTIONS on Chap. VIII.

From the circumſtance of Ezra and Nehemiah's comforting the people, we may obſerve, that when the heart is full of godly ſorrow, and his word makes a lively impreſſion upon it, we are then in a condition of reliſhing comfort, of rejoicing in the Lord, and of preſenting ourſelves before him with confidence, as the Jews did when they celebrated the feaſt.

COMMENTARY AND NOTES ON CHAP. IX.

4 *Upon the ſtairs*, &c.] Or, as in the margin, upon the ſcaffold, which raiſed them above the people.

6 *The hoſt of heaven worſhippeth thee.*] Sometimes the ſtars, and ſometimes the angels, are called "the hoſt of heaven." But the latter ſeems to be here meant: for the other is mentioned before, when he ſaith, "The heavens with all their hoſt."

7 *Thou art the Lord the God*, &c.] Here follows a compendious hiſtory of the affairs of the Hebrew nation, in this confeſſion of God's benefits, and their ingratitude.

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Before CHRIST 445. to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

18 Yea, when they had made them a molten calf, and ſaid, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy good ſpirit to inſtruct them, and withheldeſt not thy manna from their mouth, and gaveſt them water for their thirſt.

21 Yea, forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing; their clothes waxed old not, and their feet ſwelled not.

22 Moreover thou gaveſt them kingdoms and nations, and didſt divide them into corners: ſo they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubdueſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: ſo they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs.

26 Neverthleſs they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardeſt *them* from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned, and cried unto thee, thou heardeſt *them* from heaven; and many times didſt thou deliver them according to thy mercies;

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgments, (which if a man do, he ſhall live in them;) and withdrew the ſhoulder, and hardened their neck, and would not hear.

30 Yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy ſpirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

31 Neverthleſs for thy great mercies' ſake thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy, let not all the trouble ſeem little before thee, that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria unto this day. Before CHRIST 445.

33 Howbeit thou *art* juſt in all that is brought upon us: for thou haſt done right, but we have done wickedly:

34 Neither have our kings, our princes, our prieſts, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy teſtimonies, wherewith thou didſt teſtify againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* ſervants in it:

37 And it yieldeth much increaſe unto the kings whom thou haſt ſet over us becauſe of our ſins: alſo they have dominion over our bodies, and over our cattle, at their pleaſure, and we *are* in great diſtreſs.

38 And becauſe of all this we make a ſure *covenant*, and write *it*; and our princes, Levites, *and* prieſts, ſeal *unto it*.

CHAP. X.

1 *The names of thoſe that ſealed the covenant,* 28 *which the reſt of the people bound themſelves to obſerve according to the ſeveral particulars enumerated.*

NOW thoſe that ſealed *were*, Nehemiah, the Tirſhatha, the ſon of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Paſhur, Amariah, Malchijah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: theſe *were* the prieſts.

9 And the Levites: both Jeſhua the ſon of Azaniah, Binnui of the ſons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; Paroſh, Pahath-moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hananiah, Haſhub,
24 Halloheſh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſeiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the reſt of the people, the prieſts, the Levites

22 *And didſt divide them into corners,* &c.] This relates, moſt probably, to the inhabitants of Canaan, whom the Iſraelites diſpoſſeſſed, and drove or "ſcattered into corners."

25 *And delighted themſelves in thy great goodneſs.*] The meaning of theſe words is, that God had beſtowed ſo many bleſſings upon them, that they took great pleaſure in the enjoyment of them.

29 *Which if a man do, he ſhall live in them,* &c.] That is, he ſhall be a happy man.

36 *For the land that thou gaveſt unto our fathers—behold, we are ſervants in it.*] They were not owners and proprietors of the land which God had given to their fathers, but labouring for their lords and maſters.

37 *They have dominion over our bodies,* &c.] Their bodies were liable to be preſſed to ſerve in the king's wars, or in his works; and their cattle ſubject to them, for the king's uſe.

38 *Our princes, Levites, and prieſts, ſeal unto it.*] Though it ſignified little what ſuch an untoward people promiſed; yet it was very neceſſary there ſhould be a public inſtrument, to convince them of their impiety, and that they might be publicly confounded, when they were proved perfidious deſerters, by ſhewing them, under their own hands, their engagements to future fidelity.

General Reflections on Chap. IX.

We may make an wholeſome application to ourſelves of all the parts of this excellent prayer, and thence learn to praiſe and adore God, acknowledge his goodneſs to us, confeſs and bewail our ſins and ingratitude, implore his aſſiſtance, and walk humbly before him.

COMMENTARY

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Before CHRIST 445. Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

CHAP. XI.

1 *The rulers, together with every tenth man taken by lot, and those that offered voluntarily, dwell at Jerusalem.* 3 *A catalogue of their names.* 20 *The residue of the people dwell in other cities.*

AND the rulers of the people dwelt at Jerusalem: Before CHRIST 445. the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joel, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel the son of *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

20 ¶ And

COMMENTARY AND NOTES ON CHAP. X.

39 *They clave to their brethren*, &c.] As there were too many to subscribe and seal the writing, they who did not subscribe and seal declared they were of the same mind with the others who had; and they owned by word of mouth what the rest had set their hands to, and said, it was their act and deed, as much as it was the act and deed of their nobles and brethren.

31 *We would not buy it of them on the sabbath*, &c.] As the Jews were at this time no more than subjects and servants, they could not hinder their heathen neighbours from bringing their wares on the sabbath-day into Jerusalem: they therefore resolved, and confirmed it with an oath, that they would buy none. However, they very soon broke their resolution, and violated their oath.

GENERAL REFLECTIONS on Chap. X.

The covenant renewed by the Jews, should remind us of God's covenant, and our baptismal engagement to him as his servants: we should read his word, and beg his grace, that we may think upon his commandments, and do them; and offer to him not only external, but the internal service of the heart.

COMMENTARY AND NOTES ON CHAP. XI.

1 *And the rulers of the people dwelt at Jerusalem*] The inhabitants of the neighbouring countries were so restless in their designs to keep this city from rising to its former splendor, that it terrified many of the Jews from coming to dwell there, thinking themselves more safe in the country where their enemies had no pretence to disturb them: the rulers therefore of the people seated themselves at Jerusalem, inviting and encouraging others to live there.

The rest of the people also cast lots, &c.] There was still room for more citizens; and the city, considering how large it was, being very empty, they consulted to make it populous, by compelling every tenth man in Judah and Benjamin to quit their present habitations in the country, and to dwell in the city; for which end they cast lots.

24 *Was*

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Before CHRIST 445.

20 ¶ And the reſidue of Iſrael, of the prieſts, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Giſpa *were* over the Nethinims.

22 The overſeer alſo of the Levites at Jeruſalem *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha. Of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God.

23 For *it was* the king's commandment concerning them, that a certain portion ſhould be for the ſingers, due for every day.

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeſhua, and at Moladab, and at Beth-phelet,

27 And at Hazar-ſhual, and at Beer-ſheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachiſh, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-ſheba unto the valley of Hinnom.

31 The children alſo of Benjamin from Geba *dwelt* at Michmaſh, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftſmen.

36 And of the Levites *were* diviſions *in* Judah, *and* in Benjamin.

CHAP. XII.

1 *The prieſts, and the Levites, which came up with Zerubbabel.* 10 *The ſucceſſion of high prieſts.* 22 *Certain chief Levites in the days of Nehemiah and Ezra.* 27 *The ſolemnity of the dedication of the wall.* 44 *The offices of the prieſts and Levites appointed in the temple.*

NOW theſe *are* the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattuſh,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. Theſe *were* the chief of the prieſts and of their brethren in the days of Jeſhua.

8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thankſgiving, he and his brethren.

9 Alſo Bakbukiah and Unni, their brethren, *were* over againſt them in the watches.

10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua. Before CHRIST 445.

12 And in the days of Joiakim were prieſts, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meſhullam; of Amariah, Jehonan;

14 Of Melicu, Jonathan; of Shebaniah, Joſeph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meſhullam;

17 Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Haſhabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.

23 The ſons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib.

24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks, according to the commandment of David the man of God, ward over againſt ward.

25 Mattaniah, and Bakkukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward at the threſholds of the gates.

26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governor, and of Ezra the prieſt, the ſcribe.

27 ¶ And at the dedication of the wall of Jeruſalem they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings, and with ſinging, *with* cymbals, pſalteries, and with harps.

28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi;

29 Alſo from the houſe of Gilgal, and out of the fields of Geba and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung gate:

32 And after them went Hoſhaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meſhullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts' ſons with trumpets; *namely*, Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 And at the fountain gate, which was over againſt them,

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24 *Was at the king's hand*, &c.] He tranſacted the buſineſs of the city for the king; or was appointed by the king of Perſia to receive and anſwer all petitions from the people, or to hear all cauſes in civil matters between the king and them.

GENERAL REFLECTIONS on Chap. XI.

We muſt obſerve, that the lots here referred to were allowed to be under the divine direction in important caſes; but this by no means authorizes to uſe the ſame means for deciding difficult points or queſtions in our day, leſt we be found to tempt God; but rather let us walk in his fear and in his ways, and leave events to the divine Providence, who has ſaid, "I will never leave you, nor forſake you."

COMMENTARY AND NOTES ON CHAP. XII.

11 *Jaddua.*] This is the ſame perſon who met Alexander the Great, in his pontifical habit, as he came from the conqueſt of Tyre and Gaza, and procured from that monarch great privileges for the Jewiſh nation.

27 *At the dedication of the wall of Jeruſalem*, &c.] Nehemiah, having put all things in good order, dedicated the city as a place which God himſelf had choſen, and reſtored it to him again, after it had been profaned by the devaſtations of the heathen.

31 *I brought up the princes of Judah upon the wall, and appointed two great companies of them*, &c.] He ſeparated the prieſts, Levites, and princes of the people, into two companies, one of which walked to the right hand, and the other to the left, on the top of the walls; the two companies met in the temple, and there they ſtood ſtill and completed their thankſgivings with ſacrifices.

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Before CHRIST 445. them, they went up by the ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water gate eaſtward.

38 And the other *company of them that gave* thanks went over againſt *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep gate: and they ſtood ſtill in the priſon gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the ſingers ſang loud, with Jezrahiah *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoiced: for God had made them rejoice with great joy: the wives alſo and the children rejoiced: ſo that the joy of Jeruſalem was heard even afar off.

44 ¶ And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſtfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the prieſts and Levites: for Judah rejoiced for the prieſts and for the Levites that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his ſon.

46 For in the days of David and Aſaph of old *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers and the porters, every day his portion, and they ſanctified *holy things* unto the Levites; and the Levites ſanctified *them* unto the children of Aaron.

CHAP. XIII.

1 *Upon reading the law Iſrael is ſeparated from the mixed multitude.* 4 *Eliaſhib having in Nehemiah's abſence prepared a chamber in the temple for Tobiah, Nehemiah on his return is offended, and cauſeth the chambers to be cleanſed.* 10 *He reformeth certain abuſes concerning tithes,* 15 *the violation of the ſabbath,* 23 *and the marriages with ſtrange wives.*

ON that day they read in the book of Moſes in the audience of the people; and therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but hired Balaam againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſs, when they had heard the law, that they ſeparated from Iſrael all the mixed multitude. Before CHRIST 445.

4 ¶ And before this, Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the ſingers, and the porters; and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem: for in 434. the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

7 And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore: therefore I caſt forth all the houſhold ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers: and thither brought I again the veſſels of the houſe of God, with the meat offering and the frankincenſe.

10 ¶ And I perceived that the portions of the Levites had not been given *them:* for the Levites and the ſingers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their place.

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treaſuries.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah: and next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and their office *was* to diſtribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof.

15 ¶ In thoſe days ſaw I in Judah *ſome* treading wine preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath day: and I teſtified *againſt them* in the day wherein they ſold victuals.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

19 And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they

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43 *The joy of Jeruſalem was heard even afar off.*] The report of it was ſpread into far diſtant countries.

45 *The ſingers and the porters kept the word of their God,* &c.] The former ſung uſually in their courſes, and praiſed God, and the latter duly obſerved the orders about purification, in not ſuffering any unclean perſon or thing to come into the houſe of God.

47 *They ſanctified holy things unto the Levites,* &c.] The people ſet apart the tenth part of their harveſt for the uſe of the Levites, and the Levites ſeparated from their tithes, the tenth part of them for the prieſts, according to the law of Moſes.

GENERAL REFLECTIONS on Chap. XII.

We are taught, from this chapter, to render homage to the Lord, for all the temporal advantages we enjoy; and to look upon his protection as the fountain of all the happineſs, and of all the ſecurity, both of cities and ſtates: we ſhould honour him with our ſubſtance, promote his religion and ſervice, and labour to advance his glory.

COMMENTARY AND NOTES ON CHAP. XIII.

1 *On that day they read in the book of Moſes*] Not immediately after the dedication, but ſome time after Nehemiah was returned from Perſia.

Should not come into the congregation of God, &c.] This phraſe muſt be underſtood to mean no more than a prohibition of marriage; for this (according to their rabbins) was the caſe of ſuch prohibitions: none of the houſe of Iſrael, of either ſex, were to enter into marriage with any Gentiles, of what nation ſoever, unleſs they were firſt converted to their religion, and become intire proſelytes to it; and even in that caſe ſome were debarred from it for ever, others only in part, and others again only for a limited time.

4 *Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God*] By "the overſight of the chambers of the houſe of God," we may underſtand the whole government of the temple, which certainly belonged to the high prieſt only.

Tobiah.] He was an Ammonite.

6 *In all this time was not I at Jeruſalem,* &c.] They took this bold ſtep while Nehemiah was retired to the court of Perſia.

11 *Then contended I,* &c.] He expoſtulated with, and reproved them.

19 *When the gates of Jeruſalem began to be dark,* &c.] Which was about ſun-ſet, the mountains about Jeruſalem intercepting the light there ſooner than in other places.

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Before CHRIST 434. they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath day.

20 So the merchants and ſellers of all kind of ware lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates to ſanctify the ſabbath day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy.

23 ¶ In thoſe days alſo ſaw I Jews *that* had married wives of Aſhdod, of Ammon, *and* of Moab:

24 And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews' language, but according to the language of each people.

25 And I contended with them, and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for yourſelves. Before CHRIST 434.

26 Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God in marrying ſtrange wives?

28 And *one* of the ſons of Joiada, the ſon of Eliaſhib the high prieſt, *was* ſon in law to Sanballat the Horonite: therefore I chaſed him from me.

29 Remember them, O my God, becauſe they have defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſt and the Levites, every one in his buſineſs;

31 And for the wood offering, at times appointed, and for the firſtfruits. Remember me, O my God, for good.

25 *And curſed them.*] He denounced God's judgments againſt them.

And plucked off their hair, &c.] Plucking off their hair, was putting them to ſhame, and making them appear like ſlaves.

28 *I chaſed him from me.*] He baniſhed him from Judea.

GENERAL REFLECTIONS on Chap. XIII.

From the ſubſtance of this chapter, we may collect, that if magiſtrates employ their authority to ſuppreſs vice, promote piety, hinder the profanation of the ſabbath, unlawful marriages, and any thing contrary to the law of God and good order, God will remember them for good, and preſerve them in the evil day.

The Book of ESTHER.

THE ARGUMENT.

The ſubject of this book is the hiſtory of Eſther, a Jewiſh captive virgin, who, for her tranſcendent beauty, was advanced to the throne of Perſia, and by her intereſt with her royal huſband Ahaſuerus, (ſuppoſed to be the ſame with Artaxerxes) procured to her countrymen a wonderful deliverance from Haman's intended maſſacre. Some aſcribe this book to Ezra, others to Mordecai: but the more probable opinion is, that the great ſynagogue ordered it to be compoſed, and afterwards admitted it into the ſacred canon.

CHAP. I.

1 *Ahaſuerus's royal feaſts.* 10 *Vaſhti refuſeth to come, when ſent for by the king.* 13 *The king conſulteth with his wiſe men concerning this act of diſobedience, and by the advice of Memucan putteth away Vaſhti, and aſſerteth by a decree the ſovereignty of men over their wives.*

Before CHRIST 521. NOW it came to paſs in the days of Ahaſuerus (this *is* Ahaſuerus which reigned, from India even unto Ethiopia, *over* an hundred and ſeven and twenty provinces:)

2 *That* in thoſe days, when the king Ahaſuerus ſat on the throne of his kingdom, which *was* in Shuſhan the palace,

3 In the third year of his reign he made a feaſt unto all his princes and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces, *being* before him:

4 When he ſhewed the riches of his glorious kingdom and the honour of his excellent majeſty many days, *even* an hundred and fourſcore days.

5 And when theſe days were expired, the king made a feaſt unto all the people that were preſent in Shuſhan the palace, both unto great and ſmall, ſeven days, in the court of the garden of the king's palace; Before CHRIST 521.

6 *Where were* white, green, and blue *hangings*, faſtened with cords of fine linen and purple to ſilver rings, and pillars of marble: the beds *were of* gold and ſilver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in veſſels of gold, (the veſſels being diverſe one from another,) and royal wine in abundance, according to the ſtate of the king.

8 And the drinking *was* according to the law; none did compel: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every man's pleaſure.

9 Alſo Vaſhti the queen made a feaſt for the women *in* the royal houſe which *belonged* to king Ahaſuerus.

10 ¶ On the ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven chamberlains that ſerved in the preſence of Ahaſuerus the king,

11 To bring Vaſhti the queen before the king with the crown royal, to ſhew the people and princes her beauty: for ſhe *was* fair to look on.

12 But

COMMENTARY AND NOTES ON CHAP. I.

3 *He made a feaſt unto all his princes and his ſervants,* &c.] The occaſion of this is intimated in the foregoing verſe, where we read, "When the king Ahaſuerus ſat on the throne of his kingdom," i. e. enjoying peace and tranquility throughout his large dominions.

6 *The beds were of gold and ſilver,* &c.] The beds were of the ſofteſt wool, but the bedſteads were ſtudded or overlaid with gold and ſilver.

12 The

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Before CHRIST 521.

12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

CHAP. II.

1 *By advice of his servants Ahasuerus appointeth the fair virgins of his kingdom to be assembled in order to choose out a queen.* 5 *Esther brought up by Mordecai.* 8 *She is preferred by Hegai keeper of the women before all the other virgins, but by Mordecai's direction telleth not her kindred.* 12 *The manner of purification and going in unto the king.* 15 *Esther pleaseth him, and is made queen.* 21 *Mordecai discovereth a plot against the king's life, which service is registered in the chronicles of the kingdom.*

513. AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

Before CHRIST 518.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king: and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;) 515.

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained

12 *The queen Vashti refused to come,* &c.] Which she might do out of modesty, not pride: had not the king been heated with wine, he might have thought it indecent for the queen, and unsafe for himself, to have her beauty exposed in this unusual manner.

16 *Hath not done wrong to the king only, but also to all,* &c.] He declared it to be a crime of so dangerous a nature, that it would have a mischievous influence upon the whole kingdom, if not severely punished.

18 *There shall arise too much contempt and wrath.*] Contempt in the wives, and wrath in the husbands.

22 *And that it should be published according to the language of every people.*] In the Hebrew it is, And speak in the language of his people.

General Reflections on Chap. I.

We learn hence, and from the ensuing part of this history, that the Lord humbles and exalts whom he pleases, and raises up persons to protect and labour for the good of his church.

COMMENTARY AND NOTES ON CHAP. II.

2 *Let there be fair young virgins,* &c.] When they saw the king afflicted, and his former love for Vashti beginning to revive, they contrived by a new love to blot out the remembrance of the old.

7 *He brought up Hadassah, that is, Esther,* &c.] This woman was a Jewess, but born in Babylon, and therefore, in analogy to that language, they gave her the name of Hadassah, which in Chaldee signifies a myrtle; but her Persian name was Esther.

10 *Mordecai had charged her that she should not shew it.*] Lest she should be despised, and looked upon no better than a slave.

12 *Six months with oil of myrrh, and six months with sweet odours,* &c.] These were used to make the skin smooth and soft, yield a fragrant smell, and (according to some) render the person amorous.

15 *She required nothing,* &c.] She was contented with her own natural beauty, and desired nothing of art or ornament to set her off.

16 *Esther*

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Before CHRIST 515. obtained favour in the ſight of all them that looked upon her.

16 So Eſther was taken unto king Ahaſuerus into his houſe royal in the tenth month, which *is* the month Tebeth, in the ſeventh year of his reign.

17 And the king loved Eſther above all the women, and ſhe obtained grace and favour in his ſight more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen inſtead of Vaſhti.

514. 18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſther's feaſt; and he made a releaſe to the provinces, and gave gifts, according to the ſtate of the king.

19 And when the virgins were gathered together the ſecond time, then Mordecai ſat in the king's gate.

20 Eſther had not *yet* ſhewed her kindred nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 ¶ In thoſe days, while Mordecai ſat in the king's gate, two of the king's chamberlains, Bigthan and Tereſh, of thoſe which kept the door, were wroth, and ſought to lay hands on the king Ahaſuerus.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen; and Eſther certified the king *thereof* in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

CHAP. III.

1 *Haman, advanced by the king, hath great reſpect paid him by all but Mordecai, on whoſe account he ſeeketh revenge upon the whole Jewiſh nation.* 7 *He caſteth lots to fix the time for executing his purpoſes.* 8 *By calumniating the Jews he obtaineth a commiſſion from the king to extirpate them.*

510. AFTER theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the king's ſervants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had ſo commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's ſervants, which *were* in the king's gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the king's commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai's matters would ſtand: for he had told them that he *was* a Jew.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. Before CHRIST 510.

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt month, that *is*, the month Niſan, in the twelfth year of king Ahaſuerus, they caſt Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad and diſperſed among the people in all the provinces of thy kingdom; and their laws *are* diverſe from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to ſuffer them.

9 If it pleaſe the king, let it be written that they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the king's treaſuries.

10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews' enemy.

11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then were the king's ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the king's ring.

13 And the letters were ſent by poſts into all the king's provinces, to deſtroy, to kill, and to cauſe to periſh, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was publiſhed unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the king's commandment, and the decree was given in Shuſhan the palace. And the king and Haman ſat down to drink; but the city Shuſhan was perplexed.

CHAP. IV.

1 *The great mourning of Mordecai and the Jews.* 4 *Eſther ſendeth to Mordecai to enquire the reaſon, is informed thereof,*

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16 *Eſther was taken unto king Ahaſuerus into his houſe royal*, &c.] The king kept her in his own houſe. This monarch ſeems to have had but one wife (at leaſt but one whom he chiefly eſteemed), though a great number of ſecondary wives or concubines.

18 *Eſther's feaſt; and he made a releaſe to the provinces, and gave gifts*, &c.] He remitted to ſome of the provinces the duties and impoſts they were bound to pay him.

GENERAL REFLECTIONS on Chap. II.

In this chapter we ſee a marvellous work of divine Providence, in that the important ſervice of Mordecai ſhould be recorded in the public records, and matters ſo diſpoſed, that the diſcovery he had made ſhould prove the means of his preferment, and the deliverance of the Jews.

COMMENTARY AND NOTES ON CHAP. III.

1 *After theſe things*] About five years after, as appears from ver. 7. *Haman the ſon of Hammedatha the Agagite*, &c.] He was deſcended from the royal race of the Amalekite kings.

2 *Mordecai bowed not, nor did him reverence.*] The reaſon of this diſreſpect is ſuppoſed not to proceed from contumacy or pride; but becauſe he would not prefer the glory of man to the glory of God, nor pay undue homage to a creature.

4 *To ſee whether Mordecai's matters would ſtand*, &c.] Whether he would perſiſt in his diſreſpectful behaviour, and what would be the iſſue of it.

7 *In the firſt month—they caſt Pur, that is, the lot, before Haman*, &c.] Haman endeavoured to find what time in the year was moſt favourable to the Jews, and what moſt unlucky: and firſt, he enquired what month was moſt unfortunate, and found the month Adar, which was the laſt month in the year, anſwerable to our February; for there was no feſtival ſolemnity in this month, nor was it ſanctified by any peculiarities; and then he enquired the day, and found the thirteenth day was inauſpicious to them, ſee ver. 13.

9 *And I will pay ten thouſand talents of ſilver*, &c.] It was not his intention to advance this vaſt ſum himſelf, but to raiſe it out of the ſpoil of the goods belonging to the Jews.

15 *The city Shuſhan was perplexed.*] Beſides the Jews, many others in Shuſhan might be concerned at this horrid decree, either becauſe they were related to them, or engaged with them in worldly concerns, or perhaps out of mere humanity and compaſſion to ſo great a number of innocent people, now appointed as ſheep for the ſlaughter: they might apprehend likewiſe, that, upon the execution of the decree, ſome ſedition or tumult might enſue; that in ſo great a ſlaughter it was hard to tell who would eſcape without being killed or plundered, becauſe they who were employed in this bloody work would probably be more mindful to enrich themſelves, than to obſerve the orders given them.

GENERAL REFLECTIONS on Chap. III.

"Man's extremity is God's opportunity:" this ſaying is frequently verified in God's dealings with his people: he ſometimes ſuffers cruel princes to perſecute his church, and reduce the faithful almoſt to the brink of deſpair, in order that his power may appear more wonderful in their deliverance, and in the ruin of their oppreſſors.

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The King held out the Golden Sceptre so Esther drew near & touched the top of the Sceptre.

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Before CHRIST 510.

thereof, and adviſed by him to intercede with the king for the nation. 10 *She at firſt excuſeth herſelf, but being admoniſhed of the conſequences by Mordecai,* 15 *appointeth a faſt, and undertaketh the ſuit.*

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with ſackcloth.

3 And in every province, whitherſoever the king's commandment and his decree came, *there was* great mourning among the Jews, and faſting, and weeping, and wailing; and many lay in ſackcloth and aſhes.

4 ¶ So Eſther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him: but he received *it* not.

5 Then called Eſther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the ſtreet of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the ſum of the money that Haman had promiſed to pay to the king's treaſuries for the Jews, to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and to declare *it* unto her, and to charge her that ſhe ſhould go in unto the king, to make ſupplication unto him, and to make requeſt before him for her people.

9 And Hatach came and told Eſther the words of Mordecai.

10 ¶ Again Eſther ſpake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's ſervants, and the people of the king's provinces, do know, that whoſoever, whether man or woman, ſhall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſceptre, that he may live: but I have not been called to come in unto the king theſe thirty days.

12 And they told to Mordecai Eſther's words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thyſelf that thou ſhalt eſcape in the king's houſe, more than all the Jews.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there enlargement and deliverance ariſe to the Jews from another place; but thou and thy father's houſe ſhall be deſtroyed: and who knoweth whether thou art come to the kingdom for *ſuch* a time as this?

15 ¶ Then Eſther bade *them* return Mordecai *this anſwer*, Before CHRIST 510.

16 Go, gather together all the Jews that are preſent in Shuſhan, and faſt ye for me, and neither eat or drink three days, night or day: I alſo and my maidens will faſt likewiſe; and ſo will I go in unto the king, which *is* not according to the law: and if I periſh, I periſh.

17 So Mordecai went his way, and did according to all that Eſther had commanded him.

CHAP. V.

1 *Eſther, venturing to appear uncalled before the king in the inner court, is graciouſly received, and promiſed the grant of her requeſt: ſhe inviteth the king and Haman to a banquet.* 6 *Being encouraged by the king to name her ſuit, ſhe inviteth him and Haman to another banquet the next day.* 9 *Haman, though proud of the diſtinctions ſhewn him, repineth at and complaineth to his friends of Mordecai's neglect.* 14 *By the advice of his wife and friends he prepareth for him a gallows.*

NOW it came to paſs on the third day, that Eſther put on *her* royal *apparel*, and ſtood in the inner court of the king's houſe, over againſt the king's houſe: and the king ſat upon his royal throne in the royal houſe, over againſt the gate of the houſe.

2 And it was ſo, when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king held out to Eſther the golden ſceptre that *was* in his hand. So Eſther drew near, and touched the top of the ſceptre.

3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what *is* thy requeſt? it ſhall be even given thee to the half of the kingdom.

4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared.

6 ¶ And the king ſaid unto Eſther at the banquet of wine, What *is* thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed.

7 Then anſwered Eſther, and ſaid, My petition and my requeſt *is*;

8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition, and to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to morrow as the king hath ſaid.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman ſaw Mordecai in the king's gate, that he ſtood not up, nor moved for him, he was full of indignation againſt Mordecai.

10 Nevertheleſs Haman refrained himſelf: and when he came home, he ſent and called for his friends, and Zereſh his wife.

11 And

COMMENTARY AND NOTES ON CHAP. IV.

4 *She ſent raiment to clothe Mordecai, and to take away his ſackcloth,* &c.] That he might come to court, and take his place in the gate.

11 *Whoſoever, whether man or woman, ſhall come unto the king into the inner court,* &c.] One reaſon for this law might be, that the great officers might engroſs the king to themſelves, by allowing admittance to none, but whom they ſhould think proper to introduce.

14 *Who knoweth whether thou art come to the kingdom for ſuch a time as this?*] He truſted that God would by ſome means or other ſave them from utter deſtruction; and intimated, that God had raiſed her up to the dignity ſhe was in, on purpoſe that ſhe might be the deliverer of her people.

16 *Neither eat or drink three days, night or day.*] By this injunction, is not to be underſtood a total abſtinence from food; but that they ſhould eat and drink no more than would ſuffice to ſuſtain nature, and ſupport them in prayer to God for a bleſſing upon her undertaking.

If I periſh, I periſh.] This is not a ſpeech of deſpondency, but of courage and reſolution; as if ſhe had ſaid, I am content to periſh in ſo good a cauſe.

GENERAL REFLECTIONS on Chap. IV.

This chapter teaches us, that nothing ſhould be dearer to us than

the intereſt of the church; that in times of danger, we ſhould have recourſe to the Lord in prayer; that he can turn the hearts of men, even of kings, and deliver his people when they leaſt expect it; and that when the wicked ſeem to be more firmly rooted than ever, and to oppreſs good men without control, their ruin is then near at hand, and their crimes bring upon them ſudden deſtruction.

COMMENTARY AND NOTES ON CHAP. V.

2 *Eſther drew near, and touched the top of the ſceptre.*] The queen's touching or kiſſing the ſceptre was a token of her ſubjection and thankfulneſs for his favour.

6 *At the banquet of wine,* &c.] At the concluſion of the entertainment; for they did not drink wine, but water, at the beginning of their feaſts.

8 *Let the king and Haman come to the banquet that I ſhall prepare for them, and I will,* &c.] She thought it a piece of no bad policy to invite his firſt favourite to come along with him. The ſingular providence of God in the whole matter is not a little conſpicuous, which had ſo diſpoſed her mind, that the high honour which the king beſtowed upon Mordecai the next day might fall out in the mean time, and ſo make way for her petition, which would come in very ſeaſonably at the banquet of wine.

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Before CHRIST 510.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and ſervants of the king.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared but myſelf, and to morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the king's gate.

14 ¶ Then ſaid Zereſh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow ſpeak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman; and he cauſed the gallows to be made.

CHAP. VI.

1 *Ahaſuerus, hearing read in the chronicles the good ſervice done by Mordecai, thinketh how to reward him.* 4 *Haman, coming to ſue that Mordecai might be hanged, becometh himſelf the inſtrument of doing him honour.* 12 *Complaining of his misfortune, his friends foretell him of his fall.*

ON that night could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Tereſh, two of the king's chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus.

3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the king's ſervants that miniſtered unto him, There is nothing done for him.

4 ¶ And the king ſaid, Who *is* in the court? Now Haman was come into the outward court of the king's houſe, to ſpeak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in. And the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myſelf?

7 And Haman anſwered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head: Before CHRIST 510.

9 And let this apparel and horſe be delivered to the hand of one of the king's moſt noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horſeback through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour.

10 Then the king ſaid to Haman, Make haſte, *and* take the apparel and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the king's gate: let nothing fail of all that thou haſt ſpoken.

11 Then took Haman the apparel and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman haſted to his houſe mourning, and having his head covered.

13 And Haman told Zereſh his wife and all his friends every *thing* that had befallen him. Then ſaid his wiſe men and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

CHAP. VII.

1 *Eſther at the banquet maketh ſuit to the king for her own life, and for the life of her people.* 5 *Eſther accuſeth Haman.* 7 *The king in wrath, being told of the gallows prepared for Mordecai, cauſeth Haman to be hanged thereon.*

SO the king and Haman came to banquet with Eſther the queen.

2 And the king ſaid again unto Eſther on the ſecond day at the banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed, *even* to the half of the kingdom.

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt:

4 For we are ſold, I and my people, to be deſtroyed, to

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12 *Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared but myſelf,* &c.] In the life of Artaxerxes, Plutarch tells us, that none but the king's mother and his real wife were permitted to ſit at his table: ſo that this particular favour was a matter that Haman had ſome reaſon to value himſelf upon.

13 *Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew,* &c.] Herein did the wife and powerful providence of God appear, that it diſpoſed Haman's heart, (contrary to his own inclination and intereſt) inſtead of employing his power againſt his enemy, to put fetters, as it were, upon his own hands.

14 *Fifty cubits high,* &c.] That men might at a great diſtance ſee him, to the increaſe of his diſgrace, (as Haman might think) and that, ſtruck with the greater terror at that ſpectacle, others might not dare for the future to deſpiſe him.

GENERAL REFLECTIONS on Chap. V.

From this chapter we learn, that "pride goeth before deſtruction, and a haughty ſpirit before a fall;" that while wicked men are plotting the deſtruction of their neighbours, God often counteracts and defeats their deſigns; and that nothing is more dangerous than the example of thoſe who have caſt off the fear of God.

COMMENTARY AND NOTES ON CHAP. VI.

1 *He commanded to bring the book of records of the chronicles,* &c.] God, in his wonderful providence, ſo ordered it that the king could not ſleep; but in the night-time called for the records of the kingdom, which were the diaries we now call journals, wherein was ſet down what paſſed every day; and the manner of the Perſians was, to record in them the names of the perſons who had done the king any ſignal ſervice.

2 *It was found written, that Mordecai had told of Bigthana and Tereſh,* &c.] By a ſingular Providence, the ſecretary read in that very part of the book wherein the ſervice of Mordecai was entered.

4 *Now Haman was come,* &c.] This was another part of God's Providence, to bring him ſo ſoon to court when the king was thus diſpoſed.

8 *Let the royal apparel be brought which the king uſeth to wear.*] It ſhould rather be tranſlated, The royal robe; an external garment, or ſtole, coming down to his feet, which none wore but the king himſelf.

And the crown royal, &c.] Some are of opinion, that the word which we render "crown" has various ſignifications, and will equally denote that ornament which the horſe the king rode on wore on his head.

13 *Thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.*] They had obſerved, it is likely, how the Jews had been wonderfully raiſed from under great oppreſſions ſince the time of Cyrus; and thence concluded, that a particular Providence took care of them.

14 *And haſted to bring Haman unto the banquet,* &c.] Haman perhaps, hearing that theſe things boded ill to him, might be ſtudying how to provide for his ſafety, which made him ſtay longer than he ſhould have done, before he waited on the king at the feaſt.

GENERAL REFLECTIONS on Chap. VI.

Let us hence admire the ways of Providence, who diſcovers and brings to nought the plots formed againſt his people, and makes the very means contrived by their enemies for their deſtruction the inſtruments of their exaltation, and the confuſion of the wicked.

COMMENTARY AND NOTES ON CHAP. VII.

3 *And my people,* &c.] i. e. And the life of my people.

4 *We are ſold*] Haman had offered a large ſum of money to purchaſe their deſtruction.

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Before CHRIST 510. to be ſlain, and to periſh. But if we had been ſold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he, and where is he, that durſt preſume in his heart to do ſo?

6 And Eſther ſaid, The adverſary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king ariſing from the banquet of wine in his wrath *went* into the palace garden: and Haman ſtood up to make requeſt for his life to Eſther the queen; for he ſaw that there was evil determined againſt him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo before me in the houſe? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, ſaid before the king, Behold alſo, the gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

CHAP. VIII.

1 *Eſther having made known Mordecai's nearneſs of kin unto her, he is advanced in Haman's room.* 3 *Eſther with her tears maketh ſuit for the reverſal of the letters gone forth againſt the Jews.* 7 *The king granteth authority to the Jews to ſtand upon their defence, and letters are iſſued out accordingly.* 15 *Mordecai's honours, and the joy of the Jews.*

ON that day did the king Ahaſuerus give the houſe of Haman the Jews' enemy unto Eſther the queen. And Mordecai came before the king; for Eſther had told what he *was* unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman.

3 ¶ And Eſther ſpake yet again before the king, and fell down at his feet, and beſought him with tears to put away the miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

4 Then the king held out the golden ſceptre toward Eſther. So Eſther aroſe, and ſtood before the king.

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing *ſeem* right before the king, and I *be* pleaſing in his eyes, let it be written to reverſe the letters deviſed by Haman the ſon of Hammedatha the Agagite, which he wrote to deſtroy the Jews which *are* in all the king's provinces: Before CHRIST 510.

6 For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then the king Ahaſuerus ſaid unto Eſther the queen and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you, in the king's name, and ſeal *it* with the king's ring: for the writing which is written in the king's name, and ſealed with the king's ring, may no man reverſe.

9 Then were the king's ſcribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahaſuerus' name, and ſealed *it* with the king's ring, and ſent letters by poſt on horſeback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh, all the power of the people and province that would aſſault them, *both* little ones and women, and *to take* the ſpoil of them for a prey,

12 Upon one day in all the provinces of king Ahaſuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* publiſhed unto all people, and that the Jews ſhould be ready againſt that day to avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels went out, being haſtened and preſſed on by the king's commandment. And the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shuſhan rejoiced and was glad.

16 The Jews had light, and gladneſs, and joy, and honour.

17 And in every province, and in every city, whitherſoever

If we had been ſold for bondmen and bondwomen, I had held my tongue, &c.] For that might have turned to the king's profit, and they might at one time or other have recovered their liberty.

7 *Went into the palace garden,* &c.] Partly as diſdaining the company of ſo diſgraceful and audacious a perſon; partly to cool and allay his ſpirit, boiling and ſtruggling into ſuch a variety of paſſions; and partly to conſider within himſelf the heinouſneſs of Haman's crime, the miſchief which himſelf had like to have done by his own raſhneſs, and what puniſhment was fit to be inflicted on ſo vile a miſcreant.

8 *Then ſaid the king, Will he force the queen alſo*] When Haman fell down as a ſupplicant at the feet of Eſther, and embraced her knees, the king might pretend that he was offering violence to her chaſtity; not that he believed this was his intention, but in his furious paſſion he turned every thing to the worſt ſenſe, and made uſe of it to aggravate his crime.

They covered Haman's face.] That he might not ſee the face of the king any more: or rather, as a man condemned, this told him his doom. It is likely the king, ſeeing him in that poſture, made a ſign what they ſhould do with him, which was immediately performed.

10 *They hanged Haman on the gallows that he had prepared for Mordecai,* &c.] It has been very juſtly remarked, that in this wonderful deliverance of the Jewiſh nation, there was no extraordinary manifeſtation of God's power, no particular cauſe or agent, that was in its working advanced above the ordinary pitch of nature; and yet the contrivance of ſuiting of theſe ordinary agents, appointed by God, is more admirable than if the ſame had been effected by means truly miraculous.

GENERAL REFLECTIONS on Chap. VII.

We hence ſee the vanity of human greatneſs, and how God confounds and puniſhes the proud; and, above all, the cataſtrophe of Haman ſhews very plainly, that God cauſes to fall upon the wicked the evil they had prepared for others.

COMMENTARY AND NOTES ON CHAP. VIII.

1 *The houſe of Haman,* &c.] The whole eſtate belonging to his family: for by his crime it was all forfeited to the king.

2 *Eſther ſet Mordecai over the houſe of Haman.*] Over his lands and goods, which the king had given to Eſther, of which ſhe now made Mordecai her ſteward.

3 *To put away the miſchief of Haman,* &c.] By repealing that barbarous decree, which Haman had obtained of the king. See chap. iii. ver. 3.

7 *He laid his hand upon the Jews.*] He intended to deſtroy them.

8 *The writing which is written in the king's name, and ſealed with the king's ring, may no man reverſe.*] The meaning of this is, that the king could not do what Eſther deſired: for it was contrary to the law of the Medes and Perſians to reverſe any decree.

15 *In royal apparel of blue and white.*] Such robes as the princes of Perſia were wont to wear.

A great crown of gold] Not like that of the kings, but ſuch a coronet as was uſed by the greateſt peers of the realm.

A garment of fine linen and purple, &c.] This was his inner garment, as the former was his outward.

17 *Many*

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Before CHRIST 509. therſoever the king's commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

1 *The Jews, aſſiſted by the rulers through fear of Mordecai's power, ſlay their enemies, and the ten ſons of Haman among the reſt.* 12 *Ahaſuerus at the requeſt of Eſther granteth to the Jews at Shuſhan another day of ſlaughter, and cauſeth Haman's ſons to be hanged.* 20 *The two days of Purim are made anniverſary feſtivals in commemoration of this deliverance.*

NOW in the twelfth month, that *is*, the month Adar, on the thirteenth day of the ſame, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themſelves together in their cities throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt: and no man could withſtand them; for the fear of them fell upon all the people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; becauſe the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter, and deſtruction, and did what they would unto thoſe that hated them.

6 And in Shuſhan the palace the Jews ſlew and deſtroyed five hundred men.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha.

10 The ten ſons of Haman the ſon of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand.

11 On that day the number of thoſe that were ſlain in Shuſhan the palace was brought before the king.

12 ¶ And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the king's provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Shuſhan to do to morrow alſo according unto this day's decree, and let Haman's ten ſons be hanged upon the gallows.

14 And the king commanded it ſo to be done: and the decree was given at Shuſhan; and they hanged Haman's ten ſons.

15 For the Jews that *were* in Shuſhan gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand, but they laid not their hands on the prey. Before CHRIST 509.

17 On the thirteenth day of the month Adar; and on the fourteenth day of the ſame reſted they, and made it a day of feaſting and gladneſs.

18 But the Jews that *were* at Shuſhan aſſembled togetheron the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another.

20 ¶ And Mordecai wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and far,

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame, yearly,

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Becauſe Haman the ſon of Hammedatha, the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur, that *is*, the lot, to conſume them, and to deſtroy them;

25 But when *Eſther* came before the king, he commanded by letters that his wicked device, which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows.

26 Wherefore they called theſe days Purim after the name of Pur. Therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joined themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days according to their writing, and according to their *appointed* time every year;

28 And *that* theſe days *ſhould be* remembered and kept throughout every generation, every family, every province, and every city; and *that* theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed.

29 Then Eſther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this ſecond letter of Purim.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth,

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew and Eſther the queen had enjoined them, and as they had decreed for themſelves and for their ſeed, the matters of the faſtings and their cry.

32 And

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17 *Many of the people of the land became Jews*, &c.] Many Perſians became proſelytes to the Jewiſh religion.

GENERAL REFLECTIONS on Chap. VIII.

From the concluſion of this hiſtory, we may gather, that God, after having ſuffered the righteous to be afflicted, grants them eaſe: "He raiſes the poor out of the duſt, and ſets them among princes." Theſe are powerful motives for us to truſt in God, and live in his fear, then ſhall we always ſhare in his protection.

COMMENTARY AND NOTES ON Chap. IX.

6 *The Jews ſlew and deſtroyed five hundred men.*] It is probable they were thoſe men who could not conceal their wicked inclinations, but openly aſſaulted them.

10 *On the ſpoil laid they not their hand.*] That they might not ſeem to deſire any thing but their own ſafety, and that the king might have a better opinion of them, as the goods would come into the king's exchequer.

26 *Pur.*] A Perſian word, ſignifying a lot.

29 *Then Eſther the queen—wrote with all authority*, &c.] Theſe days were firſt recommended to their obſervation by the authority of Mordecai. But having been neglected, or intermitted, the firſt order was confirmed and ratified by a ſecond, and backed by the authority of the queen.

30 *With words of peace and truth.*] Full of ſincere love, and affectionate deſire of their happineſs.

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Before CHRIST 509. 32 And the decree of Eſther confirmed theſe matters of Purim; and it was written in the book.

CHAP. X.

1 *The greatneſs of Ahaſuerus, and Mordecai's advancement under him.*

495. AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

2 And all the acts of his power and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia? Before CHRIST 495.

3 For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

GENERAL REFLECTIONS on Chap. IX.

It is here to be noted, that the Jews acted juſtly in deſtroying their enemies, as it was done in their own defence and by leave of the king. We muſt alſo attend to the certainty of the hiſtory, and of this wonderful deliverance of God's people, from the hand of their enemies.

COMMENTARY AND NOTES ON CHAP. X.

1 *Laid a tribute upon the land, and upon the iſles of the ſea.*] He laid a new tax on all his provinces, upon the continent, and upon the iſles of the ſea belonging to his dominions.

3 *And ſpeaking peace to all his ſeed.*] Adviſing and promoting whatſoever was for their advantage, and ſpeaking ſtill to the king, for that which might tend to the happineſs and proſperity of his nation, which he advanced to the utmoſt of his power.

GENERAL REFLECTIONS on Chap. X.

The whole conduct of Mordecai and Eſther affords a leſſon to great men, to employ their authority for the good of religion: this ſhould alſo be obſerved and practiſed by every one to the utmoſt of his power, in any ſtate or condition, looking to God for a bleſſing and diſcretion therein.

The Book of JOB.

THE ARGUMENT.

This book contains a narrative of a ſeries of calamities, the moſt extraordinary perhaps that ever happened to any man, yet ſupported with a ſpirit of patience and reſignation, truly glorious and heroical: it is a moſt admirable poem, part of it allegorical, where the grand enemy of mankind appears before the Lord; the reſt is to be taken in a literal ſenſe. That Job was a real perſon, and not a fictitious character, and that this ſtory is a matter of fact, and not a parabolical repreſentation, is manifeſt from all thoſe places of ſcripture where mention is made of him; and therefore, when in the Old Teſtament we find him in company with Noah and Daniel, and equally diſtinguiſhed for his righteouſneſs, and when in the New he is commended for his patience, we cannot well ſuppoſe that the ſpirit of God, in both theſe places, intended to delude us with a phantom, inſtead of preſenting us with a true hiſtory of a real man.

CHAP. I.

1 *The holineſs, riches, and religious care of Job for his children.* 6 *Satan appearing before God, obtaineth leave to tempt him.*

Before CHRIST 1520. THERE was a man in the land of Uz, whoſe name *was* Job; and that man was perfect and upright, and one that feared God, and eſchewed evil.

2 And there were born unto him ſeven ſons and three daughters.

3 His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the eaſt.

4 And his ſons went and feaſted *in their* houſes, every one his day; and ſent and called for their three ſiſters to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned and curſed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them. Before CHRIST 1520.

7 And the LORD ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?

9 Then Satan anſwered the LORD, and ſaid, Doth Job fear God for nought?

10 Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

12 And the LORD ſaid unto Satan, Behold, all that he hath *is* in thy power; only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the LORD.

13 And there was a day when his ſons and his daughters *were* eating and drinking wine in their eldeſt brother's houſe:

14 And

COMMENTARY AND NOTES ON CHAP. I.

1 *In the land of Uz,* &c.] The land of Uz, upon ſuppoſition that Job ſprang from one of Keturah's ſons, is placed in that part of Arabia Deſerta which has Meſopotamia and the river Euphrates on the north; Syria, Paleſtine, and Idumæa, to the weſt; and the mountains of Arabia Felix, to the eaſt.

4 *Every one his day,* &c.] Every one his birth-day, it being the cuſtom of his ſons to meet at each other's houſe on ſuch occaſions.

5 *And curſed God in their hearts,* &c.] Rather as the LXX. read, "have had ill thoughts of God in their hearts."

7 *From going to and fro in the earth,* &c.] This anſwer expreſſes the great reſtleſſneſs of his mind, his unwearied diligence to do miſchief, and likewiſe the limitation of his power, which extends only to this lower world.

8 *Haſt thou conſidered my ſervant Job,* &c.] As much as if he had ſaid, After all the inquiſitiveneſs and buſy ſearch thou haſt nothing to object againſt the integrity of my ſervant Job.

9 *Doth Job fear God for nought.*] He has no perſonal affection for God, independent of the favours he receives at his hands.

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Before CHRIST 1520.

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away: blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

CHAP. II.

1 *Satan appearing again before God, obtaineth farther leave to tempt Job.* 7 *He smiteth him with sore boils.* 9 *Job reproved by his wife, moving him to curse God.*

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eschewth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. Before CHRIST 1520.

5 But put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

CHAP. III.

1 *Job curseth the day and services of his birth.* 13 *The ease of death.*

AFTER this opened Job his month, and cursed his day.

2 And Job spake, and said,

3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it: let a cloud dwell upon it; let the blackness of the day terrify it.

6 *As for* that night let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let

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15 *The Sabeans*, &c.] The original word here signifies, a band of robbers; and so the Septuagint render it.

21 *Naked came I out of my mother's womb, and naked shall I return thither*, &c.] This sentiment of holy Job is as pious as it is just, and imports thus much: I am but what I was at first, and what I must have been at last: he hath stript me of all before I die, hath taken away nothing but what he gave: praise therefore be given to him who is the donor of all good things, and the disposer of all events.

GENERAL REFLECTIONS on Chap. I.

The following instructions may be derived from this chapter, namely, that God sometimes exposes those he loves to great afflictions, to try their faith, patience, and piety; but neither men nor devils can hurt them, any farther than as God permits; and that the children of God should bless him as well in adversity as in prosperity, seeing that he both gives and takes away; nor doth he willingly afflict or grieve the children of men, but for their profit, and his own glory.

COMMENTARY AND NOTES ON CHAP. II.

4 *Skin for skin*, &c.] The expression of "Skin for skin," is taken from trade, and the exchanges that were made in those days; and the meaning is, there may be some proportion in bargains, releases, and exchanges of other things, but for his life a man will give all.

6 *Behold, he is in thine hand, but save his life.*] Thus Satan can go no farther in punishing, than God permits him.

7 *And smote Job with sore boils*, &c.] Their opinion seems to be best founded, who make this distemper not one simple malady, but a complication of many, for since the great enemy of mankind had a full licence to try to the uttermost the patience of Job (saving his life) it is not to be questioned but that he exerted all his power, by afflicting his body with diseases and worrying his mind with gloomy thoughts, and suggesting horrid and ghastly ideas to his imagination, to drive him to melancholy and despair.

9 *Curse God and die.*] From the sharp reply which Job makes in the following verse, it is plain, that though the word rendered "curse" also signifies bless, she did not use it in the more favourable sense.

11 *Eliphaz the Temanite*, &c.] He was the grandson of Esau, and son of Teman, who dwelt in a city of the same name in Idumæa, not far from the confines of Arabia Deserta.

Bildad the Shuhite.] He was descended from Shuah, the son of Abraham and Keturah.

Zophar the Naamathite.] He is supposed to be descended from Esau.

GENERAL REFLECTIONS on Chap. II.

The wonderful patience of Job, and his submission to the will of God under his heavy trial, is an example for our imitation in every time of distress and temptation; and with respect to our suffering brethren, we should mourn with those that mourn, and visit and comfort the afflicted.

COMMENTARY AND NOTES ON CHAP. III.

1 *After this opened Job his mouth, and cursed his day.*] Overcharged with grief, and without the least word of comfort from his friends, and having for some time borne the weight of his affliction with an admirable constancy, Job could not contain himself any longer, but bursts out (to such a degree was the anguish of his spirit increased) into the most passionate complaints of the miseries of human life.

5 *The shadow of death*, &c.] That is, a destructive or deadly shadow.

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Before CHRIST 1520.

8 Let them curſe it that curſe the day, who are ready to raiſe up their mourning.

9 Let the ſtars of the twilight thereof be dark; let it look for light, but *have* none; neither let it ſee the dawning of the day:

10 Becauſe it ſhut not up the doors of my *mother's* womb, nor hid ſorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſts that I ſhould ſuck?

13 For now ſhould I have lain ſtill and been quiet, I ſhould have ſlept: then had I been at reſt,

14 With kings and counſellors of the earth, which built deſolate places for themſelves;

15 Or with princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

17 There the wicked ceaſe *from* troubling, and there the weary be at reſt.

18 *There* the priſoners reſt together; they hear not the voice of the oppreſſor.

19 The ſmall and great are there; and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and life unto the bitter *in* ſoul;

21 Which long for death, but it *cometh* not; and dig for it more than for hid treaſures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whoſe way is hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet; yet trouble came.

CHAP. IV.

Eliphaz reproveth Job for want of religion. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful viſion, to humble the excellencies of creatures before God.

THEN Eliphaz the Temanite anſwered and ſaid,

2 *If* we aſſay to commune with thee, wilt thou be grieved? but who can withhold himſelf from ſpeaking?

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthened the feeble knees. Before CHRIST 1520.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope and the uprightneſs of thy ways?

7 Remember, I pray thee, who *ever* periſhed, being innocent? or where were the righteous cut off?

8 Even as I have ſeen, they that plow iniquity, and ſow wickedneſs, reap the ſame.

9 By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion periſheth for lack of prey, and the ſtout lion's whelps are ſcattered abroad.

12 Now a thing was ſecretly brought to me, and mine ear received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to ſhake.

15 Then a ſpirit paſſed before my face; the hair of my fleſh ſtood up:

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, *there was* ſilence, and I heard a voice, *ſaying*,

17 Shall mortal man be more juſt than God? ſhall a man be more pure than his maker?

18 Behold, he put no truſt in his ſervants; and his angels he charged with folly:

19 How much leſs *in* them that dwell in houſes of clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are deſtroyed from morning to evening: they periſh for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die even without wiſdom.

CHAP. V.

The harm of inconſideration. 3 The end of the wicked is miſery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

CALL now, if there be any that will anſwer thee; and to which of the ſaints wilt thou turn?

2 For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.

3 I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation.

4 His

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8 *Who are ready to raiſe up their mourning.*] The margin and vulgate read, To raiſe up Leviathan; the LXX. A great whale: ſome interpret it, To rouſe a lion. Deodatus underſtands it of thoſe hired mourners who uſe tragical forms of mourning at funerals.

14 *Which built deſolate places*, &c.] Who lie alone in the tombs which they built themſelves.

20 *Wherefore is light given to him that is in miſery*, &c.] Is it not ſtrange that man ſhould be forced to live, when he hath no mind to it? This was an unbecoming expreſſion.

23 *Whoſe way is hid*, &c.] Who ſeeth no remedy for his evils, nor means of extricating himſelf.

26 *I was not in ſafety*, &c.] I did not confide in my riches, nor in the leaſt lull myſelf in ſecurity, and yet that did not preſerve me from being miſerable.

General Reflections on Chap. III.

The complaints uttered by Job argue his weakneſs; and ſhould caution us to beware that the infirmity of the fleſh does not drive us into impatience and murmurings! ever remembering, that God does not puniſh us ſo much as our ſins deſerve; let us therefore kiſs the rod, bear our croſs with patience, and implore God's grace to ſuffer and do his will till he is pleaſed to put a period to our afflictions.

COMMENTARY and NOTES on CHAP. IV.

1 *Then Eliphaz the Temanite*, &c.] Eliphaz very ſharply rebukes him for not following the good advice which he uſed to give to others in their adverſity, adding, that he had reaſon to ſuſpect his piety, becauſe the innocent (he miſtakingly ſuppoſed) were not wont to ſuffer ſo ſeverely; but, on the contrary, God always humbled wicked oppreſſors.

6 *Is not this thy fear*, &c.] Is not this thy time to exerciſe thy piety and confidence in God, thy hope and integrity, for which it is ſaid thou art ſo remarkable.

11 *The old lion periſheth for lack*, &c.] The greateſt tyrants and their poſterity, after long enjoying dominion, are deprived at laſt of the riches they have acquired by oppreſſion, and driven from their ſeats of power.

13 *In thoughts from the viſions of the night, when deep ſleep falleth upon men.*] We have in this and the three following verſes, one of the moſt awful and affecting deſcriptions that language is capable of giving; it is a night piece, dreſſed in all the circumſtances of the deepeſt horror, and cannot be read without awakening emotions of awe and terror.

16 *I could not diſcern the form thereof*, &c.] He was not able to diſcern what it was like.

19 *Which are cruſhed before the moth.*] They are ſo frail, that even a moth flying againſt them may daſh them to pieces.

General Reflections on Chap. IV.

Eliphaz was to blame in condemning Job, as though he was a greater ſinner than others; for God often afflicts moſt thoſe whom he loves beſt; afflictions are no proof of ſuperlative wickedneſs or hypocriſy. God is perfectly righteous in all he does: man therefore ſhould humbly acknowledge that he is a weak and corrupt creature before him.

COMMENTARY and NOTES on CHAP. V.

1 *Call now if there be any that will anſwer thee*, &c.] If thou doſt not believe me thou mayeſt enquire of others. Eliphaz endeavours to confirm the opinion and obſervation of other men, as well as his own; namely, that the anger of God falls only on the head of the wicked.

3 *I curſed his habitation.*] I predicted his downfall.

4 *They*

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4 His childeen are far from ſafety, and they are cruſhed in the gate, neither *is there* any to deliver *them*.
5 Whoſe harveſt the hungry eateth up, and taketh it even out of the thorns, and the robber ſwalloweth up their ſubſtance.
6 Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground;
7 Yet man is born unto trouble, as the ſparks fly upward.
8 I would ſeek unto God, and unto God would I commit my cauſe:
9 Which doeth great things and unſearchable; marvellous things without number:
10 Who giveth rain upon the earth, and ſendeth waters upon the fields:
11 To ſet up on high thoſe that be low; that thoſe which mourn may be exalted to ſafety.
12 He diſappointeth the devices of the crafty, ſo that their hands cannot perform *their* enterpriſe.
13 He taketh the wiſe in their own craftineſs: and the counſel of the froward is carried headlong.
14 They meet with darkneſs in the daytime, and grope in the noonday as in the night.
15 But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.
16 So the poor hath hope, and iniquity ſtoppeth her mouth.
17 Behold, happy *is* the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty:
18 For he maketh ſore, and bindeth up: he woundeth, and his hands make whole.
19 He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil touch thee.
20 In famine he ſhall redeem thee from death: and in war from the power of the ſword.
21 Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh.
22 At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth.
23 For thou ſhalt be in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee.
24 And thou ſhalt know that thy tabernacle *ſhall be* in peace; and thou ſhalt viſit thy habitation, and ſhall not ſin.
25 Thou ſhalt know alſo that thy ſeed *ſhall be* great, and thine offspring as the graſs of the earth.
26 Thou ſhalt come to *thy* grave in full age, like as a ſhock of corn cometh in his ſeaſon.
27 Lo this, we have ſearched it, ſo it *is*; hear it, and know thou *it* for thy good.

CHAP. VI.

1 *Job ſheweth that his complaints are not cauſeleſs: he wiſheth for death, wherein he is aſſured of comfort:* 14 *he reproveth his friends of unkindneſs.*

BUT Job anſwered and ſaid,
2 O that my grief were throughly weighed, and my calamity laid in the balances together!
3 For now it would be heavier than the ſand of the ſea: therefore my words are ſwallowed up.
4 For the arrows of the Almighty *are* within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me.
5 Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder?
6 Can that which is unſavoury be eaten without ſalt? or is there *any* taſte in the white of an egg?
7 The things *that* my ſoul refuſed to touch *are* as my ſorrowful meat.
8 O that I might have my requeſt; and that God would grant *me* the thing that I long for!
9 Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off!
10 Then ſhould I yet have comfort; yea, I would harden myſelf in ſorrow: let him not ſpare; for I have not concealed the words of the Holy One.
11 What *is* my ſtrength, that I ſhould hope? and what *is* mine end, that I ſhould prolong my life?
12 *Is* my ſtrength the ſtrength of ſtones? or *is* my fleſh of braſs?
13 *Is* not my help in me? and his wiſdom driven quite from me?
14 To him that is afflicted pity *ſhould be ſhewed* from his friend; but he forſaketh the fear of the Almighty.
15 My brethren have dealt deceitfully as a brook, *and* as the ſtream of brooks they paſs away;
16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is hid:
17 What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.
18 The paths of their way are turned aſide; they go to nothing, and periſh.
19 The troops of Tema looked, the companies of Sheba waited for them.
20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.
21 For now ye are nothing; ye ſee *my* caſting down, and are afraid.
22 Did I ſay, Bring unto me? or, Give a reward for me of your ſubſtance?
23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?
24 Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.
25 How forcible are right words! but what doth your arguing reprove?
26 Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, *which are* as wind?
27 Yea, ye overwhelm the fatherleſs, and ye dig a *pit* for your friend.
28 Now

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4 *They are cruſhed in the gate*, &c.] In courts of judicature, and common aſſemblies, they are eſteemed as infamous perſons, and unworthy of enjoying public benefits.

14 *They meet with darkneſs in the daytime*, &c.] They ſtumble in the plaineſt way, and ſee not their danger, though viſible to every one but themſelves.

19 *In ſeven*, &c.] This is, in the ſeventh: Thy troubles cannot be ſo numerous, but if thou ſubmiſſively acceptеſt them, he will deliver thee from them.

23 *Thou ſhalt be in league with the ſtones of the field*, &c.] When thou art in peace and favour with God, no creatures, animate or inanimate, ſhall hurt thee.

26 *As a ſhock of corn cometh in his ſeaſon.*] Thou ſhalt be carried to the grave as corn is to the barn, when it is full ripe, and fit to be gathered.

27 *We have ſearched it, ſo it is*, &c.] We have thoroughly conſidered it, and find it ſo.

General Reflections on Chap. V.

In this chapter we are taught, that God diſpenſes all events, and eſpecially all that happens to men, with perfect righteouſneſs, and great goodneſs; inſomuch that, ſooner or later, the wicked are confounded, and the righteous delivered.

COMMENTARY AND NOTES ON CHAP. VI.

1 *Job anſwered and ſaid.*] Job renews his wiſhes for death, and upbraids his friends with their unkindneſs, reproaches, and bitter reproofs.

2 *O that my grief were throughly weighed, and my calamity laid in the balances together!*] O that ſome more equal perſon than yourſelf would weigh my complaints and ſufferings againſt each other in the balance of equity, and faithfully determine which of them preponderate!

3 *My words are ſwallowed up.*] He wanted words to expreſs his grief.

5 *Doth the wild aſs bray when he hath graſs?* &c.] Do you think that I complain without cauſe?

6 *Can that which is unſavoury be eaten without ſalt?* &c.] If it is uſual to ſeaſon things that are inſipid, how much more then may we call for ſomething to qualify the bitterneſs of affliction?

17 *What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.*] The LXX. read, As ſnow or ice, when frozen, is firm; but as that, when the heat comes, melts, and it is not known where it was; ſo am I forſaken of all, I am undone, without houſe or home.

19 *The troops of Tema looked, the companies of Sheba*, &c.] They that travelled into the neighbouring countries expected to quench their thirſt there, where they had before ſeen ſo much water.

30 *Cannot*

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28 Now therefore be content, look upon me; for *it* *is* evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteouſneſs *is* in it.

30 Is there iniquity in my tongue? cannot my taſte diſcern perverſe things?

CHAP. VII.

1 *Job excuſeth his deſire of death.* 12 *He complaineth of his own reſtleſſneſs, and God's watchfulneſs.*

IS *there* not an appointed time to man upon earth? *are not* his days alſo like the days of an hireling?

2 As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to poſſeſs months of vanity, and weariſome nights are appointed to me.

4 When I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro unto the dawning of the day.

5 My fleſh is clothed with worms and clods of duſt; my ſkin is broken, and become loathſome.

6 My days are ſwifter than a weaver's ſhuttle, and are ſpent without hope.

7 O remember that my life *is* wind: mine eye ſhall no more ſee good.

8 The eye of him that hath ſeen me ſhall ſee me no *more*: thine eyes *are* upon me, and I *am* not.

9 *As* the cloud is conſumed and vaniſheth away: ſo he that goeth down to the grave ſhall come up no *more*.

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not refrain my mouth; I will ſpeak in the anguiſh of my ſpirit; I will complain in the bitterneſs of my ſoul.

12 *Am* I ſea, or a whale, that thou ſetteſt a watch over me?

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint;

14 Then thou ſcareſt me with dreams, and terrifieſt me through viſions:

15 So that my ſoul chooſeth ſtrangling, *and* death rather than my life.

16 I loath *it*; I would not live alway: let me alone; for my days *are* vanity.

17 What *is* man, that thou ſhouldeſt magnify him? and that thou ſhouldeſt ſet thine heart upon him?

18 And *that* thou ſhouldeſt viſit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?

20 I have ſinned; what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to myſelf?

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21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt; and thou ſhalt ſeek me in the morning, but I *ſhall* not *be*.

CHAP. VIII.

1 *Bildad ſheweth God's juſtice in dealing with men according to their works.* 8 *He alledgeth antiquity to prove the certain deſtruction of the hypocrite.* 20 *He applieth God's juſt dealing to Job.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou ſpeak theſe *things?* and *how long ſhall* the words of thy mouth *be like* a ſtrong wind?

3 Doth God pervert judgment? or doth the Almighty pervert juſtice?

4 If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion;

5 If thou wouldeſt ſeek unto God betimes, and make thy ſupplication to the Almighty;

6 If thou *wert* pure and upright; ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.

7 Though thy beginning was ſmall, yet thy latter end ſhould greatly increaſe.

8 For enquire, I pray thee, of the former age, and prepare thyſelf to the ſearch of their fathers:

9 (For we *are but of* yeſterday, and know nothing, becauſe our days upon earth *are* a ſhadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can theruſh grow up without mire? can the flag grow without water?

12 Whilſt it *is* yet in his greenneſs, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's hope ſhall periſh:

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* a ſpider's web.

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.

16 He *is* green before the ſun, and his branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* ſeeth the place of ſtones.

18 If he deſtroy him from his place, then *it* ſhall deny him, *ſaying*, I have not ſeen thee.

19 Behold, this *is* the joy of his way, and out of the earth ſhall others grow.

20 Behold,

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30 *Cannot my taſte diſcern perverſe things?*] I do not think my judgment is ſo corrupted, but that I can diſcern what is bad, though ſpoken by myſelf.

General Reflections on Chap. VI.

The deſcription Job here gives of his misfortunes, ſhews, that the moſt pious, when overwhelmed with evil, may alſo become impatient: we have therefore need to pray for patience. And whereas Eliphaz, inſtead of ſympathizing with and comforting Job, increaſed his grief by uncharitable diſcourſes or judgments; let us act contrariwiſe, and rather treat the afflicted with gentleneſs, endeavour to alleviate their evils, and comfort them by all the means in our power.

COMMENTARY AND NOTES ON CHAP. VII.

1 *Is there not an appointed time to man upon earth?* &c.] All labours, puniſhments, and ſervices in this world, have their ends and releaſements; ſlaves labouring in the field hope for reſt at night, and mercenaries look for their hire: but I, after I have faithfully ſerved, have no other recompence but extreme torments, and no releaſe from them.

7 *O remember that my life is wind*, &c.] Finding his friends had no little conſideration of him, Job here addreſſes himſelf to God, repreſenting the wretchedneſs of his condition, and expoſtulating with him concerning the continuance of it, and his releaſe from it.

12 *Am I—a whale*, &c.] Am I a monſter, that thou ſetteſt, &c.

19 *Let me alone till I ſwallow down my ſpittle.*] At leaſt for ſo ſhort a ſpace as to give me leave to breathe.

20 *What ſhall I do unto thee*, &c.] What ſatisfaction ſhall I make thee?

General Reflections on Chap. VII.

We are ſhewn, in this chapter, the vanity and ſhortneſs of life, and the miſery of man; that though God diſpenſes afflictions to us, he does all in goodneſs and wiſdom; he ſends evils upon us, to make us ſenſible of the vanity of the world, and to wean us from it. It is therefore our duty to ſubmit to the will of God; to acknowledge our nothingneſs and our ſins; to intreat him to pity our weakneſs, and pardon our ſins; and give us more grace in time to come.

COMMENTARY AND NOTES ON CHAP. VIII.

1 *Then anſwered Bildad the Shuhite*, &c.] Bildad diſcovers the ſame principles as Eliphaz had done: for though he gives him good counſel, yet he ſtill purſues it, as the ſenſe of all antiquity, that God ever proſpers the juſt, and roots out the wicked, how flouriſhing ſoever they may be for a ſeaſon.

2, 3 *How long*, &c.] Why doſt thou perſiſt in ſuch unjuſt aſſertions, and expoſtulate ſo vehemently againſt thy Maker? Canſt thou think the ſupreme Judge of all the earth will ſwerve from the rules of equity?

10 *Shall not they teach thee*, &c.] Shall not the hiſtories of former ages inſtruct thee, and experience juſtify the truth of my words?

15 *He ſhall lean upon his houſe*, &c.] He may boaſt of and depend upon the greatneſs and power of his family, but it ſhall fall as well as himſelf.

17, 18 *His roots are wrapped*, &c.] His roots have wreathed themſelves thick about the earth, and his head lifts up itſelf above the higheſt edifices. But when God plucks him up by the roots, there ſhall remain no more remembrance that ſuch a man ever lived in that place.

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20 Behold, God will not cast away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

CHAP. IX.

1 *Job acknowledging God's justice, sheweth there is no contending with him.* 22 *Man's innocency is not to be condemned by afflictions.*

THEN Job answered and said,

2 I know *it is* so of a truth: but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *If I say*, I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life. Before CHRIST 1520.

22 This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there any daysman betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; but *it is* not so with me.

CHAP. X.

1 *Job taking liberty of complaint, expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me

General Reflections on Chap. VIII.

Though what Bildad says in this chapter be true in general; yet he erroneously concluded, that Job was not acceptable to God, because he was in adversity; since, as we have before remarked, God often exposes good people to very great evils, for the exercise of their faith and dependence upon him, and that their resignation to the divine will may be an example to others; but we should also consider, that God dispenses heavy afflictions to his own people, that he may do them good in their latter end, and that they may not be condemned with the ungodly, who will be shut out from his presence for ever.

COMMENTARY AND NOTES ON CHAP. IX.

1 *Then Job answered and said.*] Job allows the force of Bildad's arguments in the beginning of his speech; and very piously adores the justice, wisdom, and sovereignty of the Almighty; but withal maintains, that the being truly religious will not secure us from all calamities, and that afflictions do not always fall upon those who seem most to deserve them.

9 *Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.*] Those constellations which we see, and those in the other hemisphere.

11 *He goeth by me, and I see him not,* &c.] He is incomprehensible, as well in his essence, as in his works and judgments.

22 *This is one thing, therefore I said it,* &c.] I persist in what I at first affirmed, that in this world the godly suffer equally with the ungodly.

23 *If the scourge slay suddenly,* &c.] When any country is visited by a pestilence, the righteous are not defended from its stroke.

24 *The earth is given into the hand of the wicked,* &c.] So far are the wicked from feeling the weight of his anger, that they are the princes and judges of the earth. Where will you find a prince that governs his kingdom uprightly?

29 *If I be wicked, why then labour I in vain?*] I am wicked in the account of God. It is in vain then, to endeavour to vindicate my own innocence.

33 *Any daysman,* &c.] Any judge to determine our cause; or who may command silence, when necessary.

General Reflections on Chap. IX.

This chapter teaches us, that man cannot be justified before God; that if the Lord were to enter into judgment with him, he cannot answer him one of a thousand; that the power of God is infinite; and that men, being so weak before him, and likewise guilty, must all be condemned in his presence, and beg mercy of him.

COMMENTARY AND NOTES ON CHAP. X.

1 *My soul is weary of my life,* &c.] In this chapter Job still persists in the opinion that his sufferings may justify his wishes that he had never been born, or had died soon after: though those wishes being vain, he acknowledges it is more rational to desire that God would be pleased to intermit his pains awhile, if he did not think fit quite to remove them.

5 *Are thy days as the days of man?* &c.] Must thou take time, as we do, to find out the truth, and understand the whole of a business?

10 *Curdled*

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me as the clay; and wilt thou bring me into duſt again?

10 Haſt thou not poured me out as milk, and curdled me like cheeſe?

11 Thou haſt clothed me with ſkin and fleſh, and haſt fenced me with bones and ſinews.

12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.

13 And theſe *things* haſt thou hid in thine heart: I know that this *is* with thee.

14 If I ſin, then thou markeſt me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confuſion; therefore ſee thou mine affliction;

16 For it increaſeth. Thou hunteſt me as a fierce lion: and again thou ſheweſt thyſelf marvellous upon me.

17 Thou reneweſt thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and war *are* againſt me.

18 Wherefore then haſt thou brought me forth out of the womb? Oh that I had given up the ghoſt, and no eye had ſeen me!

19 I ſhould have been as though I had not been; I ſhould have been carried from the womb to the grave.

20 *Are* not my days few? ceaſe *then, and* let me alone, that I may take comfort a little,

21 Before I go *whence* I ſhall not return, *even* to the land of darkneſs and the ſhadow of death;

22 A land of darkneſs, as darkneſs *itſelf*; *and* of the ſhadow of death, without any order, and *where* the light *is* as darkneſs.

CHAP. XI.

1 *Zophar reproveth Job for juſtifying himſelf.* 5 *God's wiſdom is unſearchable.* 13 *The aſſured bleſſing of repentance.*

THEN anſwered Zophar the Naamathite, and ſaid,
2 Should not the multitude of words be anſwered? and ſhould a man full of talk be juſtified?

3 Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?

4 For thou haſt ſaid, My doctrine *is* pure, and I am clean in thine eyes.

5 But oh that God would ſpeak, and open his lips againſt thee;

6 And that he would ſhew thee the ſecrets of wiſdom, that *they are* double to that which is! Know therefore that God exacteth of thee *leſs* than thine iniquity *deſerveth*.

7 Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canſt thou do? deeper than hell; what canſt thou know?

9 The meaſure thereof *is* longer than the earth, and broader than the ſea.

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10 If he cut off, and ſhut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider *it*?

12 For vain man would be wiſe, though man be born *like* a wild aſs's colt.

13 If thou prepare thine heart, and ſtretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.

15 For then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear:

16 Becauſe thou ſhalt forget *thy* miſery, *and* remember *it* as waters *that* paſs away:

17 And *thine* age ſhall be clearer than the noonday; thou ſhalt ſhine forth, thou ſhalt be as the morning.

18 And thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig *about thee, and* thou ſhalt take thy reſt in ſafety.

19 Alſo thou ſhalt lie down, and none ſhall make *thee* afraid; yea, many ſhall make ſuit unto thee.

20 But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope *ſhall be as* the giving up of the ghoſt.

CHAP. XII.

1 *Job maintaineth himſelf againſt his friends that reprove him.* 7 *He acknowledgeth the general doctrine of God's omnipotency.*

AND Job anſwered and ſaid,
2 No doubt but ye *are* the people, and wiſdom ſhall die with you.

3 But I have underſtanding as well as you; I *am* not inferior to you: yea, who knoweth not ſuch things as theſe?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he anſwereth him: the juſt upright *man is* laughed to ſcorn.

5 He that is ready to ſlip with *his* feet *is as* a lamp deſpiſed in the thought of him that is at eaſe.

6 The tabernacles of robbers proſper, and they that provoke God are ſecure, into whoſe hand God bringeth *abundantly*.

7 But aſk now the beaſts, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee:

8 Or ſpeak to the earth, and it ſhall teach thee: and the fiſhes of the ſea ſhall declare unto thee.

9 Who knoweth not in all theſe that the hand of the LORD hath wrought this?

10 In whoſe hand *is* the ſoul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taſte his meat?

12 With

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10 *Curdled me like cheeſe.*] Compacted all my members.

14 *Then thou markeſt me,* &c.] Thou, who haſt formed me, canſt not but know whenever I offend.

16 *Again thou ſheweſt thyſelf marvellous upon me.*] When I hope there is an end of my troubles, thou ſendeſt more, to fill me with new aſtoniſhment and horror.

GENERAL REFLECTIONS on Chap. X.

Job's piety appears, in the humility wherewith he calls upon the Lord, and in the confeſſion he makes, that God was almighty, and altogether righteous in all his diſpenſations; his weakneſs alſo appears, in expoſtulating with God for thus puniſhing him; but this then is a leſſon to us to poſſeſs our ſouls in patience, and, when afflicted, to implore God to conſider our weakneſs, and alleviate our miſery.

COMMENTARY AND NOTES ON CHAP. XI.

1 *Then anſwered Zophar,* &c.] Though Zophar diſcourſes with great ſenſe, and gives Job exceeding good advice, yet he ſtill maintains the opinion of the other two friends, and inſiſts on it, that he would not have been ſo miſerable if he had not been wicked.

5, 6 *Oh that God would ſpeak,* &c.] Oh that God would make thee acquainted with the ſecret reaſons that induced him to afflict thee! thou wouldſt then be convinced that thy puniſhment is far from being equal to thy crime.

11 *Will he not then conſider it?*] Will he not puniſh it?

2

17 *Thine age ſhall be clearer,* &c.] The reſt of thy life ſhall be more glorious than the ſun at noonday.

18 *Thou ſhalt dig about thee, and thou ſhalt take thy reſt in ſafety.*] Thou ſhalt dig wells of water, and none ſhall diſturb thy tents or thy flocks.

GENERAL REFLECTIONS on Chap. XI.

From the diſcourſe of Zophar we learn, that a good man is always endued with fortitude; that he fears nothing, he reſts ſecurely, he lies down without being terrified by any one, his heart is fixed, truſting in the Lord; by which we ſee, that nothing but a life devoted to God can render a man happy in this world, and make him paſs his time in tranquillity, and without fear.

COMMENTARY AND NOTES ON CHAP. XII.

1 *And Job anſwered,* &c.] He accuſes all his three friends of entertaining too conceited an opinion of themſelves, which had not, as yet, allowed them to take compaſſion on the miſerable: he alſo lets them underſtand, that he has no need to come to them to learn, but was qualified to inſtruct them, and denies the propoſition wherewith Zophar had concluded his ſpeech concerning the infelicity of the wicked.

2 *No doubt but ye are the people, and wiſdom ſhall die with you.*] This is ſarcaſtically ſaid: You fancy that you are the only perſons of ſenſe in the world; and that when you are dead, wiſdom will be no longer found among the ſons of men.

13 *With*

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12 With the ancient *is* wiſdom; and in length of days underſtanding.

13 With him *is* wiſdom and ſtrength, he hath counſel and underſtanding.

14 Behold, he breaketh down, and it cannot be built again: he ſhutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.

16 With him *is* ſtrength and wiſdom: the deceived and the deceiver *are* his.

17 He leadeth counſellors away ſpoiled, and maketh the judges fools.

18 He looſeth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away ſpoiled, and overthroweth the mighty.

20 He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.

21 He poureth contempt upon princes, and weakeneth the ſtrength of the mighty.

22 He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.

23 He encreaſeth the nations, and deſtroyeth them: he enlargeth the nations, and ſtraiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs *where there is* no way.

25 They grope in the dark without light, and he maketh them to ſtagger like *a* drunken *man*.

CHAP. XIII.

1 *Job reproveth his friends of partiality.* 14 *He profeſſeth his confidence in God,* 20 *and intreateth to know his own ſins, and God's purpoſe in afflicting him.*

LO, mine eye hath ſeen all *this*, mine ear hath heard and underſtood it.

2 What ye know, *the ſame* do I know alſo: I *am* not inferior unto you.

3 Surely I would ſpeak to the Almighty, and I deſire to reaſon with God.

4 But ye *are* forgers of lies, ye *are* all phyſicians of no value.

5 O that ye would altogether hold your peace; and it ſhould be your wiſdom.

6 Hear now my reaſoning, and hearken to the pleadings of my lips.

7 Will ye ſpeak wickedly for God? and talk deceitfully for him?

8 Will ye accept his perſon? will ye contend for God?

9 Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye *ſo* mock him?

10 He will ſurely reprove you, if ye do ſecretly accept perſons.

11 Shall not his excellency make you afraid? and his dread fall upon you? Before CHRIST 1520.

12 Your remembrances *are* like unto aſhes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may ſpeak, and let come on me what *will*.

14 Wherefore do I take my fleſh in my teeth, and put my life in mine hand?

15 Though he ſlay me, yet will I truſt in him; but I will maintain mine own ways before him.

16 He alſo *ſhall be* my ſalvation: for an hypocrite ſhall not come before him.

17 Hear diligently my ſpeech, and my declaration with your ears.

18 Behold now, I have ordered *my* cauſe; I know that I ſhall be juſtified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I ſhall give up the ghoſt.

20 Only do not two *things* unto me: then will I not hide myſelf from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.

23 How many *are* mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.

24 Wherefore hideſt thou thy face, and holdeſt me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.

27 Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly unto all my paths; thou ſetteſt a print upon the heels of my feet.

28 And he, as a rotten thing, conſumeth, as a garment that is moth eaten.

CHAP. XIV.

1 *Job intreateth God for favour, by the ſhortneſs of life, and certainty of death.* 7 *Though life once loſt be irrecoverable, yet he waiteth for his change.* 16 *By ſin the creature is ſubject to corruption.*

MAN *that is* born of a woman *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow, and continueth not.

3 And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs;

6 Turn

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13 *With him is wiſdom,* &c.] That is, with God.

16 *The deceived and the deceiver are his.*] The hypocriſy of thoſe who deceive others, is as well known to him, as the weakneſs of thoſe who are deceived.

18 *And girdeth their loins with a girdle.*] And bindeth them in chains.

22 *He diſcovereth,* &c.] No plot can be ſo ſecretly carried on but he diſcovers it, and brings to light that which hath been conceived in the greateſt obſcurity.

General Reflections on Chap. XII.

We are hence taught, that God holds in his hand the ſoul of every thing that lives; that to him belong wiſdom and ſtrength; that no one can reſiſt him; that he humbles the moſt powerful; that, when he pleaſes, he defeats the wiſdom of the wiſe, and diſpoſes of all men as he ſees fit, even of kings, and of whole nations.

COMMENTARY and NOTES on CHAP. XIII.

4 *Ye are all phyſicians of no value.*] Like unſkilful phyſicians, ye exaſperate the diſeaſes which ye cannot cure.

7 *Will ye ſpeak wickedly for God?* &c.] Doth God ſtand in need of untruths to juſtify his proceedings? Cannot he be righteous, unleſs I be wicked?

8 *Will ye accept his perſon?* &c.] Hath he ſo little right on his ſide, that you muſt ſhew him favour?

9 *Is it good that he ſhould ſearch you out?* &c.] Will it be to your advantage, think you, that God ſhould ſtrictly examine all you have ſaid?

12 *Your bodies to bodies of clay.*] In the Hebrew it is, To the backs of clay your backs; which is interpreted by ſome, You are thrown on your backs, you are foiled in your arguments.

14 *Wherefore do I take my fleſh in my teeth,* &c.] What can be the reaſon of theſe extreme torments which bring me into ſuch diſtreſs, that, methinks, I could tear my fleſh with my teeth?

19 *Who is he that will plead with me?* &c.] The Hebrew runs literally thus, Who is he that will litigate the matter with me? for now I will be ſilent, and expire: that is, who is he that will bring a charge againſt me?

27 *Thou ſetteſt a print upon the heels of my feet.*] Alluding probably to the puniſhment of ſlaves that ran away, which was, to beat them ſeverely with a battoon on the ſoles of their feet; this occaſioned great pain, and often putrefaction of the parts.

General Reflections on Chap. XIII.

Though we find from this chapter that Job complained too raſhly of his afflictions, yet he gives noble tokens of his faith and piety; teaching us, that in the ſharpeſt ſufferings, therefore, we ſhould humble ourſelves before God, ſtill hope in him, and beſeech him not to correct us in anger, who are but duſt and aſhes before him.

COMMENTARY and NOTES on CHAP. XIV.

5 *Seeing his days are determined,* &c.] If he were more conſiderable than he is, yet ſince he can live but to ſuch a time as thou haſt prefixed, beyond which he cannot prolong his days one moment, &c.

7 For

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6 Turn from him, that he may reſt, till he ſhall accompliſh, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground;

9 *Yet* through the ſcent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and waſteth away: yea, man giveth up the ghoſt, and where *is*, he?

11 *As* the waters fail from the ſea, and the flood decayeth and drieth up:

12 So man lieth down, and riſeth not: till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me?

14 If a man die, ſhall he live *again?* all the days of my appointed time will I wait, till my change come.

15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16 For now thou numbereſt my ſteps: doſt thou not watch over my ſin?

17 My tranſgreſſion *is* ſealed up in a bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the ſtones: thou waſheſt away the things which grow *out* of the duſt of the earth; and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

1 *Eliphaz reproveth Job of impiety in juſtifying himſelf.*
17 *He proveth by tradition the unquietneſs of wicked men.*

THEN anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, thou caſteſt off fear, and reſtraineſt prayer before God.

5 For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

7 *Art* thou the firſt man *that* was born? or waſt thou made before the hills?

8 Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thyſelf?

9 What knoweſt thou, that we know not? *what* underſtandeſt thou, which *is* not in us? Before CHRIST 1520.

10 With us *are* both the greyheaded and very aged men, much elder than thy father.

11 *Are* the conſolations of God ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt *ſuch* words go out of thy mouth?

14 What *is* man, that he ſhould be clean? and *he which is* born of a woman, that he ſhould be righteous?

15 Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will ſhew thee, hear me; and that *which* I have ſeen I will declare;

18 Which wiſe men have told from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and no ſtranger paſſed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppreſſor.

21 A dreadful ſound *is* in his ears: in proſperity the deſtroyer ſhall come upon him.

22 He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword.

23 He wandereth abroad for bread, *ſaying*, Where *is it?* he knoweth that the day of darkneſs is ready at his hand.

24 Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battle.

25 For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his fatneſs, and maketh collops of fat on *his* flanks.

28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſs; the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived truſt in vanity: for vanity ſhall be his recompence.

32 It ſhall be accompliſhed before his time, and his branch ſhall not be green.

33 He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

35 They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.

CHAP.

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7 *For there is hope of a tree, if it be cut down, that it will ſprout again,* &c.] Job meant, that the body would remain in a ſtate of corruption till the final diſſolution of all things, and then it would be raiſed by the almighty quickening power of God, when this corruption ſhall put on incorruption, and this mortal immortality.

General Reflections on Chap. XIV.

The uſe we ſhould make of this doctrine, is, not to be too fond of life, or of this world; to intreat the Lord to pardon our ſins, and aſſiſt us by his grace; to praiſe God, that in the goſpel we have the hope of a glorious reſurrection, a remedy againſt the vanity of this life, and death itſelf; and, laſtly, that we ſhould be active in the means afforded us, to eſcape the miſeries we are ſubject to both here and hereafter, and to ſecure, by a devotedneſs to God, the poſſeſſion of a better inheritance in heaven.

COMMENTARY and NOTES on Chap. XV.

1 *Then anſwered Eliphaz,* &c.] Eliphaz renews the diſpute with more warmth and fierceneſs than before; but only urges what he at firſt aſſerted, namely, that the wicked only are puniſhed by God with ſuch calamities as had now fallen upon Job.

4 *And reſtraineſt prayer before God.*] By laying aſide religion, thou diſcourageſt men from pouring out their prayers before God.

20 *The wicked man travaileth with pain,* &c.] Is never free from inward torments, but all his life-long is in dread of ſome greater oppreſſor than himſelf.

21 *In proſperity the deſtroyer ſhall come,* &c.] In the moſt peaceable and proſperous time, he doth not think himſelf ſafe.

22 *He believeth not that he ſhall return out of darkneſs,* &c.] When he lies down, he is afraid that he ſhall be killed before morning, &c.

26 *He runneth upon him,* &c.] God will ſuddenly ſmite him, be he never ſo well armed.

28 *He dwelleth in deſolate cities,* &c.] He poſſeſſeth cities which he hath laid deſolate; and houſes out of which he hath driven the owners, whoſe dwellings are become ruinous.

32 *It ſhall be accompliſhed before his time, and his branch ſhall not be green.*] He ſhall meet with misfortunes when he little thinks of them; and ſhall ſee his children, as well as himſelf, wither away.

General Reflections on Chap. XV.

We learn from hence, that if the wicked proſper for a time, God at length puniſhes them even in this life, as they have never any reſt in their conſciences, and the little happineſs they enjoy is intermixed with the dread of future evils: this ſhould give us a hatred to ſin, and a love to holineſs, which only can procure peace and happineſs.

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CHAP. XVI.

1 *Job reproveth his friends of unmercifulneſs.* 7 *He ſheweth the pitifulneſs of his caſe.* 17 *He maintaineth his innocence.*

THEN Job anſwered and ſaid,
2 I have heard many ſuch things: miſerable comforters *are* ye all.
3 Shall vain words have an end? or what emboldeneth thee that thou anſwereſt?
4 I alſo could ſpeak as ye *do:* if your ſoul were in my ſoul's ſtead, I could heap up words againſt you, and ſhake mine head at you.
5 *But* I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage *your grief.*
6 Though I ſpeak, my grief is not aſſwaged: and *though* I forbear, what am I eaſed?
7 But now he hath made me weary: thou haſt made deſolate all my company.
8 And thou hath filled me with wrinkles, *which* is a witneſs *againſt me:* and my leanneſs riſing up in me beareth witneſs to my face.
9 He teareth *me* in his wrath, who hateth me: he gnaſhed upon me with his teeth; mine enemy ſharpeneth his eyes upon me.
10 They have gaped upon me with their mouth; they have ſmitten me upon the cheek reproachfully; they have gathered themſelves together againſt me.
11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.
12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken *me* by my neck, and ſhaken me to pieces, and ſet me up for his mark.
13 His archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my gall upon the ground.
14 He breaketh me with breach upon breach, he runneth upon me like a giant.
15 I have ſewed ſackcloth upon my ſkin, and defiled my horn in the duſt.
16 My face is foul with weeping, and on my eyelids *is* the ſhadow of death;
17 Not for *any* injuſtice in mine hands: alſo my prayer *is* pure.
18 O earth, cover not thou my blood, and let my cry have no place.
19 Alſo now, behold, my witneſs *is* in heaven, and my record *is* on high.
20 My friend ſcorn me: *but* mine eye poureth out *tears* unto God.
21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!
22 When a few years are come, then I ſhall go the way *whence* I ſhall not return.

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CHAP. XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may aſtoniſh but not diſcourage the righteous.* 11 *Job's hope is not in life but in death.*

MY breath is corrupt, my days are extinct, the graves *are ready* for me.
2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?
3 Lay down now, put me in a ſurety with thee; who *is* he *that* will ſtrike hands with me?
4 For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt *them.*
5 He that ſpeaketh flattery to *his* friends, even the eyes of his children ſhall fail.
6 He hath made me alſo a byword of the people; and aforetime I was as a tabret.
7 Mine eye alſo is dim by reaſon of ſorrow, and all my members *are* as a ſhadow.
8 Upright *men* ſhall be aſtonied at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.
9 The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.
10 But as for you all, do ye return, and come now: for I cannot find *one* wiſe *man* among you.
11 My days are paſt, my purpoſes are broken off, *even* the thoughts of my heart.
12 They change the night into day; the light *is* ſhort becauſe of darkneſs.
13 If I wait, the grave *is* mine houſe: I have made my bed in the darkneſs.
14 I have ſaid to corruption, Thou *art* my father: and to the worm, *Thou art* my mother, and my ſiſter.
15 And where *is* now my hope? as for my hope, who ſhall ſee it?
16 They ſhall go down to the bars of the pit, when *our* reſt together *is* in the duſt.

CHAP. XVIII.

1 *Bildad reproveth Job of preſumption and impatience.* 5 *The calamities of the wicked.*

THEN anſwered Bildad the Shuhite, and ſaid,
2 How long *will it be ere* ye make an end of words? mark, and afterwards we will ſpeak.
3 Wherefore are we counted as beaſts, *and* reputed vile in your ſight?
4 He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?
5 Yea,

COMMENTARY AND NOTES ON CHAP. XVI.

1 *Then Job anſwered,* &c.] Job here reproves the vanity and obſtinacy of Eliphaz, in repeating the ſame things over again, and ſtill perſiſting in his inhumanity, though his ſufferings called ſo much for their ſympathy and commiſeration.

5 *But I would ſtrengthen you with my mouth,* &c.] But I abhor the thought of ſuch treatment, and would not fail to fortify you with the beſt arguments I could invent.

7 *Thou haſt made deſolate all my company.*] Thou haſt not ceaſed, O God, till thou haſt left me neither goods, nor children, nor friends to comfort me.

10 *They have ſmitten me upon the cheek,* &c.] The expreſſion, "ſmitten upon the cheek," in ſcripture, imports the moſt contemptuous treatment.

18 *Let my cry have no place.*] No place wherein it may lie unheard.

GENERAL REFLECTIONS on Chap. XVI.

The criminal exceſs of Job's impatience ſhould teach us never to murmur, nor abandon ourſelves to immoderate grief; but rather give glory to God, and paſs ſentence upon ourſelves, even when he treats us with the greateſt apparent ſeverity; for juſt and right is he.

COMMENTARY AND NOTES ON CHAP. XVII.

1 *My breath is corrupt,* &c.] My vital ſpirits are ſpent, the lamp of life gives but a glimmering and dying flame, juſt ſufficient to make viſible the graves which on every ſide are open to receive us.

2 *Doth not mine eye continue in their provocation.*] My mind and thoughts are ſo fixed upon your unkind and ſharp invectives, that I loſe my ſleep in the night time.

3 *Who is he that will ſtrike hands with me.*] Let ſome perſon of equity undertake for me, who will engage in my behalf to do me juſtice.

4 *Therefore ſhalt thou not exalt them.*] Therefore thou wilt not give judgment on their ſide.

6 *And aforetime I was as a tabret.*] An old tranſlation has it, And I am as a tabret before them.

8 *Upright men ſhall be aſtonied at this,* &c.] Good men hereafter ſhall be aſtoniſhed at the cruel ſentence which my friends paſs upon me.

16 *They ſhall go down to the bars of the pit,* &c.] All theſe hopes you ſpeak of ſhall ſink down to the bottom of the grave, when you my friends, as well as I, ſhall take up your lodging in the duſt.

GENERAL REFLECTIONS on Chap. XVII.

From what is here ſaid concerning the inſtability of human friendſhip, let us eſteem it our higheſt intereſt, as well as duty and privilege, to ſeek and obtain the favour and protection of that God who changes not, who is a friend at all times, and whoſe mercies endure for ever.

COMMENTARY AND NOTES ON CHAP. XVIII.

1 *Then anſwered Bildad,* &c.] In this chapter Bildad again takes up the diſpute, but advances nothing new; though he expreſſes great indignation at the contempt Job had caſt on their wiſdom.

4 *Shall the earth be forſaken for thee,* &c.] The LXX. read, If you die will the earth be uninhabited?

5 Yea,

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5 Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.
6 The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.
7 The ſteps of his ſtrength ſhall be ſtraitened, and his own counſel ſhall caſt him down.
8 For he is caſt into a net by his own feet, and he walketh upon a ſnare.
9 The gin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt him.
10 The ſnare *is* laid for him in the ground, and a trap for him in the way.
11 Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet.
12 His ſtrength ſhall be hungerbitten, and deſtruction *ſhall be* ready at his ſide.
13 It ſhall devour the ſtrength of the ſkin: *even* the firſtborn of death ſhall devour his ſtrength.
14 His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors.
15 It ſhall dwell in his tabernacle, becauſe *it is* none of his: brimſtone ſhall be ſcattered upon his habitation.
16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off.
17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.
18 He ſhall be driven from light into darkneſs, and chaſed out of the world.
19 He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings.
20 They that come after *him* ſhall be aſtonied at his day, as they that went before were affrighted.
21 Surely ſuch *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

1 *Job complaining of his friends cruelty, ſheweth there is miſery enough in him to feed their cruelty.* 21 *He craveth pity.* 25 *He believeth the reſurrection.*

THEN Job anſwered and ſaid,
2 How long will ye vex my ſoul, and break me in pieces with words?
3 Theſe ten times have ye reproached me: ye are not aſhamed *that* ye make yourſelves ſtrange to me.
4 And be it indeed *that* I have erred, mine error remaineth with myſelf.
5 If indeed ye will magnify *yourſelves* againſt me, and plead againſt me my reproach:
6 Know now that God hath overthrown me, and hath compaſſed me with his net.
7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.
8 He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths.
9 He hath ſtripped me of my glory, and taken the crown *from* my head.
10 He deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree.
11 He hath alſo kindled his wrath againſt me, and he counteth me unto him as *one of* his enemies.
12 His troops come together, and raiſe up their way againſt me, and encamp round about my tabernacle.
13 He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.
15 They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an alien in their ſight.
16 I called my ſervant, and he gave *me* no anſwer; I intreated him with my mouth.
17 My breath is ſtrange to my wife, though I intreated for the children's *ſake* of mine own body.
18 Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me.
19 All my inward friends abhorred me: and they whom I loved are turned againſt me.
20 My bone cleaveth to my ſkin and to my fleſh, and I am eſcaped with the ſkin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.
22 Why do ye perſecute me as God, and are not ſatisfied with my fleſh?
23 Oh that my words were now written! oh that they were printed in a book!
24 That they were graven with an iron pen and lead in the rock for ever!
25 For I know *that* my redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth:
26 And *though* after my ſkin *worms* deſtroy this *body*, yet in my fleſh ſhall I ſee God:
27 Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me.
28 But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me?
29 Be ye afraid of the ſword: for wrath *bringeth* the puniſhments of the ſword, that ye may know *there is* a judgment.

CHAP. XX.

Zophar ſheweth the ſtate and portion of the wicked.

THEN anſwered Zophar the Naamathite, and ſaid,
2 Therefore do my thoughts cauſe me to anſwer, and for *this* I make haſte.
3 I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.
4 Knoweſt

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5 *The light of the wicked,* &c.] The glory and happineſs of the wicked.

12 *His ſtrength ſhall be hungerbitten,* &c.] He ſhall pine away till he hath no ſtrength remaining.

13 *It ſhall devour the ſtrength of his ſkin,* &c.] Rottenneſs ſhall eat up his bones.

15 *Brimſtone ſhall be ſcattered upon his habitation.*] Thunder and lightning ſhall deſtroy his habitation.

20 *As they that went before were affrighted.*] As thoſe who ſaw it were ſeized with horror.

GENERAL REFLECTIONS on Chap. XVIII.

From this chapter we are led to conſider, that if wicked men enjoy proſperity for a ſeaſon, it paſſes away at laſt; that God ſends forth his judgments upon their perſons, their children, their eſtates, and all that belong to them, making them an example to others: let us therefore be admoniſhed to ſhun the crooked paths of ſin which lead to miſery and ruin.

COMMENTARY AND NOTES ON CHAP. XIX.

1 *Then Job anſwered,* &c.] The purport of this chapter (in which Job replies to Bildad) is to ſhew that it would be ſufficient for him alſo merely to report the ſame things, as they had done in ten diſcourſes; and to aggravate their cruelty and want of compaſſion to him, he adds ſeveral new things, which made his condition more deplorable than he had hitherto repreſented it; but at the ſame time he declared that he had now a glimmering hope that God would at laſt take pity upon him, and ſhew his friends their error, by reſtoring him to his former health and ſplendor.

10 *Like a tree.*] Which is plucked up by the roots.

20 *I am eſcaped with the ſkin of my teeth.*] All the fleſh I have left, is only my lips to complain with.

25 *I know that my redeemer liveth,* &c.] Theſe words certainly relate to the reſurrection of the body, and a future judgment. That the Jews did believe that the bodies, at leaſt of men remarkably pious ſhould riſe again, appears plainly from the tranſlation of the laſt verſe of the book of *Job*, according to the LXX, which in their verſion runs thus; "*So Job died, being old and full of days:*" but it is written, that he ſhall riſe again with thoſe whom the Lord raiſes up.

GENERAL REFLECTIONS on Chap. XIX.

We hence are taught, that as Job, in the midſt of his afflictions, truſted in God as his redeemer, ſo ſhould Chriſtians encourage themſelves with the ſame conſideration and on every trial, and even in death itſelf; for theſe words of Job ſhould raiſe their minds to a firm and joyful hope of a bleſſed reſurrection to a life to come, when ſorrow and ſin will be done away for ever.

COMMENTARY AND NOTES ON CHAP. XX.

2 *Therefore do my thoughts cauſe me to anſwer, and for this I make haſte.*] Not conſidering the proteſtation which Job had made of his innocence, Zophar goes on in the old common place ſtyle to ſpeak of the certain downfall of the wicked, be he never ſo powerful and well ſupported.

7 *He*

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4 Knoweſt thou *not* this of old, ſince man was placed upon earth,

5 That the triumphing of the wicked *is* ſhort, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 *Yet* he ſhall periſh for ever like his own dung: they which have ſeen him ſhall ſay, Where *is* he?

8 He ſhall fly away as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night.

9 The eye alſo *which* ſaw him ſhall *ſee him* no more; neither ſhall his place any more behold him.

10 His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods.

11 His bones are full *of the ſin* of his youth, which ſhall lie down with him in the duſt.

12 Though wickedneſs be ſweet in his mouth, *though* he hide it under his tongue;

13 *Though* he ſpare it, and forſake it not; but keep it ſtill within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of aſps within him.

15 He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.

16 He ſhall ſuck the poiſon of aſps: the viper's tongue ſhall ſlay him.

17 He ſhall not ſee the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for ſhall he reſtore, and ſhall not ſwallow *it* down: according to *his* ſubſtance *ſhall* the reſtitution *be*, and he ſhall not rejoice *therein*.

19 Becauſe he hath oppreſſed *and* hath forſaken the poor; *becauſe* he hath violently taken away an houſe which he builded not;

20 Surely he ſhall not feel quietneſs in his belly, he ſhall not ſave of that which he deſired.

21 There ſhall none of his meat be left; therefore ſhall no man look for his goods.

22 In the fullneſs of his ſufficiency he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.

23 *When* he is about to fill his belly, *God* ſhall caſt the fury of his wrath upon him, and ſhall rain *it* upon him while he is eating.

24 He ſhall flee from the iron weapon, *and* the bow of the ſteel ſhall ſtrike him through.

25 It is drawn, and cometh out of the body; yea, the glittering ſword cometh out of gall: terrors *are* upon him.

26 All darkneſs *ſhall be* hid in his ſecret places: a fire not blown ſhall conſume him; it ſhall go ill with him that is left in his tabernacle.

27 The heaven ſhall reveal his iniquity; and the earth ſhall riſe up againſt him.

28 The increaſe of his houſe ſhall depart, *and his goods* ſhall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

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CHAP. XXI.

1 *Job ſheweth that even in the judgment of man he hath reaſon to be grieved.* 7 *Sometimes the wicked do ſo proſper as they deſpiſe God.* 16 *Sometimes their deſtruction is manifeſt.* 23 *The happy and the unhappy are alike in death.*

BUT Job anſwered and ſaid,

2 Hear diligently my ſpeech, and let this be your conſolations.

3 Suffer me that I may ſpeak; and after that I have ſpoken, mock on.

4 As for me, *is* my complaint to man? and if *it were ſo*, why ſhould not my ſpirit be troubled?

5 Mark me, and be aſtoniſhed, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my fleſh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their ſeed is eſtabliſhed in their ſight with them, and their offſpring before their eyes.

9 Their houſes *are* ſafe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and caſteth not her calf.

11 They ſend forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the ſound of the organ.

13 They ſpend their days in wealth, and in a moment go down to the grave.

14 Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways.

15 What *is* the Almighty, that we ſhould ſerve him? and what profit ſhould we have, if we pray unto him?

16 Lo, their good *is* not in their hand: the counſel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and *how oft* cometh their deſtruction upon them? *God* diſtributeth ſorrows in his anger.

18 They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he ſhall know *it*.

20 His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.

21 For what pleaſure *hath* he in his houſe after him, when the number of his months is cut off in the midſt?

22 Shall *any* teach God knowledge? ſeeing he judgeth thoſe that are high.

23 One dieth in his full ſtrength, being wholly at eaſe and quiet.

24 His breaſts are full of milk, and his bones are moiſtened with marrow.

25 And

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7 *He ſhall periſh for ever like his own dung*, &c.] He ſhall fall as low as the dunghill.

10 *His children ſhall ſeek to pleaſe the poor*, &c.] His children ſhall have enough to do to pacify the rage of the poor, whom he hath oppreſſed.

11 *Which ſhall lie down with him in the duſt.*] He ſhall carry nothing away with him, when he dies, but his ſins.

17 *The brooks of honey and butter.*] The LXX more properly read, He ſhall not ſee the milking of his ewes, the food of honey and butter.

24 *He ſhall flee from the iron weapon, and the bow of ſteel ſhall ſtrike him through.*] In avoiding a leſs danger, he ſhall fall into a greater.

26 *All darkneſs ſhall be hid in his ſecret places.*] He ſhall find no place of retreat and ſafeguard wherein to hide himſelf.

A fire not blown.] Calamities whoſe cauſes are unknown.

It ſhall go ill with him that is left in his tabernacle.] It ſhall deſtroy all that are in his tabernacle; that is, all the reſt of his family.

27 *The heaven ſhall reveal his iniquity, and the earth ſhall riſe up againſt him.*] The heaven by thunder, lightning or tempeſt; ſhall declare itſelf his enemy; and the earth by wild beaſts, or ſerpents, or ſome other way, ſhall make war againſt him.

GENERAL REFLECTIONS on Chap. XX.

From the preceding chapter is inculcated this ſalutary advice, namely, that we ſhould never place our happineſs in the poſſeſſion of the advantages and good things of this world, but look for it only in the fear and favour of the Lord; and in that holineſs, which alone can beſtow upon us ſolid happineſs both in this life, and when time ſhall be no more.

COMMENTARY AND NOTES on Chap. XXI.

1 *But Job anſwered*, &c.] To bring the diſpute to a ſpeedier iſſue, Job (after a ſhort objurgatory preface) does not any longer content himſelf with merely denying what they had ſaid, but ſhews them wherein the fallacy of their reaſoning lay, namely, in drawing univerſal concluſions from particular propoſitions; and he maintains, that the proceedings of Providence, with regard to the puniſhment of the wicked in this world, are various, and, conſequently, that no general rule can be drawn from thence.

13 *In a moment go down to the grave.*] They do not lie long languiſhing on a bed of ſickneſs or pain, but go eaſily and ſuddenly to their grave.

16 *Lo their good is not in their hand: the counſel of the wicked is far from me.*] They cannot make themſelves rich and proſperous without God; and therefore far beſt for me to join with them in their impiety.

28 *Yea*,

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25 And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure.

26 They ſhall lie down alike in the duſt, and the worms ſhall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine againſt me.

28 For ye ſay, Where *is* the houſe of the prince? and where *are* the dwelling places of the wicked?

29 Have ye not aſked them that go by the way? and do ye not know their tokens,

30 That the wicked is reſerved to the day of deſtruction? they ſhall be brought forth to the day of wrath.

31 Who ſhall declare his way to his face? and who ſhall repay him *what* he hath done?

32 Yet ſhall he be brought to the grave, and ſhall remain in the tomb.

33 The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?

CHAP. XXII.

1 *Eliphaz ſheweth that man's goodneſs profiteth not God.* 5 *He accuſeth Job of divers ſins.* 21 *He exhorteth him to repentance, with promiſes of mercy.*

THEN Eliphaz the Temanite anſwered and ſaid,

2 Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf?

3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makeſt thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedneſs great? and thine iniquities infinite?

6 For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their clothing.

7 Thou haſt not given water to the weary to drink, and thou haſt withholden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.

10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee;

11 Or darkneſs, *that* thou canſt not ſee: and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of ſtars, how high they are!

13 And thou ſayeſt, How doth God know? can he judge through the dark cloud? Before CHRIST 1520.

14 Thick clouds are a covering to him, that he ſeeth not; and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whoſe foundation was overflown with a flood:

17 Which ſaid unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houſes with good *things:* but the counſel of the wicked is far from me.

19 The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn.

20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.

21 Acquaint now thyſelf with him, and be at peace: thereby good ſhall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles.

24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.

26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways.

29 When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up; and he ſhall ſave the humble perſon.

30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

CHAP. XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God, who is inviſible, obſerveth our ways.* 11 *Job's innocency.* 13 *God's decree is immutable.*

THEN Job anſwered and ſaid,

2 Even to day *is* my complaint bitter: my ſtroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

28 *Ye ſay, Where is the houſe of the prince? and where are the dwelling places of the wicked?*] I hear you ſay within yourſelves, What is become of the houſe of Job, who lived like a prince? What difference is there between him and thoſe wicked men whoſe dwelling places are deſtroyed?

31 *Who ſhall declare his way to his face?* &c.] The wicked are ſo bold, that none dare reprove them.

34 *How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?*] How ill then do ye diſcharge the office of comforters, whoſe anſwers have ſo little truth in them?

General Reflections on Chap. XXI.

The uſe we are to draw from hence, is, that as proſperity is not always a mark of God's favour; nor adverſity, of his anger; ſo we are to look for the puniſhment of the wicked, and the true reward of the righteous, from the internal ſtate of each; and eſpecially in what ſhall happen to them after this tranſitory life is ended.

COMMENTARY and NOTES on CHAP. XXII.

1 *Then Eliphaz the Temanite anſwered,* &c.] By this reply of Eliphaz, it ſeems that he was neither able to confute Job's argument, nor indeed had attended to the ſcope of it, but had miſtaken him, and imagined that he had accuſed the divine Providence of injuſtice, in ſuffering the wicked to proſper, and the righteous to be afflicted.

6 *For thou haſt taken a pledge,* &c.] Eliphaz had no proof that Job had committed any ſuch fault; but only ſuppoſes that he had been guilty of ſome or of all the ſins he here enumerates.

8 *As for the mighty man, he had the earth,* &c.] As for the great and powerful, all thy eſtate was at his ſervice.

11 *Or darkneſs, that thou canſt not ſee; and abundance of waters cover thee.*] Blindneſs prevents thy ſeeing how God hath proportioned the puniſhment to thy crimes; and the depth of thy afflictions wherein thou art plunged, hath quite taken away all ſenſe from thee.

13 *Thou ſayeſt, How doth God know?* &c.] Perhaps thou fancieſt, that becauſe God is ſo high, he regards not what is done here below.

15 *Haſt thou marked the old way which wicked men have trodden?*] Haſt thou forgotten the path followed by the atheiſtical inhabitants of the old world, who ran licentiouſly into all manner of wickedneſs?

20 *Whereas our ſubſtance is not cut down,* &c.] Whereas we who believe God's care and providence, are untouched in our eſtates.

28 *Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee,* &c.] Thou ſhalt accompliſh whatſoever thou deſigneſt.

29 *When men are caſt down, then thou ſhalt ſay, There is lifting up,* &c.] Thou ſhalt pray to God alſo to lift up others who are in a low condition.

General Reflections on Chap. XXII.

Theſe inſtructions flow from this chapter: That man cannot be profitable to God though he does never ſo much good, but that himſelf reaps the advantage: that the conduct of God, and the ways of his providence, are always righteous, in whatſoever he ſuffers to befal the good, or the wicked, and their poſterity: and that when ſinners fly to the mercy of God in Chriſt, and ſeriouſly repent of their evil ways, he puts a ſtop to his wrath, and lets them ſee the effects of his love and favour.

COMMENTARY and NOTES on CHAP. XXIII.

1 *Then Job anſwered,* &c.] Job then appeals to God, by whom he deſires, more earneſtly than ever, to be tried; being ſatisfied that he ſhould be acquitted at his equitable tribunal.

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5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he plead againſt me with *his* great power? No; but he would put *ſtrength* in me.

7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himſelf on the right hand, that I cannot ſee *him*:

10 But he knoweth the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have eſteemed the words of his mouth more than my neceſſary *food*.

13 But he *is* in one *mind*, and who can turn him? and *what* his ſoul deſireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many ſuch *things are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the darkneſs, *neither* hath he covered the darkneſs from my face.

CHAP. XXIV.

1 *Wickedneſs goeth often unpuniſhed.* 17 *There is a ſecret judgment for the wicked.*

WHY, ſeeing times are not hidden from the Almighty, do they that know him not ſee his days?

2 *Some* remove the landmarks; they violently take away flocks, and feed *thereof*.

3 They drive away the aſs of the fatherleſs, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themſelves together.

5 Behold, *as* wild aſſes in the deſert, go they forth to their work; riſing betimes for a prey: the wilderneſs *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7 They cauſe the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the ſhowers in the mountains, and embrace the rock for want of a ſhelter.

9 They pluck the fatherleſs from the breaſt, and take a pledge of the poor.

10 They cauſe *him* to go naked without clothing, and they take away the ſheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* winepreſſes, and ſuffer thirſt. Before CHRIST 1520.

12 Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of thoſe that rebel againſt the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer riſing with the light killeth the poor and needy, and in the night is as a thief.

15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the daytime: they know not the light.

17 For the morning *is* to them even as the ſhadow of death: if *one* know *them*, *they are in* the terrors of the ſhadow of death.

18 He *is* ſwift as the waters; their portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat conſume the ſnow waters: *ſo doth* the grave *thoſe which* have ſinned.

20 The womb ſhall forget him; the worm ſhall feed ſweetly on him; he ſhall be no more remembered; and wickedneſs ſhall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth alſo the mighty with his power: he raiſeth up, and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *ſo* now, who will make me a liar, and make my ſpeech nothing worth.

CHAP. XXV.

Bildad ſheweth that man cannot be juſtified before God.

THEN anſwered Bildad the Shuhite, and ſaid,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light ariſe?

4 How then can man be juſtified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it ſhineth not: yea, the ſtars are not pure in his ſight.

6 How much leſs man, *that is* a worm; and the ſon of man, *which is* a worm?

CHAP. XXVI.

1 *Job reproving the uncharitable ſpirit of Bildad,* 5 *acknowledgeth*

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6 *Will he plead againſt me with his great power? No; but he would put ſtrength in me.*] Would he only plead his power, as his reaſon for this treatment of me, and ſay, Becauſe I am God, I will act thus? No, he would rather, of his mercy, employ his power to ſupport me.

10 *But he knoweth the way that I take,* &c.] God knows the whole courſe of my life; and when he hath proved me by theſe afflictions, I doubt not I ſhall be cleared from theſe imputations which you lay upon me.

13 *But he is in one mind,* &c.] He ſteadily purſues his purpoſe, nor can any other divert him from it, or hinder it from being fulfilled.

17 *Becauſe I was not cut off,* &c.] Still he keeps me alive under all theſe evils which I endure, and will not let me have the favour to die by that hand which ſtrikes me ſo ſeverely.

GENERAL REFLECTIONS on Chap. XXIII.

In order to judge rightly of what Job ſays in this chapter, and elſewhere, when he calls God to witneſs his integrity, and that he was willing to be judged by the Lord himſelf; we muſt not underſtand as if he pretended to be innocent in all reſpects before God (for in ourſelves we are all guilty ſinners), but that he had the teſtimony of a good conſcience, and an upright heart.

COMMENTARY AND NOTES ON CHAP. XXIV.

1 *Why, ſeeing times are not hidden,* &c.] But to anſwer a little what you have ſo often aſſerted, if, as you maintain, the Almighty's puniſhment of the wicked is ſo viſible, why do not the truly virtuous ſee and acknowledge theſe open judgments?

5 *Behold, as wild aſſes in the deſert,* &c.] Part of this chapter (particularly this and the following verſes) ſeem to allude to the wild Arabs, whoſe profeſſion is rapine, and yet they proſper by it.

18 *He is ſwift as the waters,* &c.] To this ſet of wicked men already inſtanced, we may alſo add the pirate, who robs upon the ſea, and deſpiſes the labour of thoſe who plant vineyards.

GENERAL REFLECTIONS on Chap. XXIV.

The deſign of this chapter is, to ſhew (as before) that it is a very falſe and dangerous ſentiment to believe that men are innocent and acceptable to God, becauſe they are happy in this world; or to pronounce them guilty, becauſe they are unhappy; for God will at the laſt day render to all men according to their works, and there is no reſpect of perſons with him.

COMMENTARY AND NOTES ON CHAP. XXV.

1 *Then anſwered Bildad,* &c.] Bildad, unable to refute what Job had ſaid, adviſes him to ſpeak more reverently of God.

5, 6 *Behold even to the moon,* &c.] So inconceivably holy is the Lord of hoſts, that he ſees defilement even in the brightneſs of the firmament. How deſpicable then is man, who in his fallen ſtate is as a worm, that delights in putrefaction!

GENERAL REFLECTIONS on Chap. XXV.

We learn from this chapter, that the power of God is infinite; that he is perfectly righteous and holy; and that man, being impure, cannot juſtify himſelf before him; we ſhould therefore humble ourſelves in his preſence, and patiently ſubmit to all his diſpenſations.

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knowledgeth the power of God to be infinite and unſearchable.

BUT Job anſwered and ſaid,

2 How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing as it is?

4 To whom haſt thou uttered words? and whoſe ſpirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and deſtruction hath no covering.

7 He ſtretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* ſpreadeth his cloud upon it.

10 He hath compaſſed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble and are aſtoniſhed at his reproof.

12 He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud.

13 By his ſpirit he hath garniſhed the heavens; his hand hath formed the crooked ſerpent.

14 Lo, theſe *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can underſtand?

CHAP. XXVII.

1 *Job proteſteth his ſincerity.* 8 *The hypocrite is without hope.* 11 *The bleſſings which the wicked have are turned into curſes.*

MOREOVER Job continued his parable, and ſaid,

2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my ſoul;

3 All the while my breath *is* in me, and the ſpirit of God *is* in my noſtrils;

4 My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit.

5 God forbid that I ſhould juſtify you: till I die I will not remove mine integrity from me.

6 My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach *me* ſo long as I live.

7 Let mine enemy be as the wicked, and he that riſeth up againſt me as the unrighteous. Before CHRIST 1520.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his ſoul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himſelf in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourſelves have ſeen *it*: why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppreſſors, *which* they ſhall receive of the Almighty.

14 If his children be multiplied, *it is* for the ſword: and his offſpring ſhall not be ſatisfied with bread.

15 Thoſe that remain of him ſhall be buried in death: and his widows ſhall not weep.

16 Though he heap up ſilver as the duſt, and prepare raiment as the clay;

17 He may prepare *it*, but the juſt ſhall put *it* on, and the innocent ſhall divide the ſilver.

18 He buildeth his houſe as a moth, and as a booth *that* the keeper maketh.

19 The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.

21 The eaſt wind carrieth him away, and he departeth: and as a ſtorm hurleth him out of his place.

22 For *God* ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.

23 *Men* ſhall clap their hands at him, and ſhall hiſs him out of his place.

CHAP. XXVIII.

1 *There is a knowledge of natural things.* 12 *But wiſdom is an excellent gift of God.*

SURELY there is a vein for the ſilver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the earth, and braſs *is* molten *out of* the ſtone.

3 He ſetteth an end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs, and the ſhadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As*

COMMENTARY AND NOTES ON CHAP. XXVI.

1 *But Job anſwered*, &c.] Job derides Bildad's great affectation of wiſdom, and ſhews that his diſcourſe was equally mean and impertinent.

2, 3, 4 *How haſt thou*, &c.] The LXX ſeem to give theſe verſes a more emphatical meaning than our tranſlation. 2 On whoſe ſide doſt thou ſtand to help him? Is it not on his who has a great ſtrength and a powerful arm? 3 Whom haſt thou counſelled, but him who has all wiſdom? Whoſe follower wilt thou be? Wilt thou not be his who has the greateſt power? 4 For whom haſt thou uttered words? For him whoſe breath it is that comes out of thee?

5 *Dead things are formed from under the waters*, &c.] The Vulgate reads, The giants groan from under the waters, &c. Shall the Rephaim or manes of the giants be brought forth again from under the waters, with which they were overwhelmed at the flood? Or thoſe wicked ſouls (giants in wickedneſs) that have been ſince gathered to their aſſembly?

9 *He holdeth back the face of his throne*, &c.] The clouds hide from our ſight the heavens, which are called his throne.

11 *The pillars of heaven*, &c.] The high mountains are beautifully called the pillars of heaven.

12 *He ſmiteth through the proud.*] The proud waves: an old tranſlation renders it, He ſmiteth the pride thereof.

13 *The crooked ſerpent.*] By "the crooked ſerpent" is meant the celeſtial ſign called the great dragon.

GENERAL REFLECTIONS on Chap. XXVI.

We are taught from hence, that we ought not to find fault with the works of God, or pry too curiouſly into his ways; but reſt ſatisfied that he does all things wiſely and righteouſly, humbly ſubmit to his will, and acknowledge his goodneſs towards us.

COMMENTARY AND NOTES ON CHAP. XXVII.

1 *His parable*, &c.] The word rendered "parable" ſignifies an ingenious and elegant ſentence or ſpeech: it here denotes that Job proceeded in a triumphant way of ſpeech, like one who had ſilenced his opponents, and had the better of his argument.

2 *Who hath taken away my judgment*, &c.] Hath ſo ſorely afflicted me, that men cannot judge of my integrity, for they judge only by outward appearance.

5 *God forbid that I ſhould juſtify you*, &c.] Never hope that I will yield to your opinion, which I know to be falſe.

10 *Will he always call upon God?*] Will he not deſpair of protection, and therefore ceaſe to call upon his Maker?

18 *He buildeth his houſe as a moth*, &c.] He buildeth a magnificent edifice, out of which he is as eaſily ſhaken as a moth out of a garment.

19 *The rich man ſhall lie down*, &c.] The wicked rich man ſhall die; but ſhall not be gathered to the aſſembly of pious and good ſouls; he openeth his eyes in the other world, and finds himſelf quite loſt and miſerable.

GENERAL REFLECTIONS on Chap. XXVII.

The viſible marks of God's juſtice towards the wicked, here exhibited to our view, ſhould ſerve to draw us from injuſtice, covetouſneſs, pride, and the love of the world, to the practice of piety and virtue.

COMMENTARY AND NOTES ON CHAP. XXVIII.

1 *Surely there is a vein for the ſilver*, &c.] The deſign of Job here, is, to ſtop the buſy enquiry of mankind, who are very wiſe in other things, but have not wit enough to comprehend the reaſons why God does not inflict thoſe puniſhments upon all wicked men, which falls upon ſome.

3 *He ſetteth an end to darkneſs*, &c.] He ſearcheth out the ſtore of darkneſs, and of the ſhadow of death; he digs into another world, as it were, for gold and precious ſtones.

4 *The flood*, &c.] A flood breaks out from ſome neighbouring place, and diſturbs the mines; but by the hard labour of man they are drained, and leave the place dry again.

5 *As*

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5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The ſtones of it *are* the place of ſapphires: and it hath duſt of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not ſeen:

8 The lion's whelps have not trodden it, nor the fierce lion paſſed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye ſeeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is* hid bringeth he forth to light.

12 But where ſhall wiſdom be found? and where *is* the place of underſtanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.

15 It cannot be gotten for gold, neither ſhall ſilver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.

17 The gold and the cryſtal cannot equal it: and the exchange of it *ſhall not be for* jewels of fine gold.

18 No mention ſhall be made of coral, or of pearls: for the price of wiſdom *is* above rubies.

19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.

20 Whence then cometh wiſdom? and where *is* the place of underſtanding?

21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.

22 Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 God underſtandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he ſee it, and declare it; he prepared it, yea, and ſearched it out.

28 And unto man he ſaid, Behold, the fear of the LORD, that *is* wiſdom; and to depart from evil *is* underſtanding.

CHAP. XXIX.

Job bemoaneth himſelf of his former proſperity and honour.

MOREOVER Job continued his parable, and ſaid, Before CHRIST 1520.

2 Oh that I were as *in* months paſt, as *in* the days *when* God preſerved me;

3 When his candle ſhined upon my head, *and when* by his light I walked *through* darkneſs;

4 As I was in the days of my youth, when the ſecret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I waſhed my ſteps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my ſeat in the ſtreet!

8 The young men ſaw me, and hid themſelves: and the aged aroſe, *and* ſtood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it bleſſed me; and when the eye ſaw *me*, it gave witneſs to me:

12 Becauſe I delivered the poor that cried, and the fatherleſs, and *him that had* none to help him.

13 The bleſſing of him that was ready to periſh came upon me: and I cauſed the widow's heart to ſing for joy.

14 I put on righteouſneſs, and it cloathed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cauſe *which* I knew not I ſearched out.

17 And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth.

18 Then I ſaid, I ſhall die in my neſt, and I ſhall multiply *my* days as the ſand.

19 My root *was* ſpread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* freſh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept ſilence at my counſel.

22 After my words they ſpake not again; and my ſpeech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they caſt not down.

25 I choſe out their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP.

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5 *As for the earth, out of it cometh bread,* &c.] Corn and herbs are produced on its ſurface, and in its bowels are found ſulphur, naphtha, &c.

9 *He putteth forth his hand upon the rock,* &c.] He digs through the hardeſt rocks, and undermines the mountains, to find the treaſure hid in their bowels.

10 *He cutteth out rivers,* &c.] If he meet with waters which obſtruct his work, he cuts a channel through the rock, to divert their courſe, and never reſts till he hath diſcovered every thing that may requite his pains.

12 *But where ſhall wiſdom be found?* &c.] How ſucceſsful ſoever man may be in theſe reſearches, he muſt not think to comprehend the myſteries of Providence.

13 *Man knoweth not the price thereof,* &c.] It is not to be purchaſed.

22 *Deſtruction and death ſay,* &c.] The meaning is, We have ſomething relating to this queſtion handed down to us by tradition from our forefathers, who are now dead.

28 *And unto man he ſaid, Behold,* &c.] He imprinted this ſenſe upon the mind of man, that he ought to be an humble adorer, and not a cenſurer of his ſecret wiſdom.

GENERAL REFLECTIONS on Chap. XXVIII.

We may gather from hence, that wiſdom is a moſt precious thing: that God alone is the author of true wiſdom, which he gives to all that ſeek it of him aright, with zeal, humility, and faith; and that it does not conſiſt in knowing all the works of God; but what he has revealed, and as much as is neceſſary for our happineſs and an acquaintance with the author of our being.

COMMENTARY AND NOTES ON CHAP. XXIX.

1 *Moreover Job continued,* &c.] Job reminds his friends with what reverence his ſpeeches were formerly received, wiſhing that God would reſtore him to thoſe happy days, as he never abuſed his power, but always employed it in defence of the poor and friendleſs from oppreſſion, and in forcing the wicked to reſtore what they had violently extorted.

4 *When the ſecret of God was upon my tabernacle.*] When it ſeemed to be God's peculiar care to proſper me and my family.

6 *I waſhed my ſteps with butter,* &c.] Rather with cream; a ſignificative expreſſion, denoting great plenty.

7 *When I prepared my ſeat in the ſtreet!*] Meaning, when he ſat on the bench in the open place, where the people were wont to have their cauſes heard.

16 *The cauſe which I knew not I ſearched out.*] He did not ſtay till he was requeſted to maintain the right of the oppreſſed, but prevented them by making enquiries by virtue of his office.

18 *I ſhall die in my neſt,* &c.] I ſhall die quietly in my own houſe.

19 *My root was ſpread out,* &c.] I was like a tree whoſe roots extended along the margin of the waters, and whoſe boughs were perpetually moiſtened by the dews of heaven.

23 *They waited for me as for the rain,* &c.] They expected my opinion with the ſame eager deſire that the huſbandman doth the ſhowers, after he hath ſown the corn.

GENERAL REFLECTIONS on Chap. XXIX.

We have a noble example and leſſon ſet before us here; namely, that they who are rich and in authority, ſhould make uſe of thoſe advantages, in rendering juſtice to every one, and, above all, in doing good to the poor, comforting the miſerable, and taking the part of thoſe who are wronged.

COMMENTARY

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Before CHRIST 1520.

CHAP. XXX.

1 Job's honour is turned into extreme contempt: 15 his proſperity into calamity.

BUT now *they that are* younger than I have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock.

2 Yea, whereto *might* the ſtrength of their hands *profit* me, in whom old age was periſhed?

3 For want and famine *they were* ſolitary; fleeing into the wilderneſs in former time deſolate and waſte.

4 Who cut up mallows by the buſhes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the buſhes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of baſe men: they were viler than the earth.

9 And now am I their ſong, yea, I am their by word.

10 They abhor me, they flee far from me, and ſpare not to ſpit in my face.

11 Becauſe he hath looſed my cord, and afflicted me, they have alſo let looſe the bridle before me.

12 Upon *my* right *hand* riſe the youth; they puſh away my feet, and they raiſe up againſt me the ways of their deſtruction.

13 They mar my path, they ſet forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the deſolation they rolled themſelves *upon me.*

15 Terrors are turned upon me: they purſue my ſoul as the wind: and my welfare paſſeth away as a cloud.

16 And now my ſoul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night ſeaſon: and my ſinews take no reſt.

18 By the great force *of my diſeaſe* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath caſt me into the mire, and I am become like duſt and aſhes.

20 I cry unto thee, and thou doſt not hear me: I ſtand up, and thou regardeſt me *not.*

21 Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thyſelf againſt me.

22 Thou lifteſt me up to the wind; thou cauſeſt me to ride *upon it*, and diſſolveſt my ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

24 Howbeit he will not ſtretch out *his* hand to the grave, though they cry in his deſtruction.

25 Did not I weep for him that was in trouble? was *not* my ſoul grieved for the poor?

26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkneſs.

27 My bowels boiled, and reſted not: the days of affliction prevented me. Before CHRIST 1520.

28 I went mourning without the ſun: I ſtood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My ſkin is black upon me, and my bones are burned with heat.

31 My harp alſo is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

Job maketh a ſolemn proteſtation of his integrity in ſeveral duties.

I MADE a covenant with mine eyes; why then ſhould I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 Doth not he ſee my ways, and count all my ſteps?

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me ſow, and let another eat; yea, let my offſpring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be puniſhed by* the judges.

12 For it *is* a fire *that* conſumeth to deſtruction, and would root out all mine increaſe.

13 If I did deſpiſe the cauſe of my man-ſervant or of my maid-ſervant, when they contended with me;

14 What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?

15 Did not he that made me in the womb make him? and did not one faſhion us in the womb?

16 If I have withheld the poor from *their* deſire, or have cauſed the eyes of the widow to fail;

17 Or have eaten my morſel myſelf alone, and the fatherleſs hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;)

19 If I have ſeen any periſh for want of cloathing, or any poor without covering;

20 If his loins have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have lifted up my hand againſt the fatherleſs, when I ſaw my help in the gate:

22 *Then*

COMMENTARY AND NOTES ON CHAP. XXX.

1 *But now*] Job having, in the preceding chapter, given us an account of his former ſplendor, takes occaſion here to annex a no leſs elegant deſcription of the vileneſs of his preſent condition; hoping that the conſideration of ſo prodigious a change might at laſt move his ſevere friends to ſome compaſſion towards him.

Whoſe fathers I would have diſdained, &c.] Whoſe fathers I diſdained to employ in the vileſt ſervices.

13 *They have no helper.*] They are ſufficient to ruin me of themſelves, and need no aſſiſtance from others.

22 *Thou cauſeſt me to ride upon it*, &c.] To ride upon the wind, here, is to be toſſed about in it like ſtraw; meaning, that he was violently ſhaken with his afflictions.

24 *Howbeit he will not ſtretch out his hand to the grave*, &c.] However, this is my comfort, that death will end my ſufferings, which cannot go beyond the grave.

28 *Without the ſun*, &c.] Without any beam of comfort.

29 *I am a brother to dragons*, &c.] I ſpend my time in lamentation, like one of thoſe mournful creatures which fill the barren waſtes with their doleful cries.

GENERAL REFLECTIONS on Chap. XXX.

The condition to which Job was reduced, ought to comfort thoſe whom God cauſeth to paſs through long and ſharp trials; and from what happened to him, they ſhould learn to moderate their complaints, undergo their ſufferings with patience, and wait with reſignation, in the path of duty, till God ſhall pleaſe to deliver them.

COMMENTARY AND NOTES ON CHAP. XXXI.

1 *I made a covenant with mine eyes*, &c.] Do not, I beſeech you, any longer look upon theſe ſufferings as an argument of my guilt; for I declare unto you, that I have been careful to avoid ever the occaſions of licentiouſneſs, and therefore it cannot be thought that I ever laid a ſcheme to corrupt a virgin.

2 *For what portion of God*, &c.] For I well know that in heaven there is an almighty Being, who created and governs all things; and what muſt I expect from him, as the reward of ſuch impurity?

6 *Let me be weighed in an even balance*, &c.] The figure of God's weighing mankind in a balance, we find in many of the beſt authors; particularly Homer, Æſchylus, Virgil, &c.

7 *Mine heart walked after mine eyes*, &c.] That is, hath accompliſhed the luſt of mine eyes.

18 *He was brought up with me, as with a father, and I have guided her*, &c.] Job here declares that he nouriſhed the fatherleſs, and maintained the widow's cauſe.

21 *When I ſaw my help in the gate.*] When Job ſaw that it was in his power to help in the gate, *i. e.* in a court of juſtice.

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Before CHRIST 1520.

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking *in* brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAP. XXXII.

1 *Elihu is angry with Job and his three friends.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

SO these three men ceased to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu, the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had spoken, because they *were* elder than he. Before CHRIST 1520.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my maker would soon take me away.

CHAP. XXXIII.

1 *Elihu offereth himself instead of God with sincerity and meekness to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 31 *He inciteth Job to attention.*

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If

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23 *For destruction from God, &c.*] I was never so void of understanding, as to think I could withstand the Almighty's vengeance; the dread of it terrified me, knowing it was impossible for me to support myself against his omnipotent arm.

26, 27 *If I beheld the sun, &c.*] He denies his being ever inclined to idolatry, even when he viewed the heavenly luminaries shining in their utmost splendor.

31 *If the men of my tabernacle, &c.*] His servants would have persuaded him to be revenged of his enemy.

33 *As Adam, &c.*] Or as men.

34 *Did I fear a great multitude, &c.*] Septuagint, For I did not fear a great multitude, so as not to confess before them, if I suffered a poor man to go out of my door with an empty lap.

40 *The words of Job are ended.*] Here Job ended his defence.

GENERAL REFLECTIONS on Chap. XXXI.

Let us labour with all diligence to possess the principles by which Job's conduct was governed; that we may abhor all impurity, even in thoughts and looks, render justice to all the world, and shew mercy to the miserable; for the unclean, the unjust, the proud, the covetous, the uncharitable, and hypocrites, cannot escape the righteous judgment of God.

COMMENTARY AND NOTES ON CHAP. XXXII.

2 *Elihu.*] He was the son of Buz, the son of Nahor, who lived in the southern part of Mesopotamia; and, upon the supposition that Job sprang from Abraham, was his distant relation. Elihu passes very judicious censure, not only upon the three friends, but upon Job himself: he thinks he had not managed the dispute with so much calmness, and submission to God, as became his piety.

He justified himself rather than God.] He was more solicitous to defend his own innocence, than to give God the glory, and, by justifying himself, he seemed to accuse God of rigour.

19 *My belly is as wine, &c.*] The meaning is, like wine put into old bottles, (agreeable to our Saviour's expression in the parable); for their bottles were of leather.

GENERAL REFLECTIONS on Chap. XXXII.

We may perceive that Elihu was a wise and understanding man, since he passed a better judgment on the condition of Job, than himself or his three friends had done; blaming Job for speaking favourably of himself, and his friends for having condemned him; which shews us, that we should always speak freely, impartially, and with sincerity, as before the Lord; nor should the regard of men's persons prevent our saying what is to the glory of God and the good of mankind.

COMMENTARY AND NOTES ON CHAP. XXXIII.

1 *Wherefore, Job, I pray thee, hear my speeches, &c.*] Here Elihu addresses his speech to Job only; and begins to reprehend those passages which he thought were blameable in Job's speeches, particularly his insisting so much upon his integrity.

4 *The Spirit of God hath made me, &c.*] I am a man as thou art, therefore thou mayest reply freely, without fear of being overcome by my power, or overawed by my greatness, as you apprehend you may be by the power and greatness of God.

14 *God*

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ELIHU reproving JOB.

Hamilton delin. *Burder sculp.*

JOB, Chap. XXXIV. Ver. 7. 8.

What man is like Job who drinketh up scorning like water? which goeth in company with the workers of Iniquity, &c.

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Before CHRIST 1520.

5 If thou canſt anſwer me, *ſet thy words* in order before me, ſtand up.

6 Behold, I *am* according to thy wiſh, in God's ſtead: I alſo am formed out of the clay.

7 Behold, my terror ſhall not make thee afraid, neither ſhall my hand be heavy upon thee.

8 Surely thou haſt ſpoken in mine hearing, and I have heard the voice of *thy* words, *ſaying*,

9 I am clean without tranſgreſſion, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occaſions againſt me, he counteth me for his enemy.

11 He putteth my feet in the ſtocks, he marketh all my paths.

12 Behold, *in* this thou art not juſt: I will anſwer thee, that God is greater than man.

13 Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.

14 For God ſpeaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed;

16 Then he openeth the ears of men, and ſealeth their inſtruction,

17 That he may withdraw man *from his* purpoſe, and hide pride from man.

18 He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.

19 He is chaſtened alſo with pain upon his bed, and the multitude of his bones with ſtrong *pain:*

20 So that his life abhorreth bread, and his ſoul dainty meat.

21 His fleſh is conſumed away, that cannot be ſeen; and his bones *that* were not ſeen ſtick out.

22 Yea, his ſoul draweth near unto the grave, and his life to the deſtroyers.

23 If there be a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs:

24 Then he is gracious unto him, and ſaith, Deliver him from going down to the pit: I have found a ranſom.

25 His fleſh ſhall be freſher than a child's: he ſhall return to the days of his youth:

26 He ſhall pray unto God, and he will be favourable unto him: and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.

27 He looketh upon men, and *if any ſay*, I have ſinned, and perverted *that which was* right, and it profited me not;

28 He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe *things* worketh God oftentimes with man,

30 To bring back his ſoul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will ſpeak.

32 If thou haſt any thing to ſay, anſwer me; ſpeak, for I deſire to juſtify thee. Before CHRIST 1520.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

CHAP. XXXIV.

1 *Elihu accuſeth Job for charging God with injuſtice:* 10 *God omnipotent cannot be unjuſt.* 31 *Man muſt humble himſelf unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE Elihu anſwered and ſaid,

2 Hear my words, O ye wiſe *men*; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth taſteth meat.

4 Let us chooſe to us judgment: let us know among ourſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath taken away my judgment.

6 Should I lie againſt my right? my wound is incurable without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up ſcorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath ſaid, It profiteth a man nothing that he ſhould delight himſelf with God.

10 Therefore hearken unto me, ye men of underſtanding: far be it from God, *that he ſhould do* wickedneſs; and *from* the Almighty, *that he ſhould commit* iniquity.

11 For the work of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath diſpoſed the whole world?

14 If he ſet his heart upon man, *if* he gather unto himſelf his ſpirit and his breath;

15 All fleſh ſhall periſh together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is moſt juſt?

18 *Is it fit* to ſay to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much leſs to him* that accepteth not the perſons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and the mighty ſhall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he ſeeth all his goings.

22 *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *than right*; that he ſhould enter into judgment with God.

24 He

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14 *God ſpeaketh once, yea twice*, &c.] God reveals himſelf to man more ways than one, as he ſees fit.

19 *He is chaſtened alſo with pain upon his bed*, &c.] Another way is, by painful diſeaſes which God inflicts upon men, and lays them languiſhing upon their beds of ſickneſs.

23, 24, 25 *If there be a meſſenger*, &c.] If the Almighty pleaſe to ſend a righteous meſſenger, who can explain the reaſon for the proceedings of Providence, and can perſuade the afflicted perſon to repent, and turn him from the evil of his ways, he ſhall implore the mercies of God for him, ſaying, Spare thy ſervant, O Lord, &c. Some underſtand this meſſenger to allude to Chriſt, who is ſtiled the meſſenger of the covenant.

27 *He looketh upon men*, &c.] That converted ſinner ſhall proclaim God's grace to men, and ſhall propoſe himſelf for an example.

General Reflections on Chap. XXXIII.

The conduct of the Lord towards men is here repreſented in a noble point of view, as likewiſe the means he uſes to withdraw them from their ſins: he ſpeaks once and twice unto them with great patience; ſends pain and diſtempers upon them, ſo as to bring them to the brink of the grave, deſigning hereby to turn man from the evil he would elſe do. And if in ſuch a ſtate of affliction they would have recourſe to God, and be aſſiſted by the warnings and prayers of God's faithful ſervants, he will have compaſſion on them, will re-eſtabliſh them, and give them occaſion to praiſe his power and goodneſs exerted in their behalf.

Commentary and Notes on Chap. XXXIV.

4 *Let us chooſe to us judgment*, &c.] Let us agree to examine the buſineſs, that we may be able to pronounce a righteous judgment.

6 *Should I lie againſt my right*, &c.] This is a continuation of Job's plea, repeated here by Elihu.

7 *Who drinketh up ſcorning like water.*] Who, inſtead of adoring the Almighty, ſpeaks contemptuouſly of his judgments.

8 *Which goeth in company*, &c.] i. e. Argues and diſcourſes after the ſame manner: namely, aſſerting that it is vain and unprofitable to ſerve God.

13 *Who hath given him a charge over the earth*, &c.] He did not receive the government of the world from any above himſelf.

14 *If he gather unto himſelf his ſpirit and his breath.*] If he recall that ſpirit or life which he hath infuſed into them, &c.

20 *At midnight*, &c.] When leaſt expected, and in the deepeſt ſecurity.

23 *He will not lay upon man more than right; that he ſhould not enter into judgment with God.*] God doth not afflict man above meaſure, ſo that he ſhould have occaſion to contend with God.

33 *Should*

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24 He ſhall break in pieces mighty men without number, and ſet others in their ſtead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, ſo that they are deſtroyed.

26 He ſtriketh them as wicked men in the open ſight of others;

27 Becauſe they turned back from him, and would not conſider any of his ways:

28 So that they cauſe the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man only:

30 That the hypocrite reign not, leſt the people be enſnared.

31 Surely it is meet to be ſaid unto God, I have borne *chaſtiſement*, I will not offend *any more*:

32 *That which* I ſee not teach thou me: if I have done iniquity, I will do no more.

33 *Should it be* according to thy mind? he will recompence it, whether thou refuſe, or whether thou chooſe; and not I: therefore ſpeak what thou knoweſt.

34 Let men of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.

36 My deſire *is that* Job may be tried unto the end becauſe of *his* anſwers for wicked men.

37 For he addeth rebellion unto his ſin, he clappeth *his hands* among us, and multiplieth his words againſt God.

CHAP. XXXV.

1 *Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELIHU ſpake moreover, and ſaid,

2 Thinkeſt thou this to be right, *that* thou ſaidſt, My righteouſneſs *is* more than God's?

3 For thou ſaidſt, What advantage will it be unto thee? *and*, What profit ſhall I have, *if I be cleanſed* from my ſin?

4 I will anſwer thee, and thy companions with thee.

5 Look unto the heavens, and ſee; and behold the clouds *which* are higher than thou.

6 If thou ſinneſt, what doeſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?

7 If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?

8 Thy wickedneſs *may hurt* a man as thou *art*; and thy righteouſneſs *may profit* the ſon of man. Before CHRIST 1520.

9 By reaſon of the multitude of oppreſſions they make *the oppreſſed* to cry: they cry out by reaſon of the arm of the mighty.

10 But none ſaith, Where *is* God my maker, who giveth ſongs in the night;

11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven?

12 There they cry, but none giveth anſwer, becauſe of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgment *is* before him; therefore truſt thou in him.

15 But now, becauſe *it is* not *ſo*, he hath viſited in his anger; yet he knoweth *it* not in great extremity;

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAP. XXXVI.

1 *Elihu ſheweth how God is juſt in his ways,* 16 *and how Job's ſins hinder God's bleſſings.* 24 *God's works are to be magnified.*

ELIHU alſo proceeded, and ſaid,

2 Suffer me a little, and I will ſhew that *I have* yet to ſpeak on God's behalf.

3 I will fetch my knowledge from afar, and will aſcribe righteouſneſs to my Maker.

4 For truly my words *ſhall* not *be* falſe: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and deſpiſeth not *any*: *he is* mighty in ſtrength *and* wiſdom.

6 He preſerveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth eſtabliſh them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he ſheweth them their work, and their tranſgreſſions that they have exceeded.

10 He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.

11 If they obey and ſerve *him*, they ſhall ſpend their days in proſperity, and their years in pleaſures.

12 But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 The

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33 *Should it be according to thy mind*, &c.] God will recompence it if thou doſt deſpiſe ſuch good counſel; which perhaps thou wilt chuſe to do, but ſo would not I; ſpeak therefore what thy opinion is.

36 *My deſire is that Job may be tried unto the end*, &c.] He deſires that the affliction of Job might be continued upon him, till he recanted thoſe anſwers in which he complained of divine Providence, after the manner of wicked men.

37 *He clappeth his hands among us*, &c.] "He clappeth his hands," in ſign of victory and triumph.

GENERAL REFLECTIONS on Chap. XXXIV.

We ſee in this chapter that God does every thing wiſely and juſtly, and gives account to none, of his ways; he is omniſcient and infinitely good; therefore, when he corrects us, we ſhould humble ourſelves, beſeech him to make known our faults to us, and ſay to him, If I have committed iniquity, I will do ſo no more.

COMMENTARY AND NOTES ON CHAP. XXXV.

2 *Thinkeſt thou this to be right*, &c.] How can this agree? And is it not abſurd in you to appeal to God's judgment, to be approved of and juſtified, if in the mean while you contend with him, as though he reſpected not good or evil works, nor gave them their due reward?

4 *Thy companions with thee.*] Such as are in the like error.

9 *By reaſon of the multitude of oppreſſions*, &c.] The tyranny of the mighty forces the oppreſſed to cry aloud to God for vengeance; who, though he be not hurt himſelf by it; yet is touched with a ſenſe of their affliction.

10 *Who giveth ſongs in the night*, &c.] Who is able not only to relieve, but alſo to comfort and give joy in the midſt of the ſaddeſt affliction.

11 *Who teacheth us more than the beaſts*, &c.] He who takes care of the beaſts and birds, will not neglect the human race, if with hearty repentance, a thankful ſenſe of his benefits, and a humble confidence in his goodneſs, we piouſly addreſs ourſelves unto him.

14 *Although thou ſayeſt thou ſhalt not ſee him*, &c.] Therefore although thou complaineſt that thou doſt not ſee him appear for thy deliverance, yet do not conclude from thence that he is unrighteous: but go and condemn thyſelf before him, and then patiently wait for his mercy.

GENERAL REFLECTIONS on Chap. XXXV.

We may hence learn, that God commands nothing, nor forbids any thing but for our good, therefore we ought chearfully to acquieſce in all his diſpenſations, and thank him for thoſe ſacred records in which our faith and duty are founded, for the means of grace, and the hope of glory; whereas they who reject the goſpel of Chriſt will be puniſhed as objects of the divine diſpleaſure, while the mercy and juſtice of God will ſhine forth conſpicuouſly for ever.

COMMENTARY AND NOTES ON CHAP. XXXVI.

1 *Elihu alſo proceeded*, &c.] Having cenſured ſome of Job's unwarrantable expreſſions, Elihu proceeds here to ſhew, from the nature of God, and the methods of his providence, that if he had, inſtead of diſputing, ſubmitted himſelf to the divine chaſtiſement, he would have been delivered; and his not diſcerning the reaſon of theſe corrections, ought not to have hindered his humble ſubmiſſion, becauſe we are not able to comprehend any of the works of God which we ſee every day, and acknowledge to be excellently contrived.

5 *God is mighty and deſpiſeth not any*, &c.] Though he is mighty, he deſpiſeth not any.

8, 9 *If they be bound in fetters*, &c.] If he viſits them with affliction, it is only to bring them to reflection, and to ſhew them their ſins.

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14 They die in youth, and their life *is* among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee.*

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or, who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold it afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold he spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

CHAP. XXXVII.

1 *God is to be feared for his great works.* 15 *His wisdom is unsearchable in them.*

AT this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. Before CHRIST 1520.

6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

CHAP. XXXVIII.

1 *God challengeth Job to answer.* 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of imbecility.*

THEN the LORD answered Job out of the whirlwind, and said,

2 Who *is* this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man, for I will demand of thee, and answer thou me.

4 Where

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17 *But thou hast fulfilled the judgment of the wicked, &c.*] But thou hast maintained the cause of the wicked. All the latter part of this chapter is, and most of the next, is either mutilated in the copies, or else the text is unsearchable.

GENERAL REFLECTIONS on Chap. XXXVII.

We are taught from this chapter, that it is our duty, on all occasions, to vindicate the divine Providence, although, at the same time, we may not thoroughly understand the nature and necessity of those events that come under our observation; but in all doubtful matters, we should suspend our judgment till that time arrives, when God shall judge the world in righteousness.

COMMENTARY AND NOTES on Chap. XXXVII.

1 *At this time also, &c.*] Elihu here continues his discourse concerning the incomprehensible works of God, limiting himself chiefly (as he had done in the foregoing chapter) to his wonders in the clouds: to which at last he subjoins the amazing extent, brightness, and firmness of the sky, in which the sun shines with a lustre we are incapable of beholding; and thence he concludes that the splendor of the divine Majesty is infinitely more dazzling, and that therefore we must not pretend to give an account of his counsels.

7 *He sealeth up the hand of every man, &c.*] His storms put a stop to the business of all those who labour in the field.

18 *As a molten looking-glass.*] The colour of the sky, when clear, exactly resembles that polished metal of which the looking-glasses of the antients were made.

20 *Shall it be told him that I speak, &c.*] Is any thing that I have said worth his hearing?

22 *Fair weather cometh, &c.*] The LXX hath it thus, Out of the north come clouds of a golden colour, and there is in them a terrible brightness and glory of the Almighty. This is true of Arabia, and a probable argument that Job was of that country.

GENERAL REFLECTIONS on Chap. XXXVIII.

We are here taught, that it is our duty to adore, with profound humility, the ways of the Lord; to confess his power, justice, and goodness, as well as our own ignorance and weakness, and on all occasions to look up to God for wisdom, who alone is able to conduct us through all the dark and intricate mazes of his providence.

COMMENTARY AND NOTES on CHAP. XXXVIII.

1 *Then the Lord answered Job, &c.*] A general silence ensued: when the Almighty appears himself as judge, to decide this great controversy; and convinces Job of his ignorance and weakness. The words here ascribed to God are far superior to any thing we meet with in the most elegant poets, whether antient or modern, which plainly evinces, that the whole of this sacred book was dictated by unerring wisdom.

2 *That darkeneth counsel by words without knowledge.*] i. e. That disparages my counsels with his ignorant discourses about them.

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4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

10 And brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

13 That it may take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is*; *on* the wilderness, where *there is* no man;

27 To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Before CHRIST 1520.

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons.

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we *are*?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lion,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX.

1 *Of the wild goats and hinds,* 5 *of the wild ass,* 9 *the unicorn,* 13 *the peacock, stork, and ostrich,* 19 *the horse,* 26 *the hawk,* 27 *the eagle.*

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the vallies after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacock? or wings and feathers unto the ostrich?

14 Which

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7 *The sons of God*, &c.] The angelical powers.

8 *Who shut up the sea with doors*, &c.] Who hollowed the sides of the globe, and provided a capacious bason for the floods, when they first issued out from the abyss as an infant from the womb.

9 *When I made the cloud the garment thereof*, &c.] When I covered the sea with clouds as with a garment, and wrapped its boisterous waves in a vail of darkness, as a nurse her tender infant in a swaddling band.

10 *And brake up for it my decreed place*, &c.] And laid it in that bed which I had appointed to be broken up first in the earth, and confined it with banks, which it can never pass over, &c.

12 *And caused the day spring to know his place.*] And ordered in what part of the heaven the sun should every day arise.

13 *That it might take hold of the ends of the earth*, &c.] That it might extend its beams to the end of the earth, that the wicked may be detected, and dragged to deserved punishment.

15 *From the wicked*, &c.] The Septuagint reads, Hast thou taken away the light from the wicked, and broken the arm of the proud.

17 *The gates of death—the doors of the shadow of death*, &c.] The subterraneous and internal parts of the earth.

21 *Because thou wast then born*, &c.] Ironically spoken: It may be thou wast present when I established the course of nature.

24 *By what way is the light parted*, &c.] Dost thou know the causes of lightnings, fiery meteors, and tempestuous winds?

31 *Canst thou bind the sweet influences*, &c.] Canst thou (by altering the course of nature) restrain the benevolence of the skies, and forbid the flowers to blow, causing the seven stars to shine in vain? Or when Orion in the winter season arises, canst thou unbend the frozen earth, and facilitate the labour of the husbandman?

34 *Canst thou lift up thy voice*, &c.] Canst thou command the clouds to pour down abundance of waters?

36 *Who hath put wisdom in the inward parts*, &c.] Didst thou give thyself understanding?

General Reflections on Chap. XXXVIII.

We hence learn, that God alone governs the world; he is also the fountain of all wisdom; that our knowledge is foolishness, unless it proceeds from a perfect acquaintance with, and reliance on him let these considerations, therefore sink us deep in humility, and teach us the necessity of a continual dependence upon him.

COMMENTARY and NOTES on CHAP. XXXIX.

5 *Who hath sent out the wild ass free*, &c.] Didst thou discharge the wild ass from servitude, and break his bonds, declaring him at liberty to live at large, and making him untameable by man?

9 *The unicorn*, &c.] This is supposed to be the rhinoceros.

13 *Or wings and feathers unto the ostrich.*] This verse may be better rendered from the original: The wings of the ostrich as (quivering or) expanded; the very feathers and plumage of the stork.

16 She

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14 Which leaveth her eggs in the earth, and warmeth them in duſt,

15 And forgetteth that the foot may cruſh them, or that the wild beaſt may break them.

16 She is hardened againſt her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.

18 What time ſhe lifteth up herſelf on high, ſhe ſcorneth the horſe and his rider.

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?

20 Canſt thou make him afraid as a graſhopper? the glory of his noſtrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.

24 He ſwalloweth the ground with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.

25 He ſaith among the trumpets, Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting.

26 Doth the hawk fly by thy wiſdom, *and* ſtretch her wings toward the ſouth?

27 Doth the eagle mount up at thy command, and make her neſt on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.

30 Her young ones alſo ſuck up blood: and where the ſlain *are*, there *is* ſhe.

CHAP. XL.

1 Job humbleth himſelf to God. 6 God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom. 15 Of the behemoth.

MOREOVER the LORD anſwered Job, and ſaid,

2 Shall he that contendeth with the Almighty inſtruct *him?* he that reproveth God, let him anſwer it.

3 ¶ Then Job anſwered the LORD, and ſaid,

4 Behold, I am vile; what ſhall I anſwer thee? I will lay mine hand upon my mouth.

5 Once have I ſpoken; but I will not anſwer: yea, twice; but I will proceed no further.

6 ¶ Then anſwered the LORD unto Job out of the whirlwind, and ſaid,

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7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou alſo diſannul my judgment? wilt thou condemn me, that thou mayeſt be righteous?

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 Deck thyſelf now *with* majeſty and excellency; and array thyſelf with glory and beauty.

11 Caſt abroad the rage of thy wrath: and behold every one *that is* proud, and abaſe him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the duſt together; *and* bind their faces in ſecret.

14 Then will I alſo confeſs unto thee that thine own right hand can ſave thee.

15 ¶ Behold now behemoth, which I made with thee; he eateth graſs as an ox.

16 Lo now, his ſtrength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the ſinews of his ſtones are wrapped together.

18 His bones *are as* ſtrong pieces of braſs; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his ſword to approach *unto him.*

20 Surely the mountains bring him forth food, where all the beaſts of the field play.

21 He lieth under the ſhady trees, in the covert of the reed, and fens.

22 The ſhady trees cover him *with* their ſhadow; the willows of the brook compaſs him about.

23 Behold, he drinketh up a river, *and* haſteth not: he truſteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* noſe pierceth through ſnares.

CHAP. XLI.

Of God's great power in the leviathan.

CANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou letteſt down?

2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn?

3 Will he make many ſupplications unto thee? will he ſpeak ſoft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a ſervant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall

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16 *She is hardened againſt her young ones,* &c.] It is obſervable that the oſtrich has a very ſmall ſhare of that natural affection which ſo ſtrongly exerts itſelf in other creatures; for upon the leaſt diſtant noiſe, or any trivial occaſion, ſhe forſakes her eggs or young ones, to which perhaps ſhe never returns; or if ſhe does, it may be too late either to reſtore genial warmth to the one, or preſerve the lives of the other.

17 *God hath deprived her of wiſdom,* &c.] She is alſo inconſiderate and fooliſh in the choice of her food; ſwallowing every thing indiſcriminately, with the utmoſt greedineſs, whether pieces of rags, leather, wood, ſtone, lead, or iron.

19 *Haſt thou given the horſe ſtrength?* &c.] Here follows one of the moſt lively and beautiful deſcriptions that was ever penned. In this deſcription, the ſacred poet makes all the beauties to flow from an inward principle in the creature he deſcribes, and thereby gives great ſpirit and vivacity to it: here are all the great and ſprightly images that thought can form of this generous beaſt, expreſſed in ſuch force and energy of ſtyle, as would have given the great wits of antiquity new laws for the ſublime, had they been acquainted with theſe writings.

24 *He ſwalloweth the ground*] A bold and noble image for ſwiftneſs.

Neither believeth he that it is the ſound of the trumpet.] He cannot believe it for joy.

25 *He ſaith among the trumpets, Ha, ha*] He neighs, he rejoices.

He ſmelleth the battle afar off, &c.] Expreſſive of his ardent deſire to engage.

GENERAL REFLECTIONS on Chap. XXXIX.

In this chapter we are called upon to admire and adore the power and wiſdom of God in his works, their various qualities, and his proviſion for them: this conſideration ſhould lead us to humble ourſelves under a ſenſe of our own ignorance, weakneſs, and nothingneſs, that we look up to him as the bountiful author of every good and perfect gift.

COMMENTARY AND NOTES ON CHAP. XL.

4 *Behold, I am vile; what ſhall I anſwer thee?* &c.] Job, whoſe great confuſion and terror had hitherto kept him ſilent, now anſwers with becoming humility, that he was a wretched creature, and unworthy to ſpeak to the Majeſty of heaven.

5 *Once have I ſpoken; but I will not anſwer: yea, twice; but I will proceed no further.*] I have ſaid too much already, in ſpeaking only two or three words to thee; but I have done, I will add no more.

15 *Behold now behemoth,* &c.] The word "behemoth" is of Egyptian derivation, ſignifying not the elephant, but a creature in that country, called by the Greek writers hippopotamus, i. e. river-horſe.

19 *He is the chief of the ways of God,* &c.] He is one of the principal works of God among the brute creation.

23 *And haſteth not,* &c.] Drinketh at leiſure, without fear.

GENERAL REFLECTIONS on Chap. XL.

We are hence taught, that our moſt exalted ideas fall infinitely ſhort of the nature of the divine Being; that he is unſearchable in his councils; and that when any thing in creation exceeds our comprehenſion, it ſhould at once excite in us wonder and love, adoration and humility.

COMMENTARY AND NOTES ON CHAP. XLI.

1 *Leviathan,* &c.] We are not by this creature to underſtand the whale, but the crocodile, to whom every part of this deſcription is conformable.

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Before CHRIST 1520.

6 Shall thy companions make a banquet of him? ſhall they part him among the merchants?

7 Canſt thou fill his ſkin with barbed irons? or his head with fiſh ſpears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: ſhall not *one* be caſt down even at the ſight of him?

10 None *is ſo* fierce that dare ſtir him up: who then is able to ſtand before me?

11 Who hath prevented me, that I ſhould repay *him? whatſoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal.

16 One is ſo near to another, that no air can come between them.

17 They are joined one to another, they ſtick together, that they cannot be ſundered.

18 By his neeſings a light doth ſhine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* ſparks of fire leap out.

20 Out of his noſtrils goeth ſmoke, as *out* of a ſeething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth ſtrength, and ſorrow is turned into joy before him.

23 The flakes of his fleſh are joined together: they are firm in themſelves; they cannot be moved.

24 His heart is as firm as a ſtone; yea, as hard as a piece of the nether *milſtone*.

25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purify themſelves.

26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the habergeon.

27 He eſteemeth iron as ſtraw, *and* braſs as rotten wood.

28 The arrow cannot make him flee: ſlingſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.

30 Sharp ſtones *are* under him: he ſpreadeth ſharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the ſea like a pot of ointment.

32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear. Before CHRIST 1510.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

CHAP. XLII.

1 Job ſubmitteth himſelf unto God. 7 God preferring Job's cauſe, maketh his friends ſubmit themſelves, and accepteth him. 10 He magnifieth and bleſſeth Job. 16 Job's age and death.

THEN Job anſwered the LORD, and ſaid,

2 I know that thou canſt do every *thing*, and *that* no thought can be withholden from thee.

3 Who *is* he that hideth counſel without knowledge? therefore have I uttered that I underſtood not; things too wonderful for me, which I knew not.

4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee.

6 Wherefore I abhor *myſelf*, and repent in duſt and aſhes.

7 ¶ And it was *ſo*, that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the thing that is* right, as my ſervant Job *hath*.

8 Therefore take unto you now ſeven bullocks and ſeven rams, and go to my ſervant Job, and offer up for yourſelves a burnt offering; and my ſervant Job ſhall pray for you: for him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me *the thing which is* right, like my ſervant Job.

9 ¶ So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD alſo accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: alſo the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man alſo gave him a piece of money, and every one an earring of gold.

12 So the LORD bleſſed the latter end of Job more than his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe aſſes.

13 ¶ He had alſo ſeven ſons and three daughters.

14 And he called the name of the firſt, Jemima; and the

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6 *Thy companions*, &c.] The fiſhermen.

8 *Remember the battle, do no more.*] If thou once conſider the danger, thou wilt not meddle with him.

9 *The hope of him is in vain*, &c.] Namely, of him who thinks to take him.

18 *His eyes are like the eyelids of the morning.*] Here is conveyed to us as great an image of the thing repreſented as is poſſible to be done by words. And probably the Egyptians from hence borrowed their hieroglyphic of the morning, which is a crocodile's eye.

19 *Out of his mouth go burning lamps*, &c.] Naturaliſts tell us, that the crocodile, lying a long time under water, and being there forced to hold his breath, when he emerges, his breath, by being long repreſt, is hot, and burſts out ſo violently, that it reſembles fire and ſmoke.

22 *Sorrow is turned into joy before him.*] Nothing is painful or difficult to him.

30 *Sharp ſtones are under him*, &c.] His ſkin is ſo hard, and he is ſo armed with ſcales, that the ſharp-pointed things on which he reſts do not hurt him.

31 *The ſea like a pot of ointment.*] That is, Troubled with the ſlimy mud that he ſtirreth up.

34 *He beholdeth all high things*, &c.] Without any fear, as if he contemned them.

GENERAL REFLECTIONS on Chap. XLI.

All the works of Providence are truly admirable: let us not eſteem them the leſs, becauſe we ſee them daily, but glorify the great Creator for them; and let the contemplation of inferior objects raiſe in our minds a reverential awe of their glorious Author, who is God over all, bleſſed for ever, and the only ſource of all perfection and true felicity.

COMMENTARY AND NOTES on Chap. XLII.

1 *Then Job anſwered the Lord, and ſaid.*] The foregoing ſpeeches having in ſo lively a manner repreſented the power and wiſdom of God in his works, awakened Job to a fuller conviction of his error than he had before, and forced him now to ſubmit himſelf to the great Lord of all, the creator, the diſpoſer, the preſerver of the univerſe; with the profoundeſt humility confeſſing, repenting, and begging pardon for his faults; reſigning himſelf entirely to be inſtructed by him, and reſolving never hereafter to complain of or queſtion the equity and goodneſs of his providence.

4 *I will demand of thee, and declare thou unto me.*] Let me learn of thee, and do thou inſtruct my ignorance.

5 *I have heard of thee by the hearing of the ear: but now*, &c.] He had now a clear and ſenſible perception of his being and divine perfections.

8 *Go to my ſervant Job*, &c.] To reconcile yourſelves fully unto him; before you can think of reconciling yourſelves unto me. It is ſuppoſed Job was appointed to be their prieſt and offer for them their burnt-offering.

11 *Every man alſo gave him a piece of money*, &c.] The word here rendered "a piece of money," ſignifies alſo lambs, or young ſheep, as the Chaldee paraphraſt turns the word.

14 *Jemima*] Jemima ſignifies "the day," becauſe of the day of felicity which he now enjoyed, after a long night of affliction.

Kezia]

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Before CHRIST 1520.

the name of the ſecond, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *ſo* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 ¶ After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons' ſons, *even* four generations. Before CHRIST 1520.

17 So Job died, *being* old and full of days.

Kezia] Kezia is the name of a certain ſpice in Arabia of an excellent fragrance, and given here by Job in remembrance of God's healing his ſores.

Keren-happuch.] This ſignifies "plenty reſtored," and is applied on account of God's having reſtored him to his proſperity.

16 *After this lived Job an hundred and forty years, and ſaw*, &c.] He lived in all two hundred and forty years.

17 *So Job died, being old and full of days.*] The LXX add, And it is written that he ſhall riſe again among thoſe whom the Lord ſhall raiſe; which is a plain proof that the Jews believed a reſurrection.

GENERAL REFLECTIONS on Chap. XLII.

The concluſion of this hiſtory affords an illuſtrious example, whereby we ſee, that if God afflicts his children to try them, he grants them at length a happy deliverance; and that oftentimes he bleſſes them in this life, and gives them much more than he had taken from them. We ſhould therefore never be diſcouraged under our circumſtances, but truſt in God, imitating the piety and patience of Job, and then we ſhall find, as he did, that the Lord is full of compaſſion, and ever ready to give us more than we either deſire or deſerve.

The Book of PSALMS.

THE ARGUMENT.

The book of Pſalms *is a collection of ſpiritual ſongs and hymns, compiled by ſeveral men in ſeveral ages: moſt of them were compoſed by David, ſome by Solomon, and one (if not more) by Moſes. Some were compoſed during the captivity, and ſome after their return. It is probable that ſome pious perſons collected as many of the pſalms as they could find, and doubtleſs preſerved them for their comfort in their captivity; and when they returned to Jeruſalem, brought them with them; where Ezra ranged them in one collection, in the manner we now have them. The Hebrews ſung their pſalms with different inſtruments: the word "pſalm," which is Greek, ſignifies the ſound of a ſtringed inſtrument of muſic.*

PSAL. I.

1 *The happineſs of the godly.* 4 *The unhappineſs of the ungodly.*

BLESSED *is* the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

3 And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither; and whatſoever he doeth ſhall proſper.

4 The ungodly *are* not ſo: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

COMMENTARY AND NOTES ON PSAL. I.

1 *Bleſſed is the man*, &c.] The pſalmiſt here diſtinguiſhes the wicked into three different ranks; viz. the man that "walketh in the counſel of the ungodly," the man that "ſtandeth in the way of ſinners," and the man that "ſitteth in the ſeat of the ſcornful." By the "ſcornful" are meant thoſe who not only neglect, but alſo ſcoff at religion, and make a mock of that, which of all things in the world is of the greateſt importance. Walking or ſtanding in the way of ſinners, repreſents only particular wicked actions; but ſitting ſignifies a fixed, reſolute eſtabliſhment in an habit of wickedneſs.

3 *And he ſhall be like a tree*, &c.] As a tree planted near the water of a perpetual fountain flouriſhes all the year; ſo ſhall the pious man be ever proſperous, and in the iſſue reap a plentiful fruit of his labours.

4 *Like the chaff which the wind driveth away.*] The antient method of winnowing their corn, and as it is now practiſed in the eaſt, was by throwing it up againſt the wind with a ſhovel.

5 *Shall not ſtand in the judgment*, &c.] Let them not think to defend themſelves when God judges the world.

6 *The Lord knoweth the way*, &c.] i. e. He approves and highly eſteems the way, &c.

GENERAL REFLECTIONS on Pſal. I.

We are taught, in this pſalm, that it is the duty of every Chriſtian to remove from the company and diſorders of the wicked, and to delight chiefly in the meditation of the law of the Lord; that God knows, bleſſes, and proſpers the righteous; but the wicked ſhall not eſcape his vengeance; but, ſooner or later, will be plunged into inconceivable miſeries.

PSAL. II.

1 *The kingdom of Chriſt.* 10 *Kings are exhorted to ſubmit to it.*

WHY do the heathen rage, and the people imagine a vain thing? 1047.

2 The kings of the earth ſet themſelves, and the rulers take counſel together, againſt the LORD, and againſt his anointed, *ſaying*,

3 Let us break their bands aſunder, and caſt away their cords from us.

4 He that ſitteth in the heavens ſhall laugh: the LORD ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath ſaid unto me, Thou *art* my Son; this day have I begotten thee.

8 Aſk

COMMENTARY AND NOTES ON PSAL. II.

Under the hiſtory of David, whom God raiſed to a throne, and eſtabliſhed in it, we have alſo an illuſtrious prophecy of the kingdom of CHRIST, whom God raiſed even from the dead, made him the King of glory, and extended his kingdom to the uttermoſt parts of the earth, notwithſtanding all the rage and malice of the powers of earth and hell.

2 *The kings of the earth*, &c.] The kings and governors of the world are confederated to oppoſe the deſigns of God, who has anointed one king over his people; in the ſame manner as Herod, Pontius Pilate, and the rulers of Iſrael, will conſpire againſt the Meſſiah, and will endeavour to dethrone him to whom God hath given all the kingdoms of the earth. So the apoſtles interpreted this pſalm; ſee *Acts* iv. 27.

3 *Let us break their bands aſunder*, &c.] Let us, ſay they, ſhake off all obedience to this new king; we will not have him to reign over us.

6 *Yet have I ſet my king upon my holy hill of Zion.*] Notwithſtanding all your oppoſition, I have anointed and ſet up David, who rules by my authority in the hill of Zion, the place of my peculiar reſidence: as in future time I will alſo anoint one of his poſterity to ſit on the throne of glory, at the right hand of the Majeſty on high.

7 *I will declare the decree: the Lord hath ſaid*, &c.] This is deſcriptive of the great exaltation of the Lord Jeſus Chriſt, whom God had fore-determined to raiſe again to life after being dead and buried, and then to crown with glory and honour in the heavens.

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8 Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion.

9 Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiſs the Son, leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little. Bleſſed *are* all they that put their truſt in him.

PSAL. III.

The ſecurity of God's protection.

A Pſalm of David, when he fled from Abſalom his ſon.

1023. LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me.

2 Many *there be* which ſay of my ſoul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a ſhield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and ſlept; I awaked; for the LORD ſuſtained me.

6 I will not be afraid of ten thouſands of people, that have ſet *themſelves* againſt me round about.

7 Ariſe, O LORD; ſave me, O my God: for thou haſt ſmitten all mine enemies *upon* the cheek bone; thou haſt broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy bleſſing *is* upon thy people. Selah.

PSAL. IV.

1 *David prayeth God to hear him.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's happineſs is in God's favour.*

To the chief Muſician on Neginoth, A Pſalm of David.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs; have mercy upon me, and hear my prayer.

2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah.

3 But know that the LORD hath ſet apart him that is godly for himſelf: the LORD will hear when I call unto him.

4 Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah.

5 Offer the ſacrifices of righteouſneſs, and put your truſt in the LORD.

6 *There be* many that ſay, Who will ſhew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed.

8 I will both lay me down in peace, and ſleep: for thou, LORD, only makeſt me dwell in ſafety.

PSAL. V.

1 *David prayeth and profeſſeth his ſtudy in prayer.* 4 *God favoureth not the wicked.* 7 *David profeſſing his faith, prayeth unto God to guide him,* 10 *to deſtroy his enemies,* 11 *and to preſerve the godly.*

To the chief Muſician upon Nehiloth, A Pſalm of David.

GIVE ear to my words, O LORD, conſider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice ſhalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleaſure in wickedneſs: neither ſhall evil dwell with thee.

5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come *into* thy houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy temple.

8 Lead me, O LORD, in thy righteouſneſs becauſe of mine enemies; make thy way ſtraight before my face.

9 For *there is* no faithfulneſs in their mouth; their inward part *is* very wickedneſs; their throat *is* an open ſepulchre; they flatter with their tongue.

10 Deſtroy

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8 *I ſhall give thee the heathen for thine inheritance*, &c.] You ſhall ſhortly behold the heathen ſubdued by David; and hereafter all the nations of the earth ſhall be ſubjected to the power of Chriſt.

10 *Be wiſe now therefore*, &c.] Submit therefore to the decrees of heaven, for it will be madneſs to oppoſe the Lord's anointed.

12 *Kiſs the Son*] To kiſs, which is a ſymbol of love, and a token of obedience, (ſee 1 *Sam.* x. 1.) is here put for to love and obey.

And ye periſh from the way, &c.] And ye cry, wander, or deviate, from the right way.

GENERAL REFLECTIONS on Pſal. II.

David's confidence, manifeſted in this pſalm, ſhews us, that whatever men do contrary to the deſigns of God, is vain; for his decrees will ſurely come to paſs. But we ought more eſpecially to conſider this pſalm (and indeed many others) as relating to the ſpiritual kingdom of Jeſus Chriſt, which has been eſtabliſhed in ſpite of all oppoſition, and will ſubſiſt for ever: let us therefore ſubmit ourſelves to this glorious King, ſerve him with fear and joy, and place all our truſt in his protection and favour.

COMMENTARY AND NOTES ON PSAL. III.

1 *Lord, how are they increaſed*, &c.] Lord, how amazing is this change! I who lately triumphed over ſo many countries, now ſee mine own ſubjects in arms againſt me; and, with mine own ſon, conſpiring to deprive me of both crown and life.

2 *Of my ſoul*] i. e. Concerning me, or my life.

Selah.] This word ſignifies an elevation of the voice; and may be applied either to the attention of the mind, or the raiſing of the voice.

7 *Upon the cheek bone*, &c.] To ſmite upon the cheek bone, is a ſign and term of reproach.

GENERAL REFLECTIONS on Pſal. III.

The inſtruction here laid down is, that a man who fears God, may be reduced to great diſtreſs; but he nevertheleſs does not loſe his confidence, neither does he fear men; but always depends upon the exiſtence of God, even in the midſt of the greateſt dangers.

COMMENTARY AND NOTES ON PSAL. IV.

To the chief Muſician] Or, to the maſter, or him that excelleth: the original word ſignifieth, one that proſecuteth any thing to the end, or the continuance of a work till it is finiſhed and perfected: and David delivered this to the care of ſuch a maſter, that, under his direction, it might be excellently performed. Some interpret this as meant of Chriſt.

Neginoth, &c.] Stringed muſical inſtruments.

1 *Thou haſt enlarged me when I was in diſtreſs; have mercy upon me*, &c.] Thou haſt heretofore delivered me out of my troubles and greateſt dangers, which makes me hope thou wilt ſtill take pity upon me, and hear and grant my humble petition.

2 *Sons of men*] It ſhould rather be tranſlated, Sons of man; for "ſons of men" are thoſe of the race of Adam; but ſons of man are perſons of rule and dignity in the world.

How long will ye turn my glory into ſhame?] Ceaſe to defame and overturn my government.

And ſeek after leaſing? &c.] Invent calumnies, and indufttiouſly ſpread lies.

6 *There be many that ſay*, &c.] Many are apt to deſpair; but do thou, O Lord, look favourably upon us, and bleſs us.

GENERAL REFLECTIONS on Pſal. IV.

We may learn from hence, that the enterprizes formed againſt the righteous are vain; that worldly men ſeek only for the advantages of this life, but that the children of God aſpire only to obtain his favour, which conſtitutes both their happineſs and ſecurity; and fills their heart with more joy, even under the greateſt afflictions, than worldly men have in their greateſt proſperity.

COMMENTARY AND NOTES ON PSAL. V.

Nehiloth, &c.] Nehiloth is underſtood to mean wind-inſtruments, ſuch as flutes, trumpets, organs, &c. as Neginoth comprehends ſtringed inſtruments.

1 *My meditation.*] i. e. My complaint and cry.

4 *Neither ſhall evil dwell with thee.*] Or be a gueſt with thee.

5 *The fooliſh*, &c.] The word is uſed for mad, and implies raving with folly, or running eagerly after ſin.

7 *Toward thy holy temple.*] Towards thy ſanctuary, into which the worſhippers did not enter, but in the court-yard, and at the door offered their gifts.

9 *Their inward part*, &c.] Their minds or conſciences.

10 *Deſtroy*

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10 Deſtroy thou them, O God; let them fall by their own counſels; caſt them out in the multitude of their tranſgreſſions; for they have rebelled againſt thee.

11 But let all thoſe that put their truſt in thee rejoice: let them ever ſhout for joy, becauſe thou defendeſt them: let them alſo that love thy name be joyful in thee.

12 For thou, LORD, wilt bleſs the righteous; with favour wilt thou compaſs him as *with* a ſhield.

PSAL. VI.

1 *David's complaint in his ſickneſs.* 8 *By faith he triumpheth over his enemies.*

To the chief Muſician on Neginoth upon Sheminith, A Pſalm of David.

O LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

3 My ſoul is alſo ſore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my ſoul: Oh ſave me for thy mercies' ſake.

5 For in death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to ſwim; I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my ſupplication; the LORD will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

PSAL. VII.

1 *David prayeth againſt the malice of his enemies, profeſſing his innocency.* 10 *By faith he ſeeth his defence, and the deſtruction of his enemies.*

Shiggaion of David, which he ſang unto the LORD, concerning the words of Cuſh the Benjamite.

1062. O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me:

2 Leſt he tear my ſoul like a lion, rending *it* in pieces, while *there is* none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cauſe is mine enemy:)

5 Let the enemy perſecute my ſoul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.

6 Ariſe, O LORD, in thine anger, lift up thyſelf becauſe of the rage of mine enemies: and awake for me *to* the judgment *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high.

8 The LORD ſhall judge the people: judge me, O LORD, according to my righteouſneſs, and according to mine integrity *that is* in me.

9 Oh let the wickedneſs of the wicked come to an end; but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

10 My defence *is* of God, which ſaveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors.

14 Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſehood.

15 He made a pit, and digged it, and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the LORD according to his righteouſneſs: and will ſing praiſe to the name of the LORD moſt high.

PSAL. VIII.

God's glory is magnified by his works, and by his love to man.

To

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10 *Deſtroy thou them*, &c.] The LXX read, Judge them.

12 *With favour wilt thou compaſs him as with a ſhield.*] Thou wilt cover and defend him, as with an impenetrable ſhield, againſt all the darts of his enemies.

GENERAL REFLECTIONS on Pſal. V.

There are obſervable in this pſalm, 1. The zeal and confidence with which good men call upon the Lord in their neceſſities; 2. The fervour, pleaſure, and reſpect, with which they worſhip him in his houſe; 3. The averſion God has againſt ſin, eſpecially pride, cruelty, and deceit; and, laſtly, The puniſhment reſerved for the wicked, and the protection which God extends to all thoſe who fear and truſt in him.

COMMENTARY AND NOTES ON PSAL. VI.

Sheminith, &c.] Sheminith ſignifies eight; and commentators in general are of opinion that this pſalm was ordered to be ſung to the harp of eight ſtrings. Some grievous diſeaſe and malady, from which David had recovered, is ſuppoſed to have given occaſion to this penitential pſalm.

1 *O Lord, rebuke me not in thine anger*, &c.] David here begs of God that he would be pleaſed to mitigate his chaſtiſement, and abate of his ſeverity, leſt his ſpirit ſhould be overwhelmed within him, and he ſink under his affliction.

3 *O Lord, how long?*] Or, as the other tranſlation has it, How long wilt thou puniſh me?

5 *For in death there is no remembrance of thee*, &c.] There I can have no opportunity of doing thee ſervice, the dead being utterly unable to commemorate thy wonderful works, and propagate the memory of them to poſterity.

7 *Mine eye is conſumed becauſe of grief*, &c.] This may be taken for the whole viſage or countenance.

8 *Depart from me, all ye workers of iniquity*, &c.] Depart from me, ye wicked, nor maliciouſly inſult my affliction, nor vainly expect my death.

10 *Let all mine enemies be aſhamed*, &c.] The other tranſlation reads, All mine enemies ſhall be confounded, &c. which ſeems not ſo conſiſtent with the ſentiments of David, though more applicable to the Meſſiah.

GENERAL REFLECTIONS on Pſal. VI.

We are here taught to pray with David not only to be preſerved from the evils of this life, but alſo for the pardon of our ſins, and from the puniſhments of the life to come. We ſhould have recourſe to God, through Chriſt, with humility and faith, being aſſured he will grant our requeſts, and deliver us from every hurtful ſnare.

COMMENTARY AND NOTES ON PSAL. VII.

Shiggaion of David, &c.] Shagah (from whence Shiggaion is derived) is uſed for delight, or wandering in pleaſure. This pſalm may therefore be intitled the delight, pleaſure, or ſolace of David. It was written on occaſion of ſome calumnies and falſe accuſations which Cuſh, one of the ſame tribe with Saul, had charged David withal.

2 *Leſt he tear my ſoul like a lion*, &c.] So great is his power, and ſo implacable his rage, that if thou ſuffereſt me to fall into his hands, I am no more able to oppoſe Saul, than a lamb to defend itſelf againſt a lion.

9 *The righteous God trieth the hearts and reigns.*] Diſcerneth the moſt ſecret thoughts and deſires.

11 *God is angry with the wicked every day.*] Though he delays the puniſhment of their miſdeeds, yet doth he ſtill remember the offence, and increaſeth the puniſhment of thoſe who treaſure up for themſelves wrath againſt the day of wrath.

12 *If he turn not, he will whet his ſword*, &c.] If the wicked repent not, God will puniſh them with the greater ſeverity.

14 *Behold, he travaileth with iniquity*, &c.] This calumniator hath formed moſt miſchievous deſigns againſt both my honour and my life, which ſhall all miſcarry, and deceive his expectations.

GENERAL REFLECTIONS on Pſal. VII.

From this pſalm we ſhould learn to have recourſe to God, in our wants, with a pure and upright heart; we alſo find herein, that the malice of the wicked ſhall come to an end; that if they will not hearken to the voice of God, he will inflict upon them the puniſhments their ſins deſerve, and at length bring the evil upon themſelves which they deſigned for others. Hereby God makes known his juſtice and wiſdom, for which alſo the righteous have reaſon to adore and praiſe him with grateful hearts.

COMMENTARY

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PSAL. VIII.

God's glory is magnified by his works, and by his love to man.

To the chief Muſician upon Gittith, A Pſalm of David.

O LORD our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers, the moon and the ſtars, which thou haſt ordained;

4 What is man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

5 For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; thou haſt put all *things* under his feet:

7 All ſheep and oxen, yea, and the beaſts of the field;

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

PSAL. IX.

1 *David praiſeth God for executing of judgment.* 11 *He inciteth others to praiſe him.* 13 *He prayeth that he may have cauſe to praiſe him.*

To the chief Muſician upon Muth-labben, A Pſalm of David.

1018. I Will praiſe *thee*, O LORD, with my whole heart; I will ſhew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High.

3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe; thou ſateſt in the throne judging right.

5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities; their memorial is periſhed with them.

7 But the LORD ſhall endure for ever: he hath prepared his throne for judgment.

8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs.

9 The LORD alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

10 And they that know thy name will put their truſt in thee: for thou, LORD, haſt not forſaken them that ſeek thee.

11 Sing praiſes to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquiſition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD; conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death:

14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion, I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion. Selah.

17 The wicked ſhall be turned into hell, *and* all the nations that forget God.

18 For the needy ſhall not alway be forgotten: the expectation of the poor ſhall *not* periſh for ever.

19 Ariſe, O LORD; let not man prevail: let the heathen be judged in thy ſight.

20 Put them in fear, O LORD: *that* the nations may know themſelves *to be but* men. Selah.

PSAL. X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He profeſſeth his confidence.*

WHY ſtandeſt thou afar off, O LORD? *why* hideſt thou *thyſelf* in times of trouble?

2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boaſteth of his heart's deſire, and bleſſeth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not ſeek *after God:* God *is* not in all his thoughts.

5 His

Gittith, &c.] The moſt probable opinion is, that David compoſed this pſalm after his victory over Goliath of Gath; which is very agreeable to the matter of the pſalm, and a lively emblem of Chriſt's conqueſt over our great enemy the devil.

2 *Out of the mouth of babes and ſucklings haſt thou ordained ſtrength*, &c.] That thou ſhouldeſt enable the weakeſt of men to do the greateſt things, is enough to confound all the enemies, and to ſtop the mouths of the moſt virulent oppoſers of thee and thy people.

3, 4 *When I conſider thy heavens*, &c.] When I contemplate the immenſity of the heavens, and thoſe ſtupendous orbs which thou haſt placed there in the moſt beautiful order, I am aſtoniſhed to think thou ſhouldeſt condeſcend to ſhew ſuch remarkable favour to man, and in particular to me, who am the meaneſt of my father's houſe; nay, that thou ſhouldeſt advance our natures by means of the Son of man, the great Meſſiah, whom the world will viliſy and reject, exceeds all wonder, and ought to be the ſubject of our perpetual admiration.

5 *Thou haſt made him a little lower than the angels*, &c.] Thou haſt raiſed man to ſuch a pitch of dignity, and honoured him ſo highly, that he is but little inferior to the heavenly hoſt; and by the mediation of thine own Son, who ſhall take our nature upon him, thou wilt crown him with glory and honour.

GENERAL REFLECTIONS on Pſal. VIII.

After the example of David, we ought to conſider the marks of the infinite power of God, as we obſerve them in the heavens, in the ſtars, and in all the earth, that ſo we may be led to adore the majeſty of God, confeſs our own meanneſs, and walk humbly in his ſight.

COMMENTARY AND NOTES ON PSAL. IX.

Upon Muth-labben, &c.] Moſt interpreters are of opinion that this word hath a relation to Goliath. But it is evident that this pſalm was not compoſed immediately after David's victory over that giant, from mention being made in it of Sion, which was not then in the hands of Iſrael; but afterwards, upon ſome freſh occaſion he had to implore the aſſiſtance of the divine power, he only recollected and commemorated again that former deliverance.

6 O *thou enemy, deſtructions are come to a perpetual end*, &c.] O thou inſolent enemy, how vain were thy hopes of leavin , no remembrance of our deſolated cities but in their ruins!

14 *The gates of the daughter of Zion*, &c.] They are here oppoſed to the gates of death in the foregoing verſe. By "the daughter of Zion," is meant the church or aſſembly there gathered together.

16 *Higgaion*] This word ſignifies, It is worthy to be noted, or deſerves our meditat on.

18 *The needy ſhall not alway be forgotten*, &c.] The Lord in due time, will ſhew that he does not neglect the poor and the helpleſs, though for the preſent he may defer to relieve them.

GENERAL REFLECTIONS on Pſal. IX.

This ſong in which David expreſſes his piety, joy and gratitude, ſhould ſtir us up to praiſe God with all our hearts for the deliverances he grants us, and for his favours to us, and to publiſh them abroad. The pſalmiſt teaches us beſides, that God will render to the wicked according to their works, but that thoſe that fear his name may rely upon him; that he never forſakes thoſe that ſeek him; and that the expectation of the ſorrowful ſhall not be cut off, or be in vain.

COMMENTARY AND NOTES ON PSAL. X.

This pſalm is a moſt lively deſcription of the inſolence of wicked atheiſtical men, when they have power and are in authority, which they abuſe to the oppoſition of thoſe below them, making no conſcience of employing the loweſt arts to compaſs their ends.

In the Greek tranſlation this pſalm is made a continuance of the foregoing; ſo that in the Greek, and thoſe who copy them, the number of the pſalms differ from thoſe in the Hebrew; the eleventh being reckoned for the tenth, the twelfth for the eleventh, &c. and to make up the number one hundred and fifty, they divide the hundred and forty-ſeventh into two; they likewiſe join the hundred and fourteenth and hundred and fifteenth, and, to make up for it, they divide the hundred and ſixteenth.

4 *God is not in all his thoughts.*] That is, by an uſual Hebraiſm, God is not at all in his thoughts.

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5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.

7 His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it*, for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

16 The LORD *is* king for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

PSAL. XI.

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

To the chief Musician, *A Psalm* of David.

1060. IN the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

5 *His ways are always grievous*] Or troublesome: all his endeavours and actions aim only at hurting others.

He puffeth at them.] He defieth and setteth them at nought, as if he would overthrow them with his breath.

15 *Break thou the arm of the wicked and the evil man*] Despoil them of their power to trust and oppress this people.

Seek out his wickedness till thou find none.] Meaning, these wicked men are incorrigible, their malice will never cease till they are turned out.

17 *Thou wilt prepare their heart*, &c.] Thou wilt dispose their heart humbly to wait upon thee.

GENERAL REFLECTIONS on Psal. X.

We see here that wicked men often employ both deceit and force to ruin the good, that God lets them alone for a while; but when they think they have nothing to fear, he calls them to account, and takes vengeance of their crimes; while he protects the meek, hears their cries, and delivers them.

COMMENTARY AND NOTES on PSAL. XI.

This psalm was composed by David; in all probability it was when he was persecuted by Saul, and was advised by some to seek his safety by flight into the mountains of Judea.

1 *In the Lord put I my trust*, &c.] It is neither in fortresses, nor friends, that I place my safety; the Lord alone is my defence: why then should you bid me flee away, like a timorous bird, from the snare of the fowler, to your mountains of security?

2 *For, lo, the wicked bend their bow*, &c.] Behold, you say, the danger, the fowler hath bent his bow, and fitted his arrow upon the string, and has you as a bird, always in his eye.

3 *If the foundations be destroyed, what can the righteous do.*] If the righteous had not God for the foundation of their hope, their case would be truly desperate.

4 *The Lord is in his holy temple, the Lord's throne is in heaven*, &c.] The world is not governed by chance: but the Lord is the supreme and righteous ruler of all affairs; and no mischief can be

4 The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSAL. XII.

1 David destitute of human comfort, craveth help of God. 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

To the chief Musician upon Sheminith.
A Psalm of David.

HELP, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:

4 Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.

6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

PSAL. XIII.

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

To the chief Musician, A Psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider

so secretly contrived, no wicked design can be so artfully dissembled, but it was open before him, and is manifest in his sight.

6 *The portion of their cup*] The due measure of their punishment.

GENERAL REFLECTIONS on Psal. XI.

This psalm furnishes us with an example of the confidence which the righteous have in the Lord their God, who is their sure refuge, even when they are in the most hopeless condition, and can see no way to escape: his countenance is always turned towards the upright, but will ever be set against those who love unrighteousness and oppression.

COMMENTARY AND NOTES on PSAL. XII.

This psalm, composed by David, is a sad complaint of the corrupt manners of that age, particularly of the court of Saul, in which it was hardly possible to find out a truly honest and sincere man. Some think it aims partly at Doeg, and the false Ziphites who promised David friendship, but most basely betrayed him into the hands of Saul.

4 *Who is lord over us.*] Who shall call us to an account?

8 *The wicked walk on every side*, &c.] The wicked will not know which way to turn themselves, for anger and vexation, when they see those persons, whom they vilified, and looked upon with contempt, not only preserved, but exalted to dignity and honour.

GENERAL REFLECTIONS on Psal. XII.

The prayers which David put up to God in this psalm teach us, that when we see iniquity abound, and how little there remains of honesty and sincerity among men, we ought to beg of God that he would deliver us from the evil, and especially from the corruption that reigns in the world.

COMMENTARY AND NOTES on PSAL. XIII.

This psalm was composed by David, and relates to some remarkable distress; probably to the rebellion of Absalom.

2 *How long shall I take counsel in my soul*, &c.] The power of

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3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSAL. XIV.

1 *David describeth the corruption of a natural man*; 4 *convinceth the wicked by the light of their conscience*; 7 *glorieth in the salvation of God.*

To the chief Musician, A Psalm of David.

THE fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There were they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

7 Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSAL. XV.

David describeth a citizen of Zion.

A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

PSAL. XVI.

1 *David in distress of merits, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling, of the resurrection, and life everlasting.*

Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places*: yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because *he is* at my right hand, I shall not be moved,

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy: at thy right hand *there are* pleasures for evermore.

PSAL.

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the enemy is very great, and threatens, like a tempest hanging over my head, every moment to fall upon me.

GENERAL REFLECTIONS on Psal. XIII.

This psalm is very proper for persons in affliction, especially for those that labour under their sins, and are deprived of the sense of the love of God. Such should have recourse to the throne of grace, implore the mercy of God, and beseech him to enlighten and comfort them, that they may, with David, celebrate his mercy, and praise him for his goodness.

COMMENTARY AND NOTES ON PSAL. XIV.

1 *The fool hath said in his heart, There is no God,* &c.] The wicked, though not so impudent as to deny openly the being of a God, yet they certainly flatter themselves in secret with the thought that either there is no God, or that he is indifferent with regard to the transactions of mankind, and will never call them to account for their transgressions.

3 *There is none that doeth good, no, not one.*] The number of the righteous is inconsiderable, in comparison of the wicked.

6 *Ye have shamed the counsel of the poor, because the Lord is his refuge.*] Ye have derided and scoffed at those few who were enabled to maintain their integrity and loyalty, to wait patiently upon God, and to trust in him alone for safety.

GENERAL REFLECTIONS on Psal. XIV.

As it was in David's time, so it is now: among professing Christians, few seek God sincerely, and most live in impiety, as if they believed there was no God; we ought therefore to pray to be preserved from such corruption. But we may also observe, that in the worst of times, there are always some faithful and righteous men that fear God, and of whom God will ever be the protector.

COMMENTARY AND NOTES ON PSAL. XV.

1 *Lord, who shall abide in thy tabernacle,* &c.] Who shall have the honour to be admitted into thy society, and enjoy all the privileges of a true worshipper of thee?

2 *He that walketh uprightly,* &c.] Here David supposes God answering him from the holy oracle.

3 *He that backbiteth not,* &c.] Ragal, here translated to "backbite," properly signifies going to and fro, prying and spying and carrying tales and rumours, and is used for defaming or calumniating.

4 *He that sweareth to his own hurt, and changeth not.*] He who hath so serious a regard for religion, that whatever he promises verbally (but more especially with an oath) he never fails to perform, how injurious soever it may prove to his private interest.

5 *Nor taketh reward against the innocent*] i. e. Whom no bribe can corrupt to condemn the innocent.

Shall never be moved.] Shall never be removed from the favour of God.

GENERAL REFLECTIONS on Psal. XV.

This is a very instructive psalm, and teaches us, that God will not admit all kinds of men into his presence: but only those who walk in uprightness, who are faithful and sincere in their discourse and behaviour; who avoid slander, injustice, and extortion, who love good men, and endeavour to keep a conscience void of offence.

COMMENTARY AND NOTES ON PSAL. XVI.

Michtam, &c.] This psalm was so intitled, not only on account of the admirable expressions it contains of David's faith and confidence in God, though under the most violent persecutions from Saul, being forced to fly into foreign countries, but because also it contains a prophecy of the resurrection of our Lord Christ from the dead.

2 *My goodness extendeth not to thee.*] No merits of mine claim thy favour.

4 *Their drink offerings of blood will I not offer, nor take up their names into my lips.*] I will never partake with them in their abominable pagan sacrifices, stained with human gore, or by swearing by the name of any of their false gods.

5 *The Lord is the portion,* &c.] The Almighty is the God whom I adore; and while I put my confidence in him, he will support me: "cup" here signifies, inheritance.

6 *The lines are fallen unto me in pleasant places,* &c.] This expression is taken from the custom of measuring land by lines or cords.

7 *My reins,* &c.] That is, my thoughts.

8 *At my right hand,* &c.] He is nigh powerfully to assist me.

9 *My glory,* &c.] My soul.

10 *In hell,* &c.] By "hell" we are to understand the grave, the place, estate, or depth of death. This is a remarkable prophecy of the resurrection of our Lord.

GENERAL REFLECTIONS on Psal. XVI.

We are here taught, that the righteous are infinitely happy: that God himself is their portion and inheritance; that he keeps himself on their right hand; that they rejoice and praise God continually, in the belief of their own happiness, and that they are convinced that

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PSAL. XVII.

1 *David in confidence of his integrity, craveth defence of God againſt his enemies.* 10 *He ſheweth their pride, craft, and eagerneſs.* 13 *He prayeth againſt them in confidence of his hope.*

A Prayer of David.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

2 Let my ſentence come forth from thy preſence; let thine eyes behold the things that are equal.

3 Thou haſt proved mine heart; thou haſt viſited *me* in the night; thou haſt tried me, *and* ſhalt find nothing; I am purpoſed *that* my mouth ſhall not tranſgreſs.

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the deſtroyer.

5 Hold up my goings in thy paths, *that* my footſteps ſlip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my ſpeech.

7 Shew thy marvellous lovingkindneſs, O thou that ſaveſt by thy right hand them which put their truſt *in thee* from thoſe that riſe up *againſt them.*

8 Keep me as the apple of the eye, hide me under the ſhadow of thy wings,

9 From the wicked that oppreſs me, *from* my deadly enemies, *who* compaſs me about.

10 They are incloſed in their own fat: with their mouth they ſpeak proudly.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth.

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places.

13 Ariſe, O LORD, diſappoint him, caſt him down: deliver my ſoul from the wicked, *which is* thy ſword:

14 From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure:* they are full of children, and leave the reſt of their *ſubſtance* to their babes.

15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.

PSAL. XVIII.

David praiſeth God for his manifold and marvellous bleſſings.

To the chief Muſician, *A Pſalm* of David, the ſervant of the LORD, who ſpake unto the LORD the words of this ſong in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he ſaid,

I WILL love thee, O LORD, my ſtrength.

2 The LORD *is* my rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, and my high tower.

3 I will call upon the LORD, *who is worthy* to be praiſed: ſo ſhall I be ſaved from mine enemies.

4 The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid.

5 The ſorrows of hell compaſſed me about: and the ſnares of death prevented me.

6 In my diſtreſs I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.

8 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo, and came down: and darkneſs *was* under his feet.

10 And he rode upon a cherub and did fly: yea, he did fly upon the wings of the wind.

11 He made darkneſs his ſecret place; his pavilion round about him *were* dark waters *and* thick clouds of the ſkies.

12 At the brightneſs *that was* before him his thick clouds paſſed, hail *ſtones* and coals of fire.

13 The LORD alſo thundered in the heavens, and the Higheſt gave his voice; hail *ſtones* and coals of fire.

14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15 Then the channels of waters were ſeen, and the foundations of the world were diſcovered at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils.

16 He ſent from above, he took me, he drew me out of many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the LORD was my ſtay.

19 He brought me forth alſo into a large place; he delivered me, becauſe he delighted in me.

20 The LORD rewarded me according to my righteouſneſs; according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

23 I was alſo upright before him, and I kept myſelf from mine iniquity.

24 Therefore hath the LORD recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eyeſight.

25 With the merciful thou wilt ſhew thyſelf merciful; with an upright man thou wilt ſhew thyſelf upright;

26 With the pure thou wilt ſhew thyſelf pure; and with the froward thou wilt ſhew thyſelf froward.

27 For thou wilt ſave the afflicted people; but wilt bring down high looks.

28 For

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that God will not abandon them to the power of death. Though this pſalm is applicable to the faithful, yet the latter part of it has been only completely fulfilled in Chriſt, whom God raiſed from the dead the third day, to whom likewiſe belongs bleſſing and praiſe for ever and ever.

COMMENTARY AND NOTES ON PSAL. XVII.

4 *Concerning the works of men, by the word of thy lips I have kept me,* &c.] The reſpect I bear to thy commandments hath preſerved me from thoſe murderous practices which the violent man would have attempted.

6 *Thou wilt hear me,* &c.] Thou wert accuſtomed to hear me.

10 *They are incloſed in their own fat,* &c.] Their proſperity makes them haughty and proud, and by indulging the appetites of the flesh, they diſregard the duties of religion.

13, 14 *Deliver my ſoul from the wicked, which is thy ſword: from men which are thy hand*] David here (by a figure) ſuppoſes the wicked to be the ſword, that is, the inſtrument of God, wherewith he puniſhed him; and the man of the world to be his hand, with which he ſmote him.

Thy hid treaſure, &c.] That is, worldly goods.

15 *I will behold thy face in righteouſneſs,* &c.] If I follow after holineſs and righteouſneſs, I ſhall enjoy the comfort and favour of thy countenance; and when I am delivered out of my troubles, I ſhall be ſatisfied with the manifeſtation of thy majeſty and power.

GENERAL REFLECTIONS on Pſal. XVII.

David's confidence in God in trouble, ſhews the advantage good people enjoy, who can in all conditions apply themſelves with aſſurance to God as their protector, knowing that he will reſtrain the wickedneſs of thoſe who oppreſs them. Hence we are taught not to place our happineſs in the things of this life, as worldlings do; but pray to be delivered and kept from evil. The laſt words of this pſalm ſhould raiſe our thoughts to the deſire and expectation of eternal life, which the righteous will enjoy after the reſurrection.

COMMENTARY AND NOTES ON PSAL. XVIII.

Having already commented on this ſacred and beautiful poem in a preceeding part, we therefore beg leave to refer our readers to 2 *Sam.* xxii. and ſhall only take notice of the following verſe, which is not there inſerted:

1 *I will love thee, O Lord, my ſtrength,* &c.] I will love thee, O Lord, to whom I owe my ſafety, with the moſt ardent and paſſionate affection, as long as life continues.

GENERAL

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28 For thou wilt light my candle: the LORD my God will enlighten my darkneſs.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all thoſe that truſt in him.

31 For who *is* God ſave the LORD? or who *is* a rock ſave our God?

32 *It is* God that girdeth me with ſtrength, and maketh my way perfect.

33 He maketh my feet like hinds' *feet*, and ſetteth me upon my high places.

34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me, that my feet did not ſlip.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto the battle: thou haſt ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies; that I might deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them: even* unto the LORD, but he anſwered them not.

42 Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people; *and* thou haſt made me the head of the heathen: a people *whom* I have not known ſhall ſerve me.

44 As ſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.

45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

46 The LORD liveth; and bleſſed *be* my rock; and let the God of my ſalvation be exalted.

47 *It is* God that avengeth me, and ſubdueth the people unto me.

48 He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and ſing praiſes unto thy name.

50 Great deliverance giveth he to his king; and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

PSAL. XIX.

1 *The creatures ſhew God's glory*; 7 *the word, his grace.* 12 *David prayeth for grace.*

To the chief Muſician, A Pſalm of David.

THE heavens declare the glory of God; and the firmament ſheweth his handy work.

2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor language *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he ſet a tabernacle for the ſun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a ſtrong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the ſoul: the teſtimony of the LORD *is* ſure, making wiſe the ſimple.

8 The ſtatutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be deſired *are they* than gold, yea, than much fine gold: ſweeter alſo than honey and the honeycomb.

11 Moreover by them is thy ſervant warned: *and* in keeping of them *there is* great reward.

12 Who can underſtand *his* errors? cleanſe thou me from ſecret *faults.*

13 Keep back thy ſervant alſo from preſumptuous *ſins*; let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy ſight, O LORD, my ſtrength, and my redeemer.

PSAL. XX.

1 *The church bleſſeth the king in his exploits.* 7 *Her confidence in God's ſuccour.*

To the chief Muſician, A Pſalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary, and ſtrengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt ſacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counſel.

5 We will rejoice in thy ſalvation, and in the name of our God we will ſet up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD ſaveth his anointed; he will hear him from his holy heaven with the ſaving ſtrength of his right hand.

7 Some *truſt* in chariots, and ſome in horſes: but we will remember the name of the LORD our God.

8 They

GENERAL REFLECTIONS on Pſal. XVIII.

We here ſee, that whatever extremities thoſe who fear God may fall into, they need never deſpair of his aſſiſtance, for he is their ſhield and deliverer; but the ſtate of the wicked is woeful beyond conception, for in their diſtreſs, the Lord will not hear their cry: this conſideration ſhould be a powerful motive to make us avoid ſin, and to beg of God to keep us from hardneſs of heart, and contempt of his word.

COMMENTARY AND NOTES ON PSAL. XIX.

1 *The heavens declare the glory of God*, &c.] The heavens, decorated with ſo immenſe a number of glorious orbs, in a particular manner proclaim aloud to all the ſons of men the infinite greatneſs, power, wiſdom, and goodneſs of God.

2 *Day unto day uttereth ſpeech, and night unto night*, &c.] The conſtant ſucceſſion, and the convenient and grateful variation of day and night, furniſhes us with perpetual inſtruction, and a copious fund of praiſe and thanks to the divine wiſdom and goodneſs.

3 *There is no ſpeech nor language, where their voice is not heard.*] There is no people or nation in the world where the heavens and the firmament do not declare the glory of God, and diſplay the wiſdom of the great deſigner. This may alſo be underſtood as a prophecy of the promulgation of the goſpel by the apoſtles. Speech and language are elegantly put for people and countries; the book of Daniel gives us ſeveral inſtances of it.

4 *Their line.*] The Greek, and from thence our Engliſh tranſlation, reads, Their ſound.

4, 5 *In them hath he ſet a tabernacle for the ſun, which is as a bridegroom*, &c.] A tabernacle, or tent. The eſpouſals of the Jews were made under a tent or canopy, erected for the purpoſe; to which cuſtom this paſſage alludes.

GENERAL REFLECTIONS on Pſal. XIX.

From this pſalm we learn, that God employs two principal means whereby he makes himſelf known to us, namely, the works of nature, and his word: let us therefore meditate on the marvellous works of the Lord, which manifeſt his power, wiſdom, and goodneſs; but particularly let us apply ourſelves to the reading and meditation of his word, "which is able to make us wiſe unto ſalvation, through faith which is in Chriſt Jeſus."

COMMENTARY AND NOTES ON PSAL. XX.

This pſalm is a prayer for David's ſucceſs in ſome great expedition, and ſeems to have been compoſed to be ſung alternately by the king and his ſubjects.

1 *The name of the God*, &c.] The power and grace of God.

7 *Some truſt in chariots, and ſome in horſes: but we will remember the name of the Lord our God.*] We are not intimidated at the numbers and large appointments of our confederate enemies; but to all theſe we oppoſe the mighty power of the Lord, who hath heretofore performed ſuch great things for us.

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8 They are brought down and fallen: but we are riſen, and ſtand upright.

9 Save, LORD: let the king hear us when we call.

PSALM. XXI.

1 A thankſgiving for victory. 7 Confidence of further ſucceſs.

To the chief Muſician, A Pſalm of David.

THE king ſhall joy in my ſtrength, O LORD; and in thy ſalvation how greatly ſhall he rejoice!

2 Thou haſt given him his heart's deſire, and haſt not withholden the requeſt of his lips. Selah.

3 For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold on his head.

4 He aſked life of thee, *and* thou gaveſt *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy ſalvation: honour and majeſty haſt thou laid upon him.

6 For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.

7 For the king truſteth in the LORD, and through the mercy of the moſt High he ſhall not be moved.

8 Thine hand ſhall find out all thine enemies: thy right hand ſhall find out thoſe that hate thee.

9 Thou ſhalt make them as a fiery oven in the time of thine anger: the LORD ſhall ſwallow them up in his wrath, and the fire ſhall devour them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

11 For they intended evil againſt thee: they imagined a miſchievous device, *which* they are not able *to perform.*

12 Therefore ſhalt thou make them turn their back, *when* thou ſhalt make ready *thine arrows* upon thy ſtrings againſt the face of them.

13 Be thou exalted, LORD, in thine own ſtrength: *ſo* will we ſing and praiſe thy power.

CHAP. XXII.

1 David complaineth in great diſcouragement. 9 He prayeth in great diſtreſs. 23 He praiſeth God.

To the chief Muſician upon Aijeleth Shahar, A Pſalm of David.

MY God, my God, why haſt thou forſaken me? *why art thou ſo* far from helping me, *and from* the words of my roaring?

2 O my God, I cry in the daytime, but thou heareſt not; and in the night ſeaſon, and am not ſilent.

3 But thou *art* holy, *O thou* that inhabiteſt the praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and deſpiſed of the people.

7 All they that ſee me laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying,*

8 He truſted on the LORD *that* he would deliver him: let him deliver him, ſeeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou didſt make me hope *when I was* upon my mother's breaſts.

10 I was caſt upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* none to help.

12 Many bulls have compaſſed me: ſtrong *bulls* of Baſhan have beſet me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midſt of my bowels.

15 My ſtrength is dried up like a potſherd; and my tongue cleaveth to my jaws; and thou haſt brought me into the duſt of death.

16 For dogs have compaſſed me: the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* ſtare upon me.

18 They part my garments among them, and caſt lots upon my veſture.

19 But be not thou far from me, O LORD: O my ſtrength, haſte thee to help me.

20 Deliver my ſoul from the ſword; my darling from the power of the dog.

21 Save me from the lion's mouth: for thou haſt heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 Ye that fear the LORD, praiſe him; all ye the ſeed of Jacob, glorify him; and fear him, all ye the ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction

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8 *They are brought down and fallen,* &c.] David here anticipates his triumph, and confidently rejoices in the victory, as if already gained.

GENERAL REFLECTIONS on Pſal. XX.

By this pſalm it appears, that a nation ſhould pray for the king or prince that God has ſet over them, and intereſt themſelves in the advantages and deliverances which God grants to their governors.

COMMENTARY AND NOTES ON PSAL. XXI.

This triumphant pſalm is a type of Chriſt's victory over death, and of the triumph that enſued.

4 *He aſked life of thee, and thou gaveſt it him, even length of days for ever and ever.*] He deſired only to eſcape with his life when he was encompaſſed with many dangers; and thou moreover didſt promiſe to prolong his days, and to continue the crown to his poſterity for many generations, as thou wilt do to his ſon Chriſt for ever and ever. See *Rom* vi. 9. *Rev.* i. 18. *Heb.* vii. 25.

12 *Therefore ſhalt thou make them turn their back,* &c.] In the Hebrew it is, Thou ſhalt make them a butt, a mark to ſhoot at.

GENERAL REFLECTIONS on Pſal. XXI.

This pſalm teaches us, that God bleſſes and defends juſt and pious kings, who call upon him, and truſt in him; whereas he throws down and deſtroys unrighteous princes, and eſpecially ſuch as oppoſe the eſtabliſhment of his kingdom, and the deſigns of his providence.

COMMENTARY AND NOTES ON PSAL. XXII.

Aijeleth Shahar, &c.] i. e. The hind of the mountain. David, who was perſecuted like an hind by the hunters in the morning, gives a large deſcription of his ſufferings; but at the ſame time, prophetically, a ſtill larger of the ſufferings of Chriſt: and in the concluſion of it recites his exaltation, and the propagation of his goſpel to the utmoſt ends of the earth.

1 *My God, my God, why haſt thou forſaken me?* &c.] With reſpect to David, here is a mixture both of love and deſperation, under ſome extreme affliction. And with reſpect to our Saviour, it ſpeaks, in the moſt expreſſive manner, the unparallelled anguiſh and horrors of his ſoul in that dark hour of the divine dereliction, when, though the union of the divine and human natures was not, it is true, diſſolved, yet the influence of the former was ſuſpended, and the powers of darkneſs were let looſe, till the divine vengeance was as it were ſatiated upon him, and infinite ſatisfaction made for infinite guilt.

6 *But I am a worm, and no man,* &c.] The figurative ſenſe is, I bear the ſcandal and reproach of the deepeſt guilt, and yet am wholly free from it.

7, 8 *All they that ſee me laugh me to ſcorn,* &c.] This was moſt exactly and literally fulfilled in our Saviour. *Matt* xxvii. 39, 43.

12 *Strong bulls of Baſhan,* &c.] Powerful, great, and cruel enemies.

14 *I am poured out like water,* &c.] I am as weak as water.

15 *The duſt of death.*] The grave, in which the body returns to duſt.

16 *For dogs have compaſſed me: the aſſembly of the wicked,* &c.] The pſalmiſt ſpeaks here figuratively: That malicious company have combined together to perſecute me, who are as greedy and fierce as hungry dogs; they uſe me moſt cruelly, and have pierced my hands and my feet. All this was exactly accompliſhed in the ſufferings of the Son of God.

18 *They part my garments among them, and caſt lots upon my veſture.*] This alſo was literally fulfilled in Chriſt.

20 *My darling,* &c.] Some have tranſlated this, My ſolitary or deſolate ſoul; i. e. forſaken of all.

24 *For he hath not deſpiſed nor abhorred the affliction,* &c.] For that poor deſpicable perſon (whom they derided and deſpiſed) the Lord hath not diſdained to look graciouſly upon, in his loweſt and vileſt condition. All that from hence follows is more applicable to Chriſt than to David.

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tion of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek ſhall eat and be ſatisfied: they ſhall praiſe the LORD that ſeek him: your heart ſhall live for ever.

27 All the ends of the world ſhall remember and turn unto the LORD: and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 All *they that be* fat upon the earth ſhall eat and worſhip: all they that go down to the duſt ſhall bow before him: and none can keep alive his own ſoul.

30 A ſeed ſhall ſerve him; it ſhall be accounted to the LORD for a generation.

31 They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done *this*.

PSAL. XXIII.

David's confidence in God's grace.

A Pſalm of David.

THE LORD *is* my ſhepherd; I ſhall not want.

2 He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.

3 He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou *art* with me; thy rod and thy ſtaff they comfort me.

5 Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil; my cup runneth over.

6 Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the LORD for ever.

PSAL. XXIV.

1 *God's lordſhip in the world.* 3 *The citizens of his ſpiritual kingdom.* 7 *An exhortation to receive him.*

A Pſalm of David.

1017. THE earth *is* the LORD's, and the fulneſs thereof; the world, and they that dwell therein.

2 For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

3 Who ſhall aſcend into the hill of the LORD? or who ſhall ſtand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully.

5 He ſhall receive the bleſſing from the LORD, and righteouſneſs from the God of his ſalvation.

6 This *is* the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be lift up, ye everlaſting doors; and the King of glory ſhall come in.

8 Who *is* this King of glory? The LORD ſtrong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlaſting doors; and the King of glory ſhall come in.

10 Who is this King of glory? The LORD of hoſts, he *is* the King of glory. Selah.

CHAP. XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remiſſion of ſins,* 16 *and for help in affliction.*

A Pſalm of David.

UNTO thee, O LORD, do I lift up my ſoul.

2 O my God, I truſt in thee: let me not be aſhamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be aſhamed: let them be aſhamed which tranſgreſs without cauſe.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my ſalvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies and thy loving kindneſſes; for they *have been* ever of old.

7 Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me for thy goodneſs' ſake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach ſinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto ſuch as keep his covenant and his teſtimonies.

11 For thy name's ſake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? him ſhall he teach in the way *that* he ſhall chooſe.

13 His ſoul ſhall dwell at eaſe; and his ſeed ſhall inherit the earth.

14 The

GENERAL REFLECTIONS on Pſal. XXII.

This pſalm contains a very plain deſcription of the ſufferings and deep humiliation of our Lord. God was pleaſed that theſe things ſhould be foretold by David, that when they happened, he might thereby be acknowledged to be the Meſſiah. How deplorable, then, is the blindneſs of the Jews, who are ſcandalized at the croſs of Chriſt: let this ſtrengthen our faith in the Saviour of the world, and excite our joy that God hath now exalted him, after his ſufferings, to his own right hand.

COMMENTARY AND NOTES ON PSAL. XXIII.

1 *The Lord is my ſhepherd,* &c.] No ſhepherd exerciſes a more tender and conſtant care over his flock, than the Lord doth over me.

2 *He leadeth me beſide the ſtill waters.*] In like manner Chriſt, the great ſhepherd, is ſaid to lead his flock; ſee *Rev.* vii. 16, 17.

4 *Yea, though I walk through the valley of the ſhadow of death,* &c.] Though I ſhould be again encompaſſed with the moſt diſmal dangers, they ſhall not diſcourage or terrify me, when I remember that thou art preſent to protect and defend me.

5 *Thou anointeſt my head with oil; my cup runneth over.*] David here intimates the abundant plenty and proſperity with which God had bleſſed him.

GENERAL REFLECTIONS on Pſal. XXIII.

This pſalm is very proper for the conſolation of true believers; and the deſire of partaking in theſe precious advantages, ſhould animate us all zealouſly to embrace a life of piety and devotedneſs to the ſervice of God.

COMMENTARY AND NOTES ON PSAL. XXIV.

It is likely that this pſalm, compoſed by David, was appointed to be ſung alternately by the king and the people.

1 *The earth is the Lord's,* &c.] What a favour is this, that the divine Majeſty will vouchſafe to take up his ſpecial reſidence among us, when the whole earth is his, and all the creatures wherewith it is filled!

3 *Who ſhall aſcend into the hill of the Lord?* &c.] Who is worthy to appear before him? and who may hope to be admitted to a gracious audience with him?

6 *This is the generation of them that ſeek him, that ſeek thy face, O Jacob,* &c.] Theſe are the genuine people of God. Meaning, that though circumciſion ſeparateth the carnal ſeed of Jacob from the Gentiles, yet he who ſeeketh God is the true Jacob, is the very Iſraelite.

7 *Lift up your heads, O ye gates,* &c.] This is prophetical of Chriſt's glorious aſcenſion into heaven, having ſpoiled principalities and powers, and obtained eternal redemption for us.

8 *Who is this King of glory?* &c.] If it ſhould be aſked, Who is this king, whoſe tranſcendent majeſty we proclaim? Be it known, that it is the Lord, who made and governs the world, and is alſo the redeemer of his people Iſrael.

GENERAL REFLECTIONS on Pſal. XXIV.

Obſerve carefully that which is ſaid in this pſalm; and ſince there be none, but thoſe in whom theſe characters are found, that can enjoy the preſence of God, ſee that you walk uprightly and ſincerely before him, calling upon his name, and ſeeking his face, that ſo you may receive, as God hath promiſed by David, "bleſſing from the Lord, and righteouſneſs from the God of your ſalvation."

COMMENTARY AND NOTES ON PSAL. XXV.

6 *They have been ever of old.*] All ages have tranſmitted to us memorials of thy compaſſionate bounty to the miſerable.

7 *Remember not the ſins of my youth,* &c.] I am a ſinner, and even in my youth went aſtray from thee: but conſider not, O my God, the greatneſs of my ſins, but, for the ſake of thy tender mercy, forgive my tranſgreſſions.

14 *The*

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14 The ſecret of the LORD *is* with them that fear him; and he will ſhew them his covenant.

15 Mine eyes *are* ever toward the LORD; for he ſhall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I *am* deſolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes.

18 Look upon mine affliction and my pain; and forgive all my ſins.

19 Conſider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my ſoul, and deliver me: let me not be aſhamed; for I put my truſt in thee.

21 Let integrity and uprightneſs preſerve me; for I wait on thee.

22 Redeem Iſrael, O God, out of all his troubles.

CHAP. XXVI.

David reſorteth unto God, in confidence of his integrity.

A Pſalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have truſted alſo in the LORD; *therefore* I ſhall not ſlide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving kindneſs *is* before mine eyes: and I have walked in thy truth.

4 I have not ſat with vain perſons, neither will I go in with diſſemblers.

5 I have hated the congregation of evil doers; and will not ſit with the wicked.

6 I will waſh mine hands in innocency: ſo will I compaſs thine altar, O LORD:

7 That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy houſe, and the place where thine honour dwelleth.

9 Gather not my ſoul with ſinners, nor my life with bloody men:

10 In whoſe hands *is* miſchief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot ſtandeth in an even place: in the congregations will I bleſs the LORD.

CHAP. XXVII.

1 *David ſuſtaineth his faith by the power of God,* 4 *by his love to the ſervice of God,* 9 *and by prayer.*

A Pſalm of David.

THE LORD *is* my light and my ſalvation; whom ſhall I fear? the LORD *is* the ſtrength of my life; of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my fleſh, they ſtumbled and fell.

3 Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this *will* I *be* confident.

4 One *thing* have I deſired of the LORD, that will I ſeek after; that I may dwell in the houſe of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me; he ſhall ſet me upon a rock.

6 And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praiſes unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

8 *When thou ſaidſt*, Seek ye my face; my heart ſaid unto thee, Thy face, LORD, will I ſeek.

9 Hide not thy face *far* from me; put not thy ſervant away in anger: thou haſt been my help; leave me not, neither forſake me, O God of my ſalvation.

10 When my father and my mother forſake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, becauſe of mine enemies.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.

13 *I had fainted*, unleſs I had believed to ſee the goodneſs of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the LORD.

PSAL. XXVIII.

1 *David prayeth againſt his enemies.* 6 *He bleſſeth God.* 9 *He prayeth for the people.*

A Pſalm of David.

UNTO thee will I cry, O LORD my rock; be not ſilent to me: leſt, *if* thou be ſilent to me, I become like them that go down into the pit.

2 Hear the voice of my ſupplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw

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14 *The ſecret of the Lord*, &c.] By "the ſecret of the Lord" is meant, either his favour and providence, or his counſel.

22 *Redeem Iſrael, O God, out of all his troubles.*] Nor do I plead mine own private cauſe alone, but beſeech thee to have mercy upon the whole nation, who are lamentably diſtracted by theſe diviſions, and to reſtore them to peace and quietneſs.

GENERAL REFLECTIONS on Pſal. XXV.

The uſe we are to make of this pſalm, is, to lift up our hearts to God, as David did, with faith and humility, to pray him to pardon our ſins, fill us with divine knowledge, and teach us to walk in his ways.

COMMENTARY AND NOTES ON PSAL. XXVI.

2 *My reins*, &c.] The reins being the moſt inward parts of the body, are in ſcripture figuratively put for the inward thoughts.

6 *I will waſh mine hands in innocency*, &c.] This is an expreſſion taken from thoſe waſhings which were appointed for the prieſts to uſe when they approached the altar. This can only be underſtood of Chriſt, who knew no ſin.

9 *Gather not my ſoul with ſinners*, &c.] Involve me not in the ſame puniſhment with theſe ſinners from whoſe ſociety I have always ſeparated myſelf.

GENERAL REFLECTIONS on Pſal. XXVI.

We are here taught, that God ſearches the heart; that the only means of obtaining his favour is, to walk in truth, hate vice, and ſhun the company of the wicked. We ought alſo to delight in the worſhip of God, to praiſe him, and meditate on the wonders of his love; beſeeching him to preſerve us from every falſe way.

COMMENTARY AND NOTES ON PSAL. XXVII.

1 *The Lord is my light and my ſalvation; whom ſhall I fear?* &c.] The Lord ſtill fills me with the joy of his countenance, what then ſhall make me afraid? He compaſſeth me about with his hand in the day of battle, whom then ſhall I fear?

4 *That I may dwell in the houſe of the Lord*, &c.] i. e. That I may perpetually attend upon the ſervice of God in the holy aſſemblies.

6 *And now ſhall mine head be lifted up*, &c.] Now I have felt the happy fruits of loving his dwelling-place; for the Lord hath given me a glorious victory, and made me triumph over all mine enemies on every ſide.

10 *When my father and my mother forſake me*, &c.] Though all my friends ſhould abandon me, yet would I hope that the Lord would take me into his care, and not ſuffer me to periſh.

13 *I had fainted*, &c.] How had it been poſſible for me to have ſupported myſelf under ſo many troubles and fears, if I had not firmly truſted in thee; that notwithſtanding the reſtleſs malice of my enemies, I ſhall enjoy thee in a proſperous and happy condition, even here in this preſent life.

14 *Wait on the Lord: be of good courage, and he ſhall ſtrengthen thine heart*, &c.] Let not thine heart fail thee in the greateſt danger, but wait upon the Lord, and confidently expect that in his good time he will relieve thee.

GENERAL REFLECTIONS on Pſal. XXVII.

David's aſſurance ſhews, that although we ſhould be forſaken by all the world, yet God will never forſake us, if we depend upon him; that nothing but our truſt in him, and hope in his promiſes, can ſupport us in the midſt of the troubles of this life; and that therefore we ought to wait upon God only; being perſuaded that our expectation ſhall never be in vain.

COMMENTARY AND NOTES ON PSAL. XXVIII.

1 *Leſt, if thou be ſilent to me, I become like them*, &c.] Leſt while I confide ſo entirely on thee, and yet thou takeſt no notice of me, I appear like one that is abandoned by thee to deſtruction.

2 *Thy holy oracle.*] The inmoſt and moſt holy part of the temple, in which was the ark of God.

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3 Draw me not away with the wicked, and with the workers of iniquity, which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours: give them after the work of their hands; render to them their deſert.

5 Becauſe they regard not the works of the LORD, nor the operation of his hands, he ſhall deſtroy them, and not build them up.

6 Bleſſed *be* the LORD, becauſe he hath heard the voice of my ſupplications.

7 The LORD *is* my ſtrength and my ſhield; my heart truſted in him, and I am helped: therefore my heart greatly rejoiceth; and with my ſong will I praiſe him.

8 The LORD *is* their ſtrength, and he *is* the ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

PSAL. XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reaſon of his power,* 11 *and protection of his people.*

A Pſalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and ſtrength.

2 Give unto the LORD the glory due unto his name; worſhip the LORD in the beauty of holineſs.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majeſty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them alſo to ſkip like a calf: Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD ſhaketh the wilderneſs; the LORD ſhaketh the wilderneſs of Kadeſh.

9 The voice of the LORD maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of *his* glory.

10 The LORD ſitteth upon the flood; yea, the LORD ſitteth King for ever.

11 The LORD will give ſtrength unto his people; the LORD will bleſs his people with peace.

PSAL. XXX.

1 *David praiſeth God for his deliverance.* 4 *He exhorteth others to praiſe him by example of God's dealing with him.*

A Pſalm *and* Song *at* the dedication of the houſe of David. 1042.

I WILL extol thee, O LORD; for thou haſt lifted me up, and haſt not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou haſt healed me.

3 O LORD, thou haſt brought up my ſoul from the grave: thou haſt kept me alive, that I ſhould not go down to the pit.

4 Sing unto the LORD, O ye ſaints of his, and give thanks at the remembrance of his holineſs.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my proſperity I ſaid, I ſhall never be moved.

7 LORD, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made ſupplication.

9 What profit *is there* in my blood, when I go down to the pit? Shall the duſt praiſe thee? ſhall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs;

12 To the end that *my* glory may ſing praiſe to thee, and not be ſilent. O LORD my God, I will give thanks unto thee for ever.

PSAL. XXXI.

1 *David ſhewing his confidence in God, craveth his help.* 7 *He rejoiceth in his mercy.* 9 *He prayeth in his calamity.* 19 *He praiſeth God for his goodneſs.*

To the chief Muſician, A Pſalm of David.

IN thee, O LORD, do I put my truſt; let me never be aſhamed: deliver me in thy righteouſneſs.

2 Bow down thine ear to me; deliver me ſpeedily: be thou my ſtrong rock for an houſe of defence to ſave me.

3 For thou *art* my rock and my fortreſs; therefore for thy name's ſake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my ſtrength.

5 Into thine hand I commit my ſpirit: thou haſt redeemed me, O LORD God of truth.

6 I have

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3 *Draw me not away with the wicked,* &c.] Suffer me not to be involved in the ſame puniſhment with thoſe wretches who make no conſcience of committing the greateſt villainies.

5 *He ſhall deſtroy them and not build them up.*] They ſhall be utterly overthrown, without even the hope of being raiſed up again.

9 *Save thy people,* &c.] Save alſo, I beſeech thee, O Lord, thy people whom thou haſt appointed unto thyſelf; take care of them as a watchful ſhepherd doth of his flock; and make them victorious over all their enemies, both now and in all future generations.

GENERAL REFLECTIONS on Pſal. XXVIII.

We are here taught, in all our wants, to call upon the Lord, lifting up your hands and hearts to him, and to implore his aſſiſtance in every exigence; for God will hearken to thoſe who appeal to him, but renders to the wicked according to their works, and will deſtroy the double minded and deceitful; but will always be the ſhield of the righteous, and the protector of his people, who fear and obey him.

COMMENTARY AND NOTES ON PSAL. XXIX.

2 *The beauty of holineſs.*] The ſanctuary where he fixed his glorious reſidence.

3 *The voice of the Lord is upon the waters,* &c.] He makes not only the earth, but the great ocean tremble at that awful token of his preſence.

3 *The voice of the Lord breaketh the cedars,* &c.] At his thunder the ſtrongeſt trees of the foreſt tremble, nay, are broken into ſhivers.

6 *Sirion,* &c.] Sirion is mount Hermon.

9 *The voice of the Lord maketh the hinds to calve,* &c.] The hinds are ſaid to bring forth with greater trouble than other creatures, and when it thunders, the pſalmiſt remarks, that fear makes them caſt their calves.

In his temple doth every one ſpeak of his glory.] While his temple remains unſhaken by theſe tempeſts, and all his pious worſhippers there ſecurely ſing the praiſes of his glorious Majeſty, ſaying, "The Lord ſitteth," &c.

GENERAL REFLECTIONS on Pſal. XXIX.

We may learn from this pſalm, to adore, with reverence and fear, the majeſty of God; and ſhould take occaſion, from the works of his hands, to acknowledge his infinite power, and reverence him as the ruler and judge of the world.

COMMENTARY AND NOTES ON PSAL. XXX.

The title of this pſalm, in the Hebrew runs thus, A pſalm, a ſong of dedication of the houſe built by David.

1 *Lifted me up,* &c.] As out of a pit: a phraſe denoting deliverance out of the depths of danger and diſtreſs.

2 *Thou haſt healed me,* &c.] Thou haſt reſtored me to my former eſtate.

12 *My glory,* &c.] i. e. My tongue.

GENERAL REFLECTIONS on Pſal. XXX.

We are here taught, that God makes uſe of adverſity to bring his people to a ſenſe of their duty, that they may acknowledge their dependance on his bounty, and have recourſe to him in their diſtreſs.

COMMENTARY AND NOTES ON PSAL. XXXI.

4 *Pull me out of the pit that they have laid privily for me,* &c.] Mine enemies have now ſo circumvented me, and by the ſecret treachery of the Zophites, have brought me into ſuch perplexities, that I am utterly ruined, unleſs thou vouchſafeſt to work my deliverance.

5 *Into thine hand I commit my ſpirit.*] Our Saviour made uſe of the words, *Luke* xxiii. 46. in a more proper and literal ſenſe than they can be applied to David.

6 *Lying*

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6 I have hated them that regard lying vanities: but I truſt in the LORD.

7 I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;

8 And haſt not ſhut me up in the hand of the enemy: thou haſt ſet my foot in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is conſumed with grief, *yea*, my ſoul and my belly.

10 For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken veſſel.

13 For I have heard the ſlander of many: fear *was* on every ſide: while they took counſel together againſt me, they deviſed to take away my life.

14 But I truſted in thee, O LORD: I ſaid, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercies' ſake.

17 Let me not be aſhamed, O LORD; for I have called upon thee: let the wicked be aſhamed, *and* let them be ſilent in the grave.

18 Let the lying lips be put to ſilence; which ſpeak grievous things proudly and contemptuouſly againſt the righteous.

19 *Oh* how great *is* thy goodneſs, which thou haſt laid up for them that fear thee; *which* thou haſt wrought for them that truſt in thee before the ſons of men!

20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.

21 Bleſſed *be* the LORD: for he hath ſhewed me his marvellous kindneſs in a ſtrong city.

22 For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications when I cried unto thee.

23 O love the LORD, all ye his ſaints: *for* the LORD preſerveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the LORD.

PSAL. XXXII.

1 *Bleſſedneſs conſiſteth in remiſſion of ſins.* 3 *Confeſſion of ſins giveth eaſe to the conſcience.* 8 *God's promiſes bring joy.*

A Pſalm of David, Maſchil.

BLESSED *is he whoſe* tranſgreſſion *is* forgiven, *whoſe* ſin *is* covered.

2 Bleſſed *is* the man unto whom the LORD imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

3 When I kept ſilence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah.

5 I acknowledged my ſin unto thee, and mine iniquity have I not hid. I ſaid, I will confeſs my tranſgreſſions unto the LORD; and thou forgaveſt the iniquity of my ſin. Selah.

6 For this ſhall every one that is godly pray unto thee in a time when thou mayeſt be found: ſurely in the floods of great waters they ſhall not come nigh unto him.

7 Thou *art* my hiding place; thou ſhalt preſerve me from trouble; thou ſhalt compaſs me about with ſongs of deliverance. Selah.

8 I will inſtruct thee and teach thee in the way which thou ſhalt go: I will guide thee with mine eye.

9 Be ye not as the horſe, *or* as the mule, *which* have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.

10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the LORD, mercy ſhall compaſs him about.

11 Be glad in the LORD, and rejoice, ye righteous: and ſhout for joy, all *ye that are* upright in heart.

PSAL. XXXIII.

1 *God is to be praiſed for his goodneſs,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REJOICE in the LORD, O ye righteous: *for* praiſe is comely for the upright.

2 Praiſe the LORD with harp: ſing unto him with the pſaltery *and* an inſtrument of ten ſtrings.

3 Sing unto him a new ſong; play ſkilfully with a loud noiſe.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the LORD.

6 By the word of the LORD were the heavens made; and all the hoſt of them by the breath of his mouth.

7 He gathereth the waters of the ſea together as an heap: he layeth up the depth in ſtorehouſes.

8 Let all the earth fear the LORD: let all the inhabitants of the world ſtand in awe of him.

9 For he ſpake, and it was *done*; he commanded and it ſtood faſt.

10 The

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6 *Lying vanities*, &c.] Idols and falſe gods: See *Deut.* xxxii. 21. *Jer.* viii. 19, &c.

10 *Becauſe of mine iniquity*, &c.] Becauſe of the puniſhment due to mine iniquity.

15 *My times are in thy hand*, &c.] He means, that his many and ſundry events, his troubles and deliverances, his proſperity and adverſity, his life and death, were all in the hand and diſpoſal of God.

22 *In my haſte*, &c.] When David made haſte to get away for fear of Saul, 1 *Sam.* xxiii. 26.

GENERAL REFLECTIONS on Pſal. XXXI.

We may obſerve, in this pſalm, how David is tranſported with the ſenſe of God's favours towards thoſe that fear him, and of the greatneſs of thoſe things he lays up for them. Conſider this for your comfort, all you that fear the Lord; and let it encourage you more and more to love, obey, and pleaſe him.

COMMENTARY AND NOTES on PSAL. XXXII.

This pſalm was compoſed by David, when the calamities attending the rebellion of his ſon taught him how fearful a thing it was to offend God, and how much he was beholden to him for mercifully remitting to him the vengeance which his ſins deſerved.

1 *Whoſe ſin is covered.*] By the Lord, and not by himſelf; for he that covereth his ſins ſhall not proſper: but whoſo confeſſeth and forſaketh them, ſhall have mercy. *Prov.* xxviii. 13.

3 *When I kept ſilence, my bones waxed old through my roaring all the day long*, &c.] Neither by ſilence nor crying found I eaſe; figuifying, that before the ſinner is reconciled to God, he is under a perpetual torture of mind.

6 *They ſhall not come nigh unto him.*] i. e. The great waters, and the danger ſhall not come nigh him.

8 *I will inſtruct thee and teach thee*, &c.] Hearken therefore unto me, whoſoever thou art that haſt any concern about thy ſalvation, and I will direct thee into the wiſeſt and ſafeſt courſe of life.

GENERAL REFLECTIONS on Pſal. XXXII.

This pſalm teaches us, that the true happineſs of man conſiſts in the pardon of ſins, and in the purity of the conſcience; and that this favour is obtained by a ſincere and humble confeſſion of ſin, and a true return to God, as the ſcripture enjoins.

COMMENTARY AND NOTES on PSAL. XXXIII.

1 *Rejoice in the Lord*, &c.] Praiſe the Almighty with grateful hearts, triumph in his holy name all ye that love him; for nothing is more becoming thoſe who obſerve the law of God, than to magnify him who is the author of their being, and who graciouſly beſtows upon them all the bleſſings of life.

2 *With the pſaltery*, &c.] It may be tranſlated the lute, or viol; it was a round hollow inſtrument.

6 *By the word of the Lord were the heavens made*, &c.] This beautiful verſe ſhews how thoroughly the royal poet entered into the majeſty of the Moſaic narration: and the repetition of the ſentiment, ver. 9. intimates how peculiarly he was charmed with that noble manner of deſcribing the divine operations.

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10 The LORD bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counſel of the LORD ſtandeth for ever, the thoughts of his heart to all generations.

12 Bleſſed *is* the nation whoſe God *is* the LORD; *and* the people *whom* he hath choſen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the ſons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He faſhioneth their hearts alike; he conſidereth all their works.

16 There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

17 An horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.

18 Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 To deliver their ſoul from death, and to keep them alive in famine.

20 Our ſoul waiteth for the LORD: he *is* our help and our ſhield.

21 For our heart ſhall rejoice in him, becauſe we have truſted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSAL. XXXIV.

1 *David praiſeth God, and exhorteth others thereto by his experience.* 8 *They are bleſſed that truſt in God.* 11 *He exhorteth to the fear of God.*

A Pſalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL bleſs the LORD at all times: his praiſe *ſhall* continually *be* in my mouth.

2 My ſoul ſhall make her boaſt in the LORD: the humble ſhall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I ſought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not aſhamed.

6 This poor man cried, and the LORD heard *him*, and ſaved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taſte and ſee that the LORD *is* good: bleſſed *is* the man *that* truſteth in him.

9 O fear the LORD, ye his ſaints: for *there is* no want to them that fear him.

10 The young lions do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man *is he that* deſireth life, *and* loveth *many* days, that he may ſee good?

13 Keep thy tongue from evil, and thy lips from ſpeaking guile.

14 Depart from evil, and do good; ſeek peace, and purſue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* againſt them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh unto them that are of a broken heart; and ſaveth ſuch as be of a contrite ſpirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil ſhall ſlay the wicked: and they that hate the righteous ſhall be deſolate.

22 The LORD redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

PSAL. XXXV.

1 *David prayeth for his own ſafety, and his enemies confuſion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God againſt them.*

A Pſalm of David.

PLEAD *my cauſe*, O LORD, with them that ſtrive with me: fight againſt them that fight againſt me.

2 Take hold of ſhield and buckler, and ſtand up for mine help.

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul, I *am* thy ſalvation.

4 Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.

5 Let them be as chaff before the wind: and let the angel of the LORD chaſe *them*.

6 Let their way be dark and ſlippery: and let the angel of the LORD perſecute them.

7 For without cauſe have they hid for me their net *in* a pit, *which* without cauſe they have digged for my ſoul.

8 Let deſtruction come upon him at unawares; and let his net that he hath hid catch himſelf: into that very deſtruction let him fall.

9 And my ſoul ſhall be joyful in the LORD: it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, LORD, who *is* like unto thee,

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12 *The nation whoſe God is the Lord*, &c.] i. e. That nation which worſhips this Lord, the creator of heaven and earth.

15 *He faſhioneth their hearts alike*, &c.] They are, every one of them without exception, his creatures.

GENERAL REFLECTIONS on Pſal. XXXIII.

The beſt uſe we can make of this pſalm is, by obſerving, that it is a moſt juſt and agreeable duty to praiſe God, which none but the upright can diſcharge: that we ought to praiſe God, becauſe he has created the world by his almighty power; becauſe he governs it wiſely and righteouſly by his providence, and becauſe he is the protector of his people, who are entirely happy in having the Lord for their God.

COMMENTARY AND NOTES ON PSAL. XXXIV.

This pſalm was written by David after his eſcape from Achiſh king of Gath. It is very curiouſly compoſed, according to the number and order of the letters of the Hebrew alphabet in the beginning of every verſe; which is a ſufficient proof that it was written after David's eſcape to ſome place of ſafety.

5 *They looked unto him*, &c.] Through faith, hope, and prayer.

6 *This poor man cried*, &c.] Here David ſpeaks of himſelf in the third perſon; as if he had ſaid, Let all that are in trouble, fix their eyes on me, and excite one another to a chearful dependence upon God, ſaying, Behold that man; he was in a poor and miſerable condition, and deſtitute of all human help; but commending himſelf to the Lord by earneſt prayer, the Lord regarded him, and delivered him out of all his diſtreſſes.

7 *The angel of the Lord encampeth round about them*, &c.] For ſimilar inſtances, ſee *Gen.* xxxii. 1, 2. and alſo 2 *Kings* vi. 17.

16 *The face of the Lord is againſt them that do evil*, &c.] This expreſſion denotes the divine anger. See *Lev.* xvii. 10.

GENERAL REFLECTIONS on Pſal. XXXIV.

The excellent leſſons contained in this pſalm are, that when God grants us a deliverance, or any other favour, we ought not only to thank him for it, but to invite other men to praiſe him with us; that the Lord never fails to hear and deliver thoſe who call upon him in their diſtreſs; that he employs even angels in their diſtreſs, and never ſuffers them to want any thing that is good.

COMMENTARY AND NOTES on PSAL. XXXV.

This pſalm was compoſed by David when he was fiercely perſecuted by Saul. The impreſations may be interpreted not as a prayer, but as a prediction, and may be rendered, Not let them be, but, They ſhall be, &c.

1 *Plead my cauſe*, &c.] That is maintain my cauſe.

4 *That ſeek after my ſoul*, &c.] After my life.

6 *Let their way be dark and ſlippery*, &c.] Not knowing where they are in their flight, and wandering as men in the dark.

10 *All my bones ſhall ſay*, &c.] From my inmoſt heart, with all my power of ſoul and body, I will praiſe thee. This is an hyperbole, expreſſing his ardor,

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thee, which deliverest the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him?

11 Falſe witneſſes did riſe up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good *to* the ſpoiling of my ſoul.

13 But as for me, when they were ſick, my clothing *was* ſackcloth: I humbled my ſoul with faſting; and my prayer returned into mine own boſom.

14 I behaved myſelf as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together: *yea*, the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me*, and ceaſed not:

16 With hypocritical mockers in feaſts, they gnaſhed upon me with their teeth.

17 LORD, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cauſe.

20 For they ſpeak not peace: but they deviſe deceitful matters againſt *them that are* quiet in the land.

21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen *it*.

22 *This* thou haſt ſeen, O LORD: keep not ſilence: O LORD, be not far from me.

23 Stir up thyſelf, and awake to my judgment, *even* unto my cauſe, my God and my Lord.

24 Judge me, O LORD my God, according to thy righteouſneſs; and let them not rejoice over me.

25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up.

26 Let them be aſhamed and brought to confuſion together that rejoice at mine hurt: let them be clothed with ſhame and diſhonour that magnify *themſelves* againſt me.

27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the LORD be magnified, which hath pleaſure in the proſperity of his ſervant.

28 And my tongue ſhall ſpeak of thy righteouſneſs *and* of thy praiſe all the day long.

PSAL. XXXVI.

1 The grievous eſtate of the wicked. 5 The excellency of God's mercy. 10 David prayeth for favour to God's children.

To the chief Muſician, *A Pſalm* of David the ſervant of the LORD.

THE tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wiſe, *and* to do good.

4 He deviſeth miſchief upon his bed; he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds.

6 Thy righteouſneſs *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preſerveſt man and beaſt.

7 How excellent *is* thy lovingkindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.

8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures.

9 For with thee *is* the fountain of life: in thy light ſhall we ſee light.

10 O continue thy lovingkindneſs unto them that know thee; and thy righteouſneſs to the upright in heart.

11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

PSAL. XXXVII.

David perſuadeth to patience and confidence in God, by the different eſtate of the godly and the wicked.

A Pſalm of David.

FRET not thyſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

3 Truſt in the LORD, and do good; *ſo* ſhalt thou dwell in the land, and verily thou ſhalt be fed.

4 Delight thyſelf alſo in the LORD; and he ſhall give thee the deſires of thine heart.

5 Commit thy way unto the LORD; truſt alſo in him; and he ſhall bring *it* to paſs.

6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noonday.

7 Reſt in the LORD, and wait patiently for him: fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

8 Ceaſe from anger, and forſake wrath: fret not thyſelf in any wiſe to do evil.

9 For evil doers ſhall be cut off: but thoſe that wait upon the LORD, they ſhall inherit the earth.

10 For yet a little while, and the wicked *ſhall* not *be*: yea, thou ſhalt diligently conſider his place, and it *ſhall* not *be*.

11 But the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace.

12 The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.

13 The

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15 *But in mine adverſity they rejoiced*, &c.] But theſe very men (ſuch was both their inhumanity and ingratitude) could not diſſemble the joy they conceived, when the news was brought of any evil that befel me.

21 *Yea, they opened their mouth wide*, &c.] They now openly and boldly accuſe me as traitor, and ſay, So, ſo, we have found him out: his treaſonable practices are diſcovered; we ourſelves are eye-witneſſes of it.

GENERAL REFLECTIONS on Pſal. XXXV.

We may collect in general from this pſalm, that God defends good men; that the wicked, and ſuch as perſecute the faithful, are expoſed to his vengeance; and that the duty of the righteous is to rejoice in God, when his glory is promoted by their deliverance. But we ſhould alſo remember, as Chriſtians, to love every body, even our enemies, and not to ſeek revenge, or render evil for evil.

COMMENTARY AND NOTES ON PSAL. XXXVI.

1 *The tranſgreſſion of the wicked ſaith within my heart*, &c.] His actions ſufficiently convince me, that he hath no regard to God, nor will be reſtrained by the fear of him from doing me the greateſt miſchief.

5 *Thy mercy, O Lord, is in the heavens*, &c.] My comfort is, that how great ſoever his hatred and falſhood are, yet thy goodneſs, O Lord, and faithfulneſs and lovingkindneſs, are infinitely greater.

9 *For with thee is the fountain of life*, &c.] Thou art the ſource from whence all our happineſs flows, and which thou art able to ſupply for ever.

11 *Let not the foot of pride come againſt me*, &c.] Let not my proud enemy tread me under his feet.

12 *There are the workers of iniquity fallen*, &c.] I am confident they ſhall fall. I plainly ſee them baffled in this wicked deſign; it is as certain as if I already beheld it with my eyes.

GENERAL REFLECTIONS on Pſal. XXXVI.

The uſe we are to make of this pſalm is, to avoid the ſentiments of the wicked, and to cleave to God by a ſincere love and holy fear, to the end that we may rejoice in him with the righteous, and glorify his name for the bleſſings he vouchſafes to beſtow.

COMMENTARY AND NOTES ON PSAL. XXXVII.

1 *Becauſe of evil doers*, &c.] i. e. Becauſe of the proſperity of evil doers.

6 *Judgment*, &c.] By "judgment," is here meant, juſtice or integrity.

8 *Fret not thyſelf in any wiſe to do evil.* Let not impatience and diſcontent at any time force thee to imitate the wicked, in hopes of meeting, in conſequence, with their ſucceſs.

13 *That*

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13 The LORD ſhall laugh at him: for he ſeeth that his day is coming.

14 The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation.

15 Their ſword ſhall enter into their own heart, and their bows ſhall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked ſhall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance ſhall be for ever.

19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.

20 But the wicked ſhall periſh, and the enemies of the LORD *ſhall be* as the fat of lambs: they ſhall conſume; into ſmoke ſhall they conſume away.

21 The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.

22 For *ſuch as be* bleſſed of him ſhall inherit the earth; and *they that be* curſed of him ſhall be cut off.

23 The ſteps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he ſhall not be utterly caſt down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

26 *He is* ever merciful, and lendeth; and his ſeed *is* bleſſed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forſaketh not his ſaints; they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

29 The righteous ſhall inherit the land, and dwell therein for ever.

30 The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his ſteps ſhall ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off, thou ſhalt ſee *it*.

35 I have ſeen the wicked in great power, and ſpreading himſelf like a green bay tree.

36 Yet he paſſed away, and, lo, he *was* not: yea, I ſought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſors ſhall be deſtroyed together: the end of the wicked ſhall be cut off.

39 But the ſalvation of the righteous *is* the LORD: *he is* their ſtrength in the time of trouble.

40 And the LORD ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.

PSAL. XXXVIII.

David moveth God to take compaſſion of his pitiful caſe.

A Pſalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.

2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 *There is* no ſoundneſs in my fleſh becauſe of thine anger; neither *is there any* reſt in my bones becauſe of my ſin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ſtink *and* are corrupt becauſe of my fooliſhneſs.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathſome *diſeaſe*: and *there is* no ſoundneſs in my fleſh.

8 I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.

9 LORD, all my deſire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me.

11 My lovers and my friends ſtand aloof from my ſore; and my kinſmen ſtand afar off.

12 They alſo that ſeek after my life lay ſnares *for me*: and they that ſeek my hurt ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.

16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnify *themſelves* againſt me.

17 For I *am* ready to halt, and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſin.

19 But mine enemies *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good are mine adverſaries; becauſe I follow *the thing that* good *is*.

21 Forſake me not, O LORD: O my God, be not far from me.

22 Make haſte to help me, O LORD my ſalvation.

PSAL. XXXIX.

1 *David's care of his thoughts.* 4 *His conſideration of the brevity and vanity of life.* 7 *Reverence of God's judgments,* 10 *and prayer, bridle impatience in him.*

To

13 *That his day is coming.*] That the day of his deſtruction is approaching; ſo the Chaldee explaineth it, The day of his calamity.

17 *The arms of the wicked*, &c.] The power of the wicked.

18 *The Lord knoweth the days of the upright*, &c.] The Lord regardeth and taketh care of the events, whether good or evil, that befal the righteous.

24 *Though he fall*, &c.] Though God exerciſe him with temptations, and diſcipline him with afflictions, &c.

36 *Yet he paſſed away, and lo, he was gone*, &c.] Deeply as he ſeemed to be rooted, and firm as he ſeemed to ſtand, (even as a flouriſhing bay tree in its own proper ſoil) yet he ſuddenly diſappeared, and periſhed.

GENERAL REFLECTIONS on Pſal. XXXVII.

We may obſerve in this pſalm, that the character of wicked men is, injuſtice, malice, hatred of good men, pride, impiety: but, on the contrary, good men walk in uprightneſs, are meek and humble, love to give, and to exerciſe charity, and their diſcourſe is full of wiſdom and edification. Let this prove both a caution and example to us.

COMMENTARY AND NOTES ON PSAL. XXXVIII.

This pſalm of David is intitled Lehazchir, To bring to remembrance; for the commemoration either of his afflictions, or of God's mercies in delivering him out of them.

2 *Thine arrows ſtick faſt in me*, &c.] The pains I endure are exceeding ſharp, and touch me to the very quick.

4 *Are gone over mine head*, &c.] Have overwhelmed, like a river, even my very head.

13 *But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.*] I was ſo oppreſſed with the weight of my other afflictions, and of thoſe ſins which brought them upon me, that I lay as if I was deaf, and heard not what they ſaid, or as dumb, and could not make an anſwer.

14 *No reproofs.*] No arguments to confute his adverſaries.

17 *I am ready to halt*, &c.] In the Greek it is, I am ready for ſcourges, meaning for correction and puniſhment.

GENERAL REFLECTIONS on Pſal. XXXVIII.

We are here taught, that perſons afflicted by diſtempers, grief, or otherwiſe, ſhould look upon the evils that befal them, though never ſo heavy, as the juſt correction for their ſins, and aſk pardon of God for them: he will alſo deliver them, when he finds it moſt for his own glory and their good. Part of this pſalm may allude to the ſufferings of Chriſt, and his meekneſs under them.

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To the chief Muſician, *even* to Jeduthun, A Pſalm of David.

I Said, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with ſilence, I held my peace, *even* from good; and my ſorrow was ſtirred.

3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue,

4 LORD, make me to know mine end, and the meaſure of my days, what it *is*; *that* I may know how frail I *am*.

5 Behold, thou haſt made my days *as* an handbreadth; and mine age *is* as nothing before thee; verily every man at his beſt ſtate *is* altogether vanity. Selah.

6 Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heapeth up *riches*, and knoweth not who ſhall gather them.

7 And now, LORD, what wait I for; my hope *is* in thee.

8 Deliver me from all my tranſgreſſions: make me not the reproach of the fooliſh.

9 I was dumb, I opened not my mouth; becauſe thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.

11 When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*.

13 O ſpare me, that I may recover ſtrength, before I go hence, and be no more.

PSAL. XL.

1 *The benefit of confidence in God.* 6 *Obedience is the beſt ſacrifice.* 11 *The ſenſe of David's evils inflameth his prayer.*

To the chief Muſician, A Pſalm of David.

I Waited patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

3 And he hath put a new ſong in my mouth, *even* praiſe unto our God: many ſhall ſee *it*, and fear, and ſhall truſt in the LORD.

4 Bleſſed *is* that man that maketh the LORD his truſt, and reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didſt not deſire; mine ears haſt thou opened: burnt offering and ſin offering haſt thou not required.

7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O LORD, thou knoweſt.

10 I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy lovingkindneſs and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindneſs and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about: mine iniquities have taken hold upon me, ſo that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

13 Be pleaſed, O LORD, to deliver me: O LORD, make haſte to help me.

14 Let them be aſhamed and confounded together that ſeek after my ſoul to deſtroy it; let them be driven backward and put to ſhame that wiſh me evil.

15 Let them be deſolate for a reward of their ſhame that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee rejoice and be glad in thee: let ſuch as love thy ſalvation ſay continually, The LORD be magnified.

17 But I *am* poor and needy: *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSAL. XLI.

1 *God's care of the poor.* 4 *David complaineth of his enemies treachery.*

To the chief Muſician, A Pſalm of David.

BLESSED *is* he that conſidereth the poor: the LORD will deliver him in time of trouble.

2 The LORD will preſerve him, and keep him alive; *and* he ſhall be bleſſed upon the earth: and thou wilt not deliver him unto the will of his enemies.

3 The LORD will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

4 I ſaid, LORD, be merciful unto me: heal my ſoul; for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me, When ſhall he die, and his name periſh?

6 And if he come to ſee *me*, he ſpeaketh vanity: his heart gathereth iniquity to itſelf; *when* he goeth abroad, he telleth *it*.

7 All that hate me whiſper together againſt me: againſt me do they deviſe my hurt.

8 An

COMMENTARY AND NOTES ON PSAL. XXXIX.

2 *I held my peace, even from good,* &c.] I ſpake not a word, either good or bad.

3 *My heart was hot within me, while I was muſing the fire burned: then ſpake I with my tongue.*] My ſorrows roſe to ſuch an height at laſt, that they could no longer be confined: but burning like a fire, with a vehement heat in my breaſt, they broke into ſuch expreſſions as theſe.

9 *I was dumb, I opened not my mouth; becauſe thou didſt it.*] This is a profeſſion of his preſent ſuffering the afflictions which the providence of God laid upon him.

11 *Like a moth,* &c.] Like a garment fretted by a moth.

GENERAL REFLECTIONS on Pſal. XXXIX.

David here teaches us, that God can put a period to our lives when he pleaſes, and deſpoil us of all our enjoyments; that we are only ſtrangers and ſojourners here below; and the ſole remedy for the miſeries and vanity of human life is, to have all our expectation in the Lord, to aſk his aſſiſtance and pardon of our ſins, and to ſubmit ourſelves with reſignation to his holy will.

COMMENTARY AND NOTES ON PSAL. XL.

The title of this pſalm being, Of David a Pſalm, and not "A Pſalm of David," ſome interpreters refer this not to the compoſer, No. 40.

but to the ſubject of the pſalm, i. e. concerning Chriſt, who, in the language of the prophets, is frequently pointed out under the name of David, which literally ſignifies the Beloved; ſee *Hoſea* iii. 5. *Jer.* xxx. 9 *Ezek.* xxxiv. 23. and xxxvii. 24. And that Chriſt is the ſubject of this pſalm, the apoſtle teaches us, *Heb.* x. 5, 6, &c.

2 *He brought me up alſo out of an horrible pit,* &c.] He hath delivered me out of the greateſt dangers.

6 *Mine ears haſt thou opened,* &c] In the Hebrew it is, Mine ears haſt thou bored; alluding to the Jewiſh cuſtom of boring the ears of thoſe who were willing to become perpetual ſervants at the jubilee. The Greek interpreters read, A body haſt thou fitted to me; i. e. to be a victim to be offered up in ſacrifice; which ſenſe St. Paul follows, *Heb.* x. 5.

7 *Then ſaid I, Lo, I come,* &c.] This has a direct alluſion to Chriſt, as offering himſelf up as the great atoning ſacrifice for the ſins of his people.

GENERAL REFLECTIONS on Pſal. XL.

We meet with theſe inſtructions in this pſalm: That the true happineſs of men conſiſts in chuſing the Lord for their refuge and portion, without ſeeking it in the things of this world; that we can neither reckon up, nor ſufficiently celebrate the mercies of God; and that when we ſerve and worſhip him aright, we may call upon him with a full aſſurance of his aſſiſtance.

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8 An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth he ſhall riſe up no more.

9 Yea, mine own familiar friend, in whom I truſted, which did eat of my bread, hath lifted up *his* heel againſt me.

10 But thou, O LORD, be merciful unto me, and raiſe me up, that I may require them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

13 Bleſſed *be* the LORD God of Iſrael from everlaſting, and to everlaſting. Amen, and Amen.

PSAL. XLII.

1 *David's zeal to ſerve God in the temple.* 5 *He encourageth his ſoul to truſt in God.*

To the chief Muſician, Maſchil, for the ſons of Korah.

1023. AS the hart panteth after the water brooks, ſo panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?

3 My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God?

4 When I remember theſe *things*, I pour out my ſoul in me: for I had gone with the multitude, I went with them to the houſe of God, with the voice of joy and praiſe, with a multitude that kept holyday.

5 Why art thou caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God: for I ſhall yet praiſe him *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noiſe of thy waterſpouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD will command his loving kindneſs in the daytime, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

9 I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?

10 *As* with a ſword in my bones, mine enemies reproach me; while they ſay daily unto me, Where *is* thy God?

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God: for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIII.

1 *David praying to be reſtored to the temple, promiſeth to ſerve God joyfully.* 5 *He encourageth his ſoul to truſt in God.*

JUDGE me, O God, and plead my cauſe againſt 1023.
an ungodly nation: O deliver me from the deceitful and unjuſt man.

2 For thou *art* the God of my ſtrength: why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

3 O ſend out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God my God.

5 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God: for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIV.

1 *The church, in memory of former favours,* 9 *complaineth of her preſent evils,* 17 *profeſſing her integrity,* 24 *ſhe fervently prayeth for ſuccour.*

To the chief Muſician for the ſons of Korah, Maſchil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didſt in their days, in the times of old.

2 *How* thou didſt drive out the heathen with thy hand, and plantedſt them; *how* thou didſt afflict the people, and caſt them out.

3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we puſh down our enemies: through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 But thou haſt ſaved us from our enemies, and haſt put them them to ſhame that hated us.

8 In God we boaſt all the day long, and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves.

11 Thou haſt given us like ſheep *appointed* for meat; and haſt ſcattered us among the heathen.

12 Thou

COMMENTARY AND NOTES ON PSAL. XLI.

8 *An evil diſeaſe*, &c.] This ſome think ſhould be rendered, A ſlander, or falſe accuſation.

13 *Bleſſed be the Lord God of Iſrael*, &c.] Let the God of Iſrael be for ever bleſſed and adored. Let him be bleſſed throughout all generations, as long as the ſun and moon endureth, and even to all eternity.

GENERAL REFLECTIONS on Pſal. XLI.

David herein repreſents the lively ſorrow he felt, when he was removed from the tabernacle, by the perſecution of his enemies; and the hearty wiſhes he had expreſſed to return thither, to the end that he might ſerve God in it: this example ſhould ſtir us up to the like zeal and affection for the worſhip of God, and the aſſemblies of the faithful.

COMMENTARY AND NOTES ON PSAL. XLII.

In the Hebrew, the pſalms are divided into five books; and here begins the ſecond: all in the foregoing book, except four, have the name of David prefixed to them as their author: and thence the collector thought proper to place them all together. The firſt part of this ſecond book conſiſts of pſalms, directed to the ſons of Korah, to be ſet or ſung by them under the chief muſician of the tabernacle.

1 *As the hart panteth*, &c.] The hart does not more eagerly long for the brooks of water to quench his thirſt, than my ſoul does for the happy enjoyment of God in the public aſſemblies, from whence I am now driven.

2 *My ſoul thirſteth for God*, &c.] O how vehemently doth my ſoul long to be again reſtored to the liberty of preſenting myſelf before thee in thy tabernacle.

7 *Deep calleth unto deep*, &c.] I am toſſed like one on a tempeſtuous ſea, where the waves rage and ſwell to ſuch an height, that every billow threatens to overwhelm and bury me in the deep.

GENERAL REFLECTIONS on Pſal. XLII.

We may obſerve, that David had been in extreme diſtreſs, having, as it were, ſunk under the ſcourges of God; in which condition his ſoul was almoſt deſtitute of comfort; but nevertheleſs his faith raiſed and ſupported him. This example ought to ſtrengthen the righteous in their afflictions, and cauſe them to hope in God in their greateſt bitterneſs.

COMMENTARY AND NOTES ON PSAL. XLIII.

3 *O ſend out thy light and thy truth*, &c.] O ſend forth the happy effects of thy favour and faithfulneſs, and, according to thy promiſes to thoſe who depend on thee, let thy almighty power, in much mercy, lead and conduct me to victory over all mine enemies both ſpiritual and temporal.

GENERAL REFLECTIONS on Pſal. XLIII.

We may learn from hence, that the life of a Chriſtian is of an active nature; and although believers may be often dejected, yet they ought to truſt in the Lord, and be glad in the God of their ſalvation.

COMMENTARY AND NOTES ON PSAL. XLIV.

It is moſt likely this pſalm was written in the reign of Hezekiah, when the king of Aſſyria invaded the country, took all the fenced cities, and came before Jeruſalem with a very large army; in this ſtrait, either Hezekiah, or ſome other divine perſon, penned this pſalm.

4 *Command deliverances for Jacob.*] Effect it by thy almighty word, which gives being to, and is a law for all things.

11 *Thou haſt given us like ſheep*, &c.] Some of us they kill in the purſuit, others they carry away captive.

12 *Thou*

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12 Thou ſelleſt thy people for nought, and doſt not increaſe *thy wealth* by their price.

13 Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

14 Thou makeſt us a byword among the heathen, a ſhaking of the head among the people.

15 My confuſion *is* continually before me, and the ſhame of my face hath covered me,

16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſely in thy covenant.

18 Our heart is not turned back, neither have our ſteps declined from thy way;

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god;

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O LORD? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face, *and* forgetteſt our affliction and our oppreſſion?

25 For our ſoul is bowed down to the duſt: our belly cleaveth unto the earth.

26 Ariſe for our help, and redeem us for thy mercies' ſake.

PSAL. XLV.

1 *The majeſty and grace of Chriſt's kingdom.* 10 *The duty of the church, and the benefits thereof.*

To the chief Muſician upon Shoſhannim, for the ſons of Korah, Maſchil, A Song of loves.

MY heart is enditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O *moſt* mighty, with thy glory and thy majeſty.

4 And in thy majeſty ride proſperouſly becauſe of truth and meekneſs *and* righteouſneſs; and thy right hand ſhall teach thee terrible things.

5 Thine arrows *are* ſharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the ſceptre of thy kingdom *is* a right ſceptre.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia, out of the ivory palaces, whereby they have made thee glad.

9 King's daughters *were* among thy honourable women; upon thy right hand did ſtand the queen in gold of Ophir.

10 Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy father's houſe;

11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord; and worſhip thou him.

12 And the daughter of Tyre *ſhall be there* with a gift; *even* the rich among the people ſhall intreat thy favour.

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoicing ſhall they be brought: they ſhall enter into the king's palace.

16 Inſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore ſhall the people praiſe thee for ever and ever.

PSAL. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold his works.*

To the chief Muſician for the ſons of Korah, A Son upon Alamoth.

GOD *is* our refuge and ſtrength, a very preſent help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a river, the ſtreams whereof ſhall make glad

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12 *Thou ſelleſt thy people for nought*] We are ſold as vile ſlaves who are nothing worth.

And doſt not increaſe thy wealth by their price.] Our enemies have not ſo much as yielded thee any acknowledgment, nor paid thee any homage to compenſate the loſs of thy people.

17 *All this is come upon us; yet,* &c.] Although this load of calamities is heaped upon us, as we have deſerved, yet this comfort is ſtill remaining, that we are not ſo wicked as to be moved by all this to deſert thee, and to violate that covenant by which we are engaged to worſhip thee alone.

19 *The place of dragons,* &c.] Thoſe noxious and diſagreeable animals that generally hide themſelves in dark and inacceſſible coverts.

20 *If we have forgotten the name of our God,* &c.] If we have fallen into idolatry.

GENERAL REFLECTIONS on Pſal. XLIV.

As the Iſraelites acknowledged that it was by the ſole power and favour of God that their fathers had been eſtabliſhed in the land of Canaan; ſo it is the ſame favour that conſtitutes the happineſs and ſecurity of nations, and particularly of the church, and the ſincere members of it.

COMMENTARY AND NOTES ON PSAL. XLV.

Shoſhannim] Shoſhanniſh; by this are underſtood, Inſtruments of ten ſtrings.

A Song of loves.] Shir Jedidoth plainly alludes to the name Jedidiah, given to Solomon by Nathan the prophet, 2 *Sam.* xii. 25. But the principal parts of this pſalm relate to Chriſt, it being ſufficiently evident that the prophet, while he was writing ſome part of this pſalm, was carried quite beyond king Solomon, to the great King, the Lord our righteouſneſs: ſo that we may ſay here, as our Saviour doth in another place, "Behold, a greater than Solomon is here;" and this is even acknowledged by the beſt Jewiſh interpreters themſelves.

5 *Thine arrows are ſharp,* &c.] Thy word, like ſharp arrows, ſhall pierce into the hearts of all thoſe who oppoſe thy royal authority.

6 *Thy throne, O God, is for ever and ever,* &c.] O God, the great King of kings, and Lord of lords, how weak and tottering are the thrones of all other princes, in compariſon with thine, which ſhall never be ſubverted! Thou ſhalt reign for ever and ever, and of thy kingdom there ſhall be no end.

7 *Above thy fellows.*] This, prophetically, means all true Chriſtians, ſanctified by the ſame ſpirit, and endowed with the ſame graces, and who are alſo made unto our God kings and prieſts.

9 *The queen,* &c.] Pharaoh's daughter, but prophetically the church, which is the ſpouſe of Chriſt.

10 *Forget alſo thine own people,* &c.] The meaning of this, when applied to the church, is, Renounce the world, which is as it were thy father's houſe from whence thou waſt taken, and cleave altogether to thy huſband, which is Chriſt, according to the laws of matrimony.

12 *And the daughter of Tyre,* &c.] This is a prophecy of the ſubjection which the nations of the earth ſhould pay to the kingdom of Chriſt, through the preaching of the goſpel.

13 *The king's daughter is all glorious within,* &c.] The daughter of Pharaoh is no leſs adorned with all excellent quality of mind, than her body is arrayed with rich attire.

15 *With gladneſs and rejoicing,* &c.] A lively figure of the church, which men ſhall enter with joy and exultation, ſaying, "Hallelujah, let us rejoice and be glad, for the Lord God omnipotent reigneth."

GENERAL REFLECTIONS on Pſal. XLV.

This pſalm properly relates to Jeſus Chriſt, the huſband and king of the church; herein expreſs mention is made of his divinity, unction, and power, with the glory and duration of his kingdom; and that we may ſhare in the bleſſing of it, we ſhould meekly ſubmit to him as our king and our God.

COMMENTARY AND NOTES ON PSAL. XLVI.

This pſalm was intended to inſpire the people with a firm confidence in God, whenever they ſhould for the future be ſurrounded with dangers, and induce them to return thanks to that omnipotent arm that had ſaved them in the day of their diſtreſs.

2 *Therefore will we not fear,* &c.] Since God is our powerful protector, in whom we may ſafely confide, we will never hereafter be diſmayed, but ſtedfaſtly hope in God in the midſt of the greateſt tumults, and the moſt dangerous commotions.

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glad the city of God, the holy *place* of the tabernacles of the moſt high.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hoſts *is* with us; the God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the LORD, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth; he breaketh the bow, and cutteth the ſpear in ſunder; he burneth the chariot in the fire.

10 Be ſtill, and know that I *am* God; I will be exalted in the earth.

11 The LORD of hoſts *is* with us; the God of Jacob *is* our refuge. Selah.

PSAL. XLVII.

The nations are exhorted chearfully to entertain the kingdom of Chriſt.

To the chief Muſician, A Pſalm for the ſons of Korah.

O Clap your hands, all ye people; ſhout unto God with the voice of triumph.

2 For the LORD moſt high *is* terrible; *he is* a great King over all the earth.

3 He ſhall ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, the LORD with the ſound of the trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is greatly exalted.

PSAL. XLVIII.

The ornaments and privileges of the church.

GREAT *is* the LORD, and greatly to be praiſed in the city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the joy of the whole earth, *is* mount Zion, *on* the ſides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were aſſembled, they paſſed by together.

5 They ſaw *it*, *and* ſo they marvelled; they were troubled, *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt wind.

8 As we have heard, ſo have we ſeen in the city of the LORD of hoſts, in the city of our God: God will eſtabliſh it for ever. Selah.

9 We have thought of thy lovingkindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs.

11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

PSAL. XLIX.

1 *An earneſt perſuaſion to build the faith of the reſurrection, not on worldly power, but on God.* 16 *Worldly proſperity is not to be admired.*

To the chief Muſician, A Pſalm for the ſons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth ſhall ſpeak of wiſdom; and the meditation of my heart *ſhall be* of underſtanding.

4 I will incline mine ear to a parable: I will open my dark ſaying upon the harp.

5 Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

6 They that truſt in their wealth, and boaſt themſelves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* precious, and it ceaſeth for ever;)

9 That he ſhould ſtill live for ever, *and* not ſee corruption.

10 For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others.

11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places to all generations: they call *their* lands after their own names.

12 Nevertheleſs, man *being* in honour abideth not: he is like the beaſts *that* periſh.

13 This their way *is* their folly: yet their poſterity approve their ſaying. Selah.

14 Like

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10 *Be ſtill and know that I am God*, &c.] Lay down your arms, and no longer moleſt my people, know that I am the ſupreme governor of all the world, who have defeated all your deſigns, and overthrown all your forces.

GENERAL REFLECTIONS on Pſal. XLVI.

We are to learn from hence, that God is the protector of his church; and that even when kings and nations, who are repreſented in this pſalm as floods and torrents, are confederated againſt them, God renders all their efforts uſeleſs, and powerfully delivers it out of their hands.

COMMENTARY AND NOTES ON PSAL. XLVII.

4 *He ſhall chooſe*, &c.] He hath choſen.

8 *God reigneth over the heathen*, &c.] He hath made the heathen, who dwelt in Sion, to feel his power, and ſubmit themſelves unto him.

9 *The princes of the people*, &c.] The heads of the tribes, with all the people, are aſſembled together at their ſolemn feaſts, without any fear of invaſion from their foreign neighbours; for God (when to attend his ſervices they have left their houſes unguarded) hath undertaken their protection: and he is infinitely ſuperior to all other gods which may pretend to be the defenders of the earth.

GENERAL REFLECTIONS on Pſal. XLVII.

This pſalm is to be applied to the aſcenſion and kingdom of Jeſus Chriſt our Lord; and that the calling of the Gentiles is foretold therein: it engages us to praiſe God, and to celebrate his goodneſs with holy tranſports; but above all, becauſe he hath choſen us to be his people and his inheritance.

2

COMMENTARY AND NOTES ON PSAL. XLVIII.

2 *On the ſides of the north, the city of the great king.*] The liturgy ſeems to expreſs it trueſt, On the north ſide lieth the city of the great king, i. e. Jeruſalem.

12 *Walk about Zion*, &c.] Make a ſolemn proceſſion, and go round about the city, bleſſing and praiſing God with thankful hearts, who hath preſerved you from your enemies that ſo lately beſet you; reckon the towers, and ſee if there be ſo much as one of them wanting, and obſerve if there be the leaſt hurt done to any of them.

GENERAL REFLECTIONS on Pſal. XLVIII.

We are very expreſsly aſſured in this pſalm, that the church is the deareſt thing to God upon earth; that he dwells in the midſt of it; that he encompaſſes it with his protection; and that he will always ſupport and defend it againſt its combined enemies, and turn all their conſpiracies and devices to their own confuſion.

COMMENTARY AND NOTES ON PSAL. XLIX.

4 *I will incline mine ear to a parable*, &c.] It is not vulgar inſtruction, but moſt excellent advice which I have to give you, more to be deſired than the ſkill of reſtoring the darkeſt enigmas.

6, 7 *They that truſt in their wealth*, &c.] Though they place ſuch confidence in their wealth, that they think none is able to reſiſt them, yet their weakneſs is ſufficiently apparent, not one amongſt them can ſave his deareſt friend from the grave when the Almighty demands his ſoul.

14 *Life*

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14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers; they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

PSAL. L.

1 *The majesty of God in the church.* 5 *His order to gather the saints.*

A Psalm of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most high:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slandereſt thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

PSAL. LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.*

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy mercies blot out my transgressions. 1034.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create

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14 *Like sheep they are laid in the grave*, &c.] They go in droves to their graves, whither death drives them at the close of their days, as a shepherd does his flock, in the evening, to the fold; and then the just, whom they before insulted, shall triumph over them at the morning of the resurrection.

GENERAL REFLECTIONS on Psal. XLIX.

The holy spirit teaches us here, that such as trust in their goods or riches, or are puffed up with their honours and credit, are madmen: that God will overturn all their designs, death will rob them of all their glory; the grave will overwhelm them; and that their riches cannot redeem their souls, nor secure them from death; but that God will redeem from death those that trust in him, and will take them to himself.

COMMENTARY AND NOTES ON PSAL. L.

This psalm was not written by Asaph the Levite, contemporary with David, but by another prophet of that name in after-times, who lived in the reign of some pious prince, perhaps Jehoshaphat or Hezekiah, when the people and judges were filled with hypocrisy and formality in religion.

1 *The mighty God, even the Lord*, &c.] The omnipotent Majesty, the supreme judge of heaven and earth, to whom the greatest kings and potentates are but subjects; the eternal Lord who changes not hath given out his orders, that all the people of the land, from east to west, be summoned to appear before him.

4 *He shall call to the heavens from above, and to the earth*, &c.] He shall call heaven and earth to be witnesses of the equity of his proceedings.

5 *My saints*, &c.] That is, all the members of my church, sanctified by my covenant.

7 *Hear, O my people*, &c.] Here the psalmist introduces God as the speaker.

7 *I will not reprove thee*, &c.] I have no complaint to make concerning sacrifices; thy burnt offerings, I acknowledge, never fail to be brought both morning and evening to my altar.

21 *These things hast thou done*, &c.] All this wickedness hast thou committed, and I have forborne to punish thee, but instead of amending thy life, to which my patience should have invited thee, thou hast presumed so much upon my lenity, as to add another sin to all the rest, and imagined that I am ignorant of what is done in secret, or am altogether as well pleased with these things as thyself.

GENERAL REFLECTIONS on Psal. L.

This psalm teaches us, that the service of God does not consist merely in outward duties, which indeed ought not to be neglected being established by God; but that the true worship which he requires is, to serve him in spirit and in truth, to perform our vows to him, to call upon him, and to do his will from the heart.

COMMENTARY AND NOTES ON PSAL. LI.

1 *Have mercy upon me, O God*, &c.] O thou great judge of all the earth, whom I have so highly offended, I cast myself down before thee, and humbly supplicate thy mercy.

4 *Against thee, thee only, have I sinned*, &c.] O how it afflicts me that I presumed, because I had none to controul me here on earth, to offend thy Majesty, thy all-seeing Majesty, at whose tribunal the highest shall be judged.

5 *I was shapen in iniquity*, &c.] I acknowledge the corruption of my nature through original sin.

6 *The inward parts*, &c.] i. e. In the mind or conscience.

7 *Purge me with hyssop, and I shall be clean*, &c.] The sprinklers, with which they sprinkled the unclean and leprous, were made of hyssop, see *Lev.* xiv. 6. which occasioned this expression.

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10 Create in me a clean heart, O God; and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy ſpirit from me.

12 Reſtore unto me the joy of thy ſalvation; and uphold me *with thy* free ſpirit.

13 *Then* will I teach tranſgreſſors thy ways; and ſinners ſhall be converted unto thee.

14 Deliver me from bloodguiltineſs, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs.

15 O LORD, open thou my lips; and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt not ſacrifice; elſe would I give *it:* thou delighteſt not in burnt offering.

17 The ſacrifices of God *are* a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

18 Do good in thy good pleaſure unto Zion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt offering and whole burnt offering: then ſhall they offer bullocks upon thine altar.

PSAL. LII.

1 *David condemning the ſpitefulneſs of Doeg, propheſieth his deſtruction.* 6 *The righteous ſhall rejoice at it.*

To the chief Muſician, Maſchil, *A Pſalm* of David, when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

WHY boaſteſt thou thyſelf in miſchief, O mighty man? the goodneſs of God *endureth* continually.

2 Thy tongue deviſeth miſchiefs; like a ſharp razor, working deceitfully.

3 Thou loveſt evil more than good; *and* lying rather than to ſpeak righteouſneſs. Selah.

4 Thou loveſt all devouring words, O *thou* deceitful tongue.

5 God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah.

6 The righteous alſo ſhall ſee, and fear, and ſhall laugh at him:

7 Lo, *this is* the man *that* made not God his ſtrength; but truſted in the abundance of his riches, *and* ſtrengthened himſelf in his wickedneſs.

8 But I *am* like a green olive tree in the houſe of God: I truſt in the mercy of God for ever and ever.

9 I will praiſe thee for ever, becauſe thou haſt done *it:* and I will wait on thy name; for *it is* good before thy ſaints.

PSAL. LIII.

1 *David deſcribeth the corruption of mankind.* 6 *He wiſheth to ſee the ſalvation of God.*

To the chief Muſician upon Mahalath, Maſchil, *A Pſalm* of David.

THE fool hath ſaid in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There were they in great fear, *where* no fear was: for God hath ſcattered the bones of him that encampeth *againſt* thee: thou haſt put *them* to ſhame, becauſe God hath deſpiſed them.

6 Oh that the ſalvation of Iſrael *were come* out of Zion! When God bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

PSAL. LIV.

1 *David complaining of the Ziphims, prayeth for ſalvation.* 4 *In confidence in God's help he promiſeth ſacrifice.*

To the chief Muſician on Neginoth, Maſchil, *A Pſalm* of David, when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

SAVE me, O God, by thy name, and judge me by thy ſtrength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul: they have not ſet God before them. Selah.

4 Behold, God *is* mine helper: the LORD is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely ſacrifice unto thee: I will praiſe thy name, O LORD; for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath ſeen *his deſire* upon mine enemies.

PSAL.

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11 *Caſt me not away from thy preſence,* &c.] Deliver me not over to a reprobate mind.

14 *Deliver me from bloodguiltineſs,* &c.] Though I have added the ſin of murder to that of adultery, yet let it not, I beſeech thee, hinder the grace which I implore.

18 *Do good in thy good pleaſure unto Zion,* &c.] The ſame mercy I implore for myſelf, I implore alſo for all thy people.

GENERAL REFLECTIONS on Pſal. LI.

From this pſalm we have the duty of ſinners, particularly of thoſe who fall into great ſins; which is humbly to acknowledge and confeſs them, and even publicly before men, when neceſſary; to implore the mercy of God with true contrition; to beg of him a ſincere converſion, by the aſſiſtance of his Spirit; and when we have received this bleſſing from him, to make uſe of it for our advancement in piety, and the edification of our neighbour.

COMMENTARY AND NOTES ON PSAL. LII.

For an explanation of this pſalm the reader is referred to 1 *Sam.* xxii. 9, &c.

1 *Why boaſteſt thou thyſelf,* &c.] Very far was it from a noble exploit to ſlay the innocent and unarmed prieſts, and the helpleſs women, children, and ſucklings. But know, vain man, that the goodneſs of God, whereby I have hitherto been preſerved, will ſtill defend me, for his favour laſts for ever.

4 *Devouring words,* &c.] i. e. Words promoting deſtruction.

6, 7 *Shall laugh at him, Lo this,* &c.] Shall laugh at him, ſaying, "Lo, this is the man, &c."

9 *I will wait on thy name; for it is good before thy ſaints,* &c.] I will patiently expect the accompliſhment of thy promiſes to me: for all thy pious ſervants have ever found this to be the beſt and wiſeſt courſe, to depend on thine omnipotent arm, thine unchangeable goodneſs, and faithful promiſes.

GENERAL REFLECTIONS on Pſal. LII.

We may gather from this pſalm, that the wicked, and particularly cruel men and ſlanderers, receive from God the puniſhment they deſerve; and that in general, they who truſt either in their riches or in their cunning, become examples of the juſt judgment of God, whilſt he beſtows his favour on thoſe that put their truſt in him, and walk in his truth.

COMMENTARY AND NOTES ON PSAL. LIII.

This pſalm is almoſt a repetition of the 14th, except in the 5th verſe, and the omiſſion of the 6th; which makes it probable that there was ſome new occaſion for uſing this pſalm again, though an occaſion very like the former. The reader is referred to the 14th.

Mahalath, &c.] Mahalath is ſuppoſed to be a wind inſtrument, of the ſame ſort as Nehiloth. See *Pſalm* v.

GENERAL REFLECTIONS on Pſal. LIII.

We may with too much reaſon take up the complaints of David at this day, reſpecting the impiety of the people in our age, wherein there are ſo few that ſerve God ſincerely, and ſo many who live as if they believed there was no God; however, in the worſt of times, there are always ſome faithful and righteous men who fear God, and whom he will likewiſe own, proſper and protect from the power and malice of their enemies.

COMMENTARY AND NOTES ON PSAL. LIV.

The three firſt verſes of this pſalm are a petition of David for deliverance from his enemies, then in full purſuit of him: the fourth begins upon ſeeing his enemies ſtop ſhort, in full aſſurance that God had heard his prayer; the ſubſtance of the laſt verſe is, that God had delivered him out of his diſtreſs; and that he would now calmly ſurvey thoſe enemies whom before he did not dare to look in the face.

GENERAL REFLECTIONS on Pſal. LIV.

In this pſalm, David implores the aſſiſtance of God, ſhews a firm reliance on him, and promiſes to praiſe him for ever; therefore prayer ſhould always be our reſort in time of danger.

COMMENTARY

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PSAL. LV.

1 *David in his prayer complaineth of his fearful caſe.* 9 *He prayeth againſt his enemies, of whoſe wickedneſs and treachery he complaineth.* 16 *He comforteth himſelf in God's preſervation of him, and confuſion of his enemies.*

To the chief Muſician on Neginoth, Maſchil, *A Pſalm* of David.

1023. GIVE ear to my prayer, O God; and hide not thyſelf from my ſupplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe;

3 Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.

4 My heart is ſore pained within me: and the terrors of death are fallen upon me.

5 Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me.

6 And I ſaid, Oh that I had wings like a dove! *for then* would I fly away, and be at reſt.

7 Lo, *then* would I wander far off, *and* remain in the wilderneſs. Selah.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt.

9 Deſtroy, O LORD, *and* divide their tongues: for I have ſeen violence and ſtrife in the city.

10 Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow *are* in the midſt of it.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himſelf* againſt me; then I would have hid myſelf from him:

13 But *it was* thou, a man mine equal, my guide, and mine acquaintance.

14 We took ſweet counſel together, *and* walked unto the houſe of God in company.

15 Let death ſeize upon them, *and* let them go down quick into hell: for wickedneſs *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the LORD ſhall ſave me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he ſhall hear my voice.

18 He hath delivered my ſoul in peace from the battle *that was* againſt me: for there were many with me.

19 God ſhall hear, and afflict them, even he that abideth of old. Selah. Becauſe they have no changes, therefore they fear not God.

20 He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oil, yet *were* they drawn ſwords.

22 Caſt thy burden upon the LORD, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

23 But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days; but I will truſt in thee.

PSAL. LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies.* 9 *He profeſſeth his confidence in God's word, and promiſeth to praiſe him.*

To the chief Muſician upon Jonath-elem-rechokim, Michtam of David, when the Philiſtines took him in Gath.

BE merciful unto me, O God: for man would ſwallow me up; he fighting daily oppreſſeth me.

2 Mine enemies would daily ſwallow *me* up: for *they be* many that fight againſt me, O thou moſt high.

3 What time I am afraid, I will truſt in thee.

4 In God I will praiſe his word, in God I have put my truſt; I will not fear what fleſh can do unto me.

5 Every day they wreſt my words: all their thoughts *are* againſt me for evil.

6 They gather themſelves together, they hide themſelves, they mark my ſteps, when they wait for my ſoul.

7 Shall they eſcape by iniquity? in *thine* anger caſt down the people, O God.

8 Thou telleſt my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then ſhall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praiſe *his* word: in the LORD will I praiſe *his* word.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSAL. LVII.

1 *David in prayer fleeing unto God, complaineth of his dangerous caſe.* 7 *He encourageth himſelf to praiſe God.*

To the chief Muſician, Al-taſchith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until *theſe* calamities be overpaſt.

COMMENTARY AND NOTES ON PSAL. LV.

This pſalm was written by David on a ſimilar occaſion with the former; perhaps when Abſalom's rebellion was firſt known, and the royal prophet was forced to fly ſuddenly from Jeruſalem.

6, 7 *Oh that I had wings like a dove!* &c.] Then would I retire to ſome diſtant and foreign country, for ſafety and repoſe: I would hide me in ſome ſecret place, remote from all ſociety, and eſcape this fierce perſecution.

9 *Divide their tongues*, &c.] Divide their counſels, and raiſe diſſentions among them.

15 *Into hell*, &c.] i. e. To the grave.

18 *For there were many with me.*] For ever the angelic powers engaged on my ſide.

19 *Becauſe they have no changes*, &c.] Becauſe they ſtill continue in their proſperity, &c.

GENERAL REFLECTIONS on Pſal. LV.

The example of David ſhews us, that the faithful will always, more or leſs, be perſecuted by wicked men, and pretended friends; at which times they ſhould apply themſelves to God with confidence, and be aſſured that he will ſupport them, and reſtrain the malice of thoſe who purſue them unjuſtly.

COMMENTARY AND NOTES ON PSAL. LVI.

Jonath-elem-rechokim, &c.] A ſilent dove; or a dove of ſilence in the remote wood. David intituled this pſalm, and compared himſelf to a dove, probably on account of his frequenting the ſolitary foreſts, and becauſe, in the midſt of his ſufferings, he never mentioned them to Achiſh, nor begged his aſſiſtance againſt his perſecuting enemy, but contented himſelf with bewailing in ſecret the ſadneſs of his condition, and complaining only to God of the cruel proceedings of his inveterate foe. This pſalm is alſo intituled Michtam, A jewel, or a pſalm of gold, becauſe it is a commemoration of God's ſingular care over David in many great dangers, eſpecially at Gath.

8 *Put thou my tears into thy bottle*, &c.] Keep them in remembrance.

13 *Thou haſt delivered my ſoul from death: wilt not thou deliver my feet from falling*, &c.] Thou has ſo remarkably reſcued me from death, when I was in the power of the Philiſtines, that I ought not to doubt of the continuance of thy preſervation of me from the ſnares which mine enemies lay to entrap me, or from the open violence they uſe to overthrow me.

GENERAL REFLECTIONS on Pſal. LVI.

We ſee from hence, that in whatever extremity the children of God are, and when even force and cunning are employed againſt them, they cannot be moved: their truſt in God is ſo full, that they do not fear what man can do unto them; and that even before their deliverance, they rejoice in the Lord, and pay him their vows and thankſgivings.

COMMENTARY AND NOTES ON PSAL. LVII.

Al-taſchith, &c.] "Deſtroy him not:" this pſalm is thus intituled that remarkable circumſtance of Saul and David being both of them at the ſame time in the cave, and when (David having ſo fair an opportunity of deſtroying his enemy) ſome of his men offered to diſpatch him, the piety and religious reſolution of David interpoſed, forbidding the perſon, juſt ready to ſtrike the blow, with "Al-taſchith."

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2 I will cry unto God moſt high; unto God that performeth *all things* for me.

3 He ſhall ſend from heaven, and ſave me *from* the reproach of him that would ſwallow me up. Selah. God ſhall ſend forth his mercy and his truth.

4 My ſoul *is* among lions: *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears and arrows, and their tongue a ſharp ſword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They have prepared a net for my ſteps; my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they have fallen *themſelves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up, my glory; awake, pſaltery and harp: I *myſelf* will awake early.

9 I will praiſe thee, O LORD, among the people: I will ſing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSAL. LVIII.

1 *David reproving wicked judges,* 3 *deſcribeth the nature of the wicked,* 6 *and devoteth them to God's judgments,* 10 *whereat the righteous ſhall rejoice.*

To the chief Muſician, Al-taſchith, Michtam of David.

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men?

2 Yea, in heart ye work wickedneſs; ye weigh the violence of your hands in the earth.

3 The wicked are eſtranged from the womb: they go aſtray as ſoon as they be born, ſpeaking lies.

4 Their poiſon *is* like the poiſon of a ſerpent: *they are* like the deaf adder *that* ſtoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never ſo wiſely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces.

8 As a ſnail *which* melteth, let *every one of them* paſs away: *like* the untimely birth of a woman, *that* they may not ſee the ſun.

9 Before your pots can feel the thorns, he ſhall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked.

11 So that a man ſhall ſay, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

PSAL. LIX.

1 *David prayeth to be delivered from his enemies.* 6 *He complaineth of their cruelty.* 8 *He truſteth in God.* 11 *He prayeth againſt them.* 16 *He praiſeth God.*

To the chief Muſician, Al-taſchith, Michtam of David; when Saul ſent, and they watched the houſe to kill him.

DELIVER me from mine enemies, O my God; defend me from them that riſe up againſt me.

2 Deliver me from the workers of iniquity, and ſave me from bloody men.

3 For, lo, they lie in wait for my ſoul: the mighty are gathered againſt me; not *for* my tranſgreſſion, nor *for* my ſin, O LORD.

4 They run and prepare themſelves without *my* fault: awake to help me, and behold.

5 Thou therefore, O LORD God of hoſts, the God of Iſrael, awake to viſit all the heathen: be not merciful to any wicked tranſgreſſors. Selah.

6 They return at evening: they make a noiſe like a dog, and go round about the city.

7 Behold, they belch out with their mouth: ſwords *are* in their lips: for who, *ſay they*, doth hear?

8 But thou, O LORD, ſhalt laugh at them; thou ſhalt have all the heathen in deriſion.

9 *Becauſe of* his ſtrength will I wait upon thee: for God *is* my defence.

10 The God of my mercy ſhall prevent me: God ſhall let me ſee *my deſire* upon mine enemies.

11 Slay them not, leſt my people forget: ſcatter them by thy power; and bring them down, O LORD our ſhield.

12 *For* the ſin of their mouth *and* the words of their lips let them even be taken in their pride: and for curſing and lying *which* they ſpeak.

13 Conſume *them* in wrath, conſume *them* that they *may* not *be:* and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noiſe like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not ſatisfied.

16 But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto

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8 *Awake up, my glory,* &c.] Both with my voice, and with inſtruments of muſic will I praiſe thee.

GENERAL REFLECTIONS on Pſal. LVII.

Let us, in all troubles, betake ourſelves to God, and hide ourſelves under the ſhadow of his wings, fully perſuaded that he will never fail nor forſake us; but to have the ſame aſſurance that David had, we muſt be animated with the ſame faith, and the ſame holineſs; and, after having experienced the Lord's aſſiſtance, praiſe his holy name, and every-where publiſh his goodneſs.

COMMENTARY AND NOTES ON PSAL. LVIII.

This and the next pſalm ſeem to have been written before the preceding; but all three have the ſame title, from that remarkable circumſtance mentioned in the commentary on the foregoing one.

1, 2 *Do ye indeed,* &c.] Let me aſk that grave aſſembly of princes and rulers, do you verily think that you have pronounced a righteous ſentence againſt me? You know, on the contrary, that your hearts are fraught with malice and wicked devices to my hurt.

3 *Are eſtranged,* &c.] i. e. They alienate themſelves from God, juſtice, and virtue.

5 *Which will not hearken to the voice of charmers,* &c.] The magicians were wont to charm ſerpents with muſic, and draw them out of their holes.

6 *Break their teeth,* &c.] Take from them all power and means to do hurt.

9 *Before your pots can feel the thorns,* &c.] Before your pots can feel the heat of blazing thorns, quickly ſhall he ſweep away the wicked.

10 *The righteous ſhall rejoice,* &c.] The righteous ſhall triumph over thoſe wicked men like a great conqueror, who returning with an abſolute and complete victory from the ſlaughter of his enemies, dips his feet in their blood, as he paſſes over their carcaſes.

GENERAL REFLECTIONS on Pſal. LVIII.

This pſalm teaches all who are in public offices, that if they do not adminiſter ſtrict juſtice, the vengeance of God will overtake them; and that all thoſe, who harden themſelves in their wicked ways, and hearken not to the voice of God, are threatened with his vengeance.

COMMENTARY AND NOTES ON PSAL. LIX.

5 *Awake to viſit all the heathen,* &c.] Appear now for my relief, and puniſh all thoſe wicked men who call themſelves thy people, but are as barbarous, falſe, and perfidious as heathens.

6 *They make a noiſe like a dog, and go round about the city.*] Some lie about my houſe, ready, like a growling dog, to ſeize upon me; others (ſhould they miſs me there) go round about the city, waylaying me in every corner.

9 *Becauſe of his ſtrength will I wait upon thee,* &c.] In the liturgy it is, My ſtrength will I aſcribe unto thee.

11 *Slay them not, leſt my people forget,* &c.] Not that I deſire they ſhould be ſlain, which though a terrible vengeance, might ſoon ſlip out of the minds of my countrymen, whoſe profit I deſire, more than my own private revenge.

14 *And at evening let them return,* &c.] Let them therefore watch me now as narrowly as they pleaſe.

16 *But I will ſing of thy power,* &c.] Whilſt I (whom they thought to have devoured) am praiſing thy power, as I intend to do continually.

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17 Unto thee, O my ſtrength, will I ſing: for God *is* my defence, *and* the God of my mercy.

PSAL. LX.

1 *David complaining to God of former judgment,* 4 *now upon better hope, prayeth for deliverance.* 6 *Comforting himſelf in God's promiſes, he craveth that help whereon he truſteth.*

To the chief Muſician upon Suſhan-eduth, Michtam of David, to teach; when he ſtrove with Aram-naharaim and with Aram-zobah, when Joab returned, and ſmote of Edom in the valley of ſalt twelve thouſand.

O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed; O turn thyſelf to us again.

2 Thou haſt made the earth to tremble; thou haſt broken it: heal the breaches thereof; for it ſhaketh.

3 Thou haſt ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment.

4 Thou haſt given a banner to them that feared thee, that it may be diſplayed becauſe of the truth. Selah.

5 That thy beloved may be delivered; ſave *with* thy right hand, and hear me.

6 God hath ſpoken in his holineſs; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manaſſeh *is* mine; Ephraim alſo *is* the ſtrength of mine head; Judah *is* my lawgiver;

8 Moab *is* my waſhpot; over Edom will I caſt out my ſhoe: Philiſtia, triumph thou becauſe of me.

9 Who will bring me *into* the ſtrong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* hadſt caſt us off? and *thou*, O God, *which* didſt not go out with our armies?

11 Give us help from trouble: for vain *is the* help of man.

12 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. LXI.

1 *David fleeth to God upon his former experience.* 4 *He voweth perpetual ſervice unto him becauſe of his promiſes.*

To the chief Muſician upon Neginah, *A Pſalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah.

5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name.

6 Thou wilt prolong the king's life: *and* his years as many generations.

7 He ſhall abide before God for ever: O prepare mercy and truth, *which* may preſerve him.

8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

PSAL. LXII.

1 *David profeſſing his confidence in God, diſcourageth his enemies.* 5 *He encourageth the godly.*

To the chief Muſician, to Jeduthun, A Pſalm of David.

TRULY my ſoul waiteth upon God: from him *cometh* my ſalvation. 1048.

2 He only *is* my rock and my ſalvation; *he is* my defence; I ſhall not be greatly moved.

3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall *ſhall ye be, and as* a tottering fence.

4 They only conſult to caſt *him* down from his excellency: they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah.

5 My ſoul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be moved.

7 In God *is* my ſalvation and my glory: the rock of my ſtrength, *and* my refuge, *is* in God.

8 Truſt in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them.*

11 God hath ſpoken once; twice have I heard this; that power *belongeth* unto God.

12 Alſo unto thee, O LORD, *belongeth* mercy: for thou rendereſt to every man according to his work.

PSAL. LXIII.

1 *David's thirſt for God.* 4 *His manner of bleſſing God.* 9 *His confidence of his enemies deſtruction, and his own ſafety.*

A Pſalm of David, when he was in the wilderneſs of Judah.

O God, thou *art* my God; early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is;

2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

3 Becauſe

GENERAL REFLECTIONS on Pſal. LIX.

We are inſtructed from this pſalm, to wait for the aſſiſtance of the Lord when men harm us, and to remain within the bounds of that moderation which Jeſus Chriſt ſo expreſsly recommends to us, in commanding us to love our enemies, and to bleſs and pray for them.

COMMENTARY AND NOTES ON PSAL. LX.

This pſalm was compoſed after the death of Saul, when David was advanced to the throne: it was delivered to the maſter of muſic in the tabernacle, to be ſung upon an inſtrument of ſix ſtrings, for ſo the title "Suſhan-eduth" implies.

6 *I will—mete out,* &c.] This phraſe means, dominion: this verſe ſhould be thus tranſlated; God graciouſly promiſed that I ſhould rule over Sechem, and be maſter of the valley of Succoth, i. e. Samaria.

7 *Ephraim alſo,* &c.] This ſhould be thus tranſlated, Ephraim furniſhes me with valiant men, Judah with men of prudence and wiſdom.

8 *Moab is my waſhpot,* &c.] By this is meant the loweſt degree of ſlavery: the verſe may be thus tranſlated; I will reduce the Moabites to the vileſt ſervitude, I will triumph over the Edomites, and make them my ſlaves, and the Philiſtines ſhall add to my triumphs.

GENERAL REFLECTIONS on Pſal. LX.

We may learn from hence in general, that God afflicts people for their humiliation; that the ſtrength and aſſiſtance of man is but vanity; and that there is none but the Lord who can help and deliver us in our diſtreſs.

COMMENTARY AND NOTES ON PSAL. LXI.

2 *That is higher than I.*] Which without thy aſſiſtance I cannot reach.

4 *I will abide,* &c.] David here expreſſes his hopes of being reſtored to the city where the tabernacle of God was.

GENERAL REFLECTIONS on Pſal. LXI.

All that fear the Lord may join themſelves to David, in praying that God would be their refuge, and ſecure them from evil; and rejoice in the aſſurance of his favour and ſenſe of his goodneſs.

COMMENTARY AND NOTES ON PSAL. LXII.

9 *Surely men of low degree,* &c.] No confidence is to be placed in them; for as the multitude are vain, giddy, and inconſiſtent, ſo thoſe of higher rank are falſe, deceitful, and treacherous.

11 *God hath ſpoken once; twice have I heard,* &c.] i. e. God hath frequently declared.

12 *To every man,* &c.] i. e. To every good man.

GENERAL REFLECTIONS on Pſal. LXII.

David teaches us, by his example, that the true and only means of enjoying tranquillity is to truſt in God, for all men are vanity itſelf; that we ought not to ſet our hearts on worldly things, nor become haughty when we abound in them; and that God, as the judge of the world, will render to every one according to his works.

COMMENTARY AND NOTES ON PSAL. LXIII.

1, 2 *My ſoul thirſteth for thee,* &c.] My ſoul thirſteth, O God, for the holy ſanctuary where thy Majeſty reſides; the ſacred ark of thy glorious preſence can alone ſatisfy my longings and deſires.

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3 Becauſe thy lovingkindneſs *is* better than life, my lips ſhall praiſe thee.

4 Thus will I bleſs thee while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoice.

8 My ſoul followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul, to deſtroy *it*, ſhall go into the lower parts of the earth.

10 They ſhall fall by the ſword: they ſhall be a portion for foxes.

11 But the king ſhall rejoice in God; every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies ſhall be ſtopped.

PSAL. LXIV.

1 *David prayeth for deliverance, complaining of his enemies.* 7 *He promiſeth himſelf to ſee ſuch an evident deſtruction of them that the righteous ſhall rejoice at it.*

To the chief Muſician, A Pſalm of David.

HEAR my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity:

3 Who whet their tongues like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words:

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

5 They encourage themſelves *in* an evil matter; they commune of laying ſnares privily; they ſay, Who ſhall ſee them?

6 They ſearch out iniquities; they accompliſh a diligent ſearch: both the inward *thought* of every one *of them*, and the heart *is* deep.

7 But God ſhall ſhoot at them *with* an arrow; ſuddenly ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them ſhall flee away.

9 And all men ſhall fear and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.

10 The righteous ſhall be glad in the LORD, and ſhall truſt in him; and all the upright in heart ſhall glory.

PSAL. LXV.

1 *David praiſeth God for his grace.* 4 *The bleſſedneſs of God's choſen.* 5 *His general providence.*

To the chief Muſician, A Pſalm *and* Song of David.

PRAISE waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.

2 O thou that heareſt prayer, unto thee ſhall all fleſh come.

3 Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away.

4 Bleſſed *is the man whom* thou chooſeſt, and cauſeſt to approach *unto thee, that* he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple.

5 *By* terrible things in righteouſneſs wilt thou anſwer us, O God of our ſalvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the ſea:

6 Which by his ſtrength ſetteth faſt the mountains; *being* girded with power:

7 Which ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.

8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the outgoings of the morning and evening to rejoice.

9 Thou viſiteſt the earth, and watereſt it: thou greatly enricheſt it with the river of God, *which* is full of water: thou prepareſt them corn, when thou haſt ſo provided for it.

10 Thou watereſt the ridges thereof abundantly: thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers: thou bleſſeſt the ſpringing thereof.

11 Thou crowneſt the year with thy goodneſs; and thy paths drop fatneſs.

12 They drop *upon* the paſtures of the wilderneſs: and the little hills rejoice on every ſide.

13 The paſtures are clothed with flocks; the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing.

PSAL. LXVI.

1 *David exhorteth to praiſe God,* 5 *to obſerve his great works,* 8 *to bleſs him for his gracious benefits.* 13 *He voweth for himſelf religious ſervice to God.* 16 *He declareth God's ſpecial goodneſs to himſelf.*

To the chief Muſician, A Song *or* Pſalm.

MAKE a joyful noiſe unto God, all ye lands:

2 Sing forth the honour of his name: make his praiſe glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee; they ſhall ſing *to* thy name. Selah.

5 Come and ſee the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the ſea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themſelves. Selah.

8 O bleſs our God, ye people, and make the voice of his praiſe to be heard:

9 Which

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3 *Becauſe thy lovingkindneſs is better than life,* &c.] Thy divine grace and favour is more grateful and refreſhing to my ſoul, than food to my natural appetite.

8 *My ſoul followeth hard after thee,* &c.] My ſoul dependeth abſolutely and inſeparably upon thee, through faith, hope, love, and perſeverance.

10 *They ſhall be a portion for foxes.*] That is, they ſhall be left unburied, for foxes and beaſts to prey upon.

11 *Every one that ſweareth by him,* &c.] That is, they that profeſs him.

GENERAL REFLECTIONS on Pſal. LXIII.

We here ſee that the ſenſe of the grace of God produces an unſpeakable pleaſure in the hearts of the faithful, and that they fear no evil while protected by him; therefore let us cleave to God alone by ſincere love and ſteady confidence.

COMMENTARY AND NOTES ON PSAL. LXIV.

4 *And fear not.*] That is, without any danger, and ſecure from him whom they attack.

6 *They ſearch out iniquities,* &c.] They exerciſe all their wit and diligence in theſe wicked devices.

8 *They ſhall make their own tongue to fall upon themſelves,* &c.] Their ſlanders ſhall recoil upon themſelves, and the wicked counſels which they gave ſhall prove pernicious to the adviſers.

GENERAL REFLECTIONS on Pſal. LXIV.

This pſalm ſhews us, that though the wicked craftily combine to deſtroy the innocent, yet God will preſerve them from their ſnares; which ſhould fill the righteous with joy and confidence, and engage us to acknowledge the goodneſs, wiſdom, and juſtice of the Lord.

COMMENTARY AND NOTES on PSAL. LXV.

God having removed a grievous famine by plentiful ſhowers of rain, David here gives him public thanks for ſending them ſeaſonably to his people.

5 *By terrible things,* &c.] i. e. By miraculous and ſtupendous things.

8 *The outgoings of the morning and evening,* &c.] Meaning, the ſucceſſive courſe of day and night.

GENERAL REFLECTIONS on Pſal. LXV.

We are hence taught, that as God was formerly worſhipped in Sion, and there hearkened to the prayers that were offered up to him; ſo he now receives every-where favourably the deſires of all thoſe who call upon him, pardons their ſins, and loads them with his benefits.

COMMENTARY AND NOTES ON PSAL. LXVI.

David here gives praiſes to God, inviting all the country to join with him in bleſſing the divine Majeſty, not only for this, but for the deliverance he had formerly vouchſafed to that nation.

3 *How terrible,* &c.] Meaning, how ſtupendous and aſtoniſhing!

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9 Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried.

11 Thou broughteſt us into the net: thou laidſt affliction upon our loins.

12 Thou haſt cauſed men to ride over our heads: we went through fire and through water; but thou broughteſt us out into a wealthy *place*.

13 I will go into thy houſe with burnt offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.

15 I will offer unto thee burnt ſacrifices of fatlings, with the incenſe of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my ſoul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear *me*:

19 *But* verily God hath heard *me*; he hath attended to the voice of my prayer.

20 Bleſſed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSAL. LXVII.

1 *A prayer for the enlargement of God's kingdom,* 3 *to the joy of the people,* 6 *and to the increaſe of God's bleſſings.* To the chief Muſician on Neginoth, A Pſalm *or* Song.

GOD be merciful unto us, and bleſs us; *and* cauſe his face to ſhine upon us. Selah.

2 That thy way may be known upon earth, thy ſaving health among all nations.

3 Let the people praiſe thee, O God; let all the people praiſe thee.

4 O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.

5 Let the people praiſe thee, O God; let all the people praiſe thee.

6 *Then* ſhall the earth yield her increaſe; *and* God, *even* our own God ſhall bleſs us.

7 God ſhall bleſs us; and all the ends of the earth ſhall fear him.

PSAL. LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praiſe God for his mercies,* 7 *for his care of the church,* 19 *and for his great works.*

To the chief Muſician, A Pſalm *or* Song of David.

LET God ariſe, let his enemies be ſcattered: let them alſo that hate him flee before him.

2 As ſmoke is driven away, *ſo* drive *them* away: as wax melteth before the fire, *ſo* let the wicked periſh in the preſence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.

6 God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains: but the rebellious dwell in a dry *land*.

7 O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs. Selah.

8 The earth ſhook, the heavens alſo dropped at the preſence of God: *even* Sinai itſelf was *moved* at the preſence of God, the God of Iſrael.

9 Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, haſt prepared of thy goodneſs for the poor.

11 The LORD gave the word: great *was* the company of thoſe that publiſhed *it*.

12 Kings of armies did flee apace: and ſhe that tarried at home divided the ſpoil.

13 Though ye have lien among the pots, *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold.

14 When the Almighty ſcattered kings in it, it was *white* as ſnow in Salmon.

15 The hill of God *is as* the hill of Baſhan; an high hill *as* the hill of Baſhan.

16 Why leap ye, ye high hills? *this is* the hill *which* God deſireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thouſand, *even* thouſands of angels: the LORD *is* among them, *as in* Sinai, in the holy *place*.

18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the LORD God might dwell *among them*.

19 Bleſſed *be* the LORD, *who* daily loadeth us *with benefits, even* the God of our ſalvation. Selah.

20 *He that is* our God *is* the God of ſalvation; and unto GOD the Lord *belong* the iſſues from death.

21 But God ſhall wound the head of his enemies, *and* the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.

22 The LORD ſaid, I will bring again from Baſhan, I will bring *my people* again from the depths of the ſea:

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the ſame.

24 They

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12 *To ride over our heads*, &c.] Or upon our heads, that is, to ride upon us as beaſts; a figure denoting the moſt abject ſlavery, and moſt ſervile ſtate: "Through fire and through water" imports extreme danger and afflictions; and by "A wealthy place" we are to underſtand liberty, eaſe, and plenty.

GENERAL REFLECTIONS on Pſal. LXVI.

We learn from hence, that it is our bounden duty to perform the vows we have made to God while under his afflicting hand; to teſtify of his goodneſs towards us; and to remember that if we live in any known or wilful ſin, God will not hear our prayer, but withhold his mercy from us.

COMMENTARY AND NOTES ON PSAL. LXVII.

2 *Thy way*, &c.] That is, thy wonderful providence over us.

4 *O let the nations be glad*, &c.] O that the nations were ſo ſenſible what an happineſs it is to be under thy care, that they may rejoice and ſhout for joy, to know that thou art the governor of the world.

GENERAL REFLECTIONS on Pſal. LXVII.

If God has made us objects of his lovingkindneſs, we ſhould, after David's example, imitate all nations, to whom the fame of his goodneſs ſhould reach, to ſubmit themſelves to his government, and truſt in his protection.

COMMENTARY AND NOTES ON PSAL. LXVIII.

4 *By his name Jah*, &c.] Jah (which is a contraction of Jehovah) is the name of God; importing his incomprehenſible being or exiſtence; ſo that hereby is implied, that all idols are but vanity, and the God of Iſrael is the only true God.

6 *A dry land.*] That is, which is barren of God's bleſſing.

7, 8 *O God, when thou wenteſt forth*, &c.] What a ſublime and noble idea this paſſage gives us of God! The pſalmiſt has here borrowed his expreſſions from Deborah's ſong: ſee *Judge* v. 4, 5.

13 *Though ye have lien among the pots*, &c.] Though ye were formerly obſcure and oppreſſed ſlaves, tied down to the drudging of brick making and pottery in Egypt, yet you ſhall now be as glorious as you were then contemptible.

16 *Why leap ye, ye high hills*, &c.] Boaſt not of your height and beauty, ye towering mountains, Sion is the hill which God hath choſen to honour with his reſidence.

18 *Thou haſt aſcended on high.*] Thou, O God, by the inviſible miniſtry of the heavenly hoſt, haſt given us victory over our enemies: but the Meſſiah, who ſhall be thy ſanctuary, will do far more magnificently, when, after conquering death and the power of Satan, he ſhall aſcend in a reſplendent chariot, attended by myriads of the heavenly hoſt, to the moſt exalted ſeats of happineſs, even to thine own right hand on the throne of glory.

Thou haſt received gifts for men.] This muſt be underſtood prophetically, of the gifts of the Holy Ghoſt, which Chriſt conferred on his diſciples, after his aſcenſion.

20 *Unto God the Lord belong the iſſues from death.*] Or, paſſages. The meaning here is, that he can preſerve from death thoſe who are his.

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24 They have ſeen thy goings, O God; *even* the goings of my God, my King, in the ſanctuary.

25 The ſingers went before, the players on inſtruments *followed* after; among *them were* the damſels playing with timbrels.

26 Bleſs ye God in the congregations, *even* the Lord, from the fountain of Iſrael.

27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem ſhall kings bring preſents unto thee.

30 Rebuke the company of ſpearmen, the multitude of the bulls, with the calves of the people, *till every one* ſubmit himſelf with pieces of ſilver: ſcatter thou the people, *that* delight in war.

31 Princes ſhall come out of Egypt; Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O ſing praiſes unto the LORD; Selah:

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth ſend out his voice, *and that* a mighty voice.

34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Iſrael *is* he that giveth ſtrength and power unto *his* people. Bleſſed *be* God.

PSAL. LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to deſtruction.* 30 *He praiſeth God with thankſgiving.*

To the chief Muſician upon Shoſhannim, *A Pſalm* of David.

SAVE me, O God; for the waters are come in unto *my* ſoul.

2 I ſink in deep mire, where *there is* no ſtanding: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cauſe are more than the hairs of mine head: they that would deſtroy me, *being* mine enemies wrongfully, are mighty: then I reſtored that which I took not away.

5 O God, thou knoweſt my fooliſhneſs: and my ſins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have borne reproach; ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine houſe hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

10 When I wept *and chaſtened* my ſoul with faſting, that was to my reproach.

11 I made ſackcloth alſo my garment: and I became a proverb to them.

12 They that ſit in the gate ſpeak againſt me; and I *was* the ſong of the drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindneſs *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy ſervant; for I am in trouble: hear me ſpeedily.

18 Draw nigh unto my ſoul, *and* redeem it: deliver me becauſe of mine enemies.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heavineſs: and I looked *for ſome* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me alſo gall for my meat; and in my thirſt they gave me vinegar to drink.

22 Let their table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they ſee not: and make their loins continually to ſhake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be deſolate; *and* let none dwell in their tents.

26 For they perſecute *him* whom thou haſt ſmitten; and they talk to the grief of thoſe whom thou haſt wounded.

27 Add iniquity unto their iniquity: and let them not come into thy righteouſneſs.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and ſorrowful: let thy ſalvation, O God, ſet me up on high.

30 I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

31 *This* alſo ſhall pleaſe the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The humble ſhall ſee *this*, *and* be glad: and your heart ſhall live that ſeek God.

33 For the LORD heareth the poor and deſpiſeth not his priſoners.

34 Let the heaven and earth praiſe him, the ſeas, and every thing that moveth therein.

35 For God will ſave Zion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.

36 The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

PSAL.

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28 *Hath commanded thy ſtrength*, &c.] i. e. Hath eſtabliſhed or made thee ſtrong.

30 *The multitude of bulls, with the calves*, &c.] Theſe expreſſions deſcribe the fury and inſolence of the ſoldiers, who were like cattle fed in a rich and fat ſoil.

35 *O God, thou art terrible out of thy holy places*, &c.] O God, thy dreadful majeſty is to be moſt humbly adored; who out of thy holy ſanctuary ſtrikeſt terror into thine enemies.

GENERAL REFLECTIONS on Pſal. LXVIII.

The praiſes of God, here celebrated, ſhould be the matter of our conſtant imitation; eſpecially when we conſider his amazing condeſcenſion and goodneſs towards his church, which has been ſhewn in all ages: On theſe conſiderations, it becomes our duty and happineſs to devote ourſelves to his ſervice.

COMMENTARY AND NOTES ON PSAL. LXIX.

For the meaning of the word Shoſhannim, the reader is referred to pſalm xlv.

6 *Be aſhamed for my ſake*, &c.] Be diſcouraged when they ſee me forſaken by thee, when they ſee innocence in diſtreſs.

7 *For thy ſake*, &c.] For ſerving thee, and maintaining thy glory and cauſe.

8 *I am become a ſtranger*, &c.] I am ſhunned by my neareſt relations.

12 *They that ſit in the gate*, &c.] I am condemned by both rich and poor, both high and low.

21 *They gave me alſo gall for my meat*, &c.] Raſh, here rendered "gall" is an herb as bitter as wormwood; ſee *Deut.* xxix. 18. What the pſalmiſt here ſpeaks figuratively of himſelf, was literally done to our Saviour, *Matt.* xxvii. 34.

23 *Make their loins continually to ſhake.*] This implies a yoke of perpetual and inſufferable bondage.

27 *Add iniquity unto their iniquity*, &c.] Let them accumulate their ſins.

GENERAL REFLECTIONS on Pſal. LXIX.

In this pſalm the ſufferings of Chriſt, and the overthrow of the Jewiſh nation are plainly foretold; for as the Jews were ſo audaciouſly wicked to inflict thoſe puniſhments on the Saviour of mankind, which they themſelves experienced from their moſt ſpiteful enemies

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PSAL. LXX.

David prayeth for God's ſpeedy help and deliverance to the confuſion of his enemies, and triumph of the godly.

To the chief Muſician, *A Pſalm* of David, to bring to remembrance.

MAKE *haſte*, O God, to deliver me; make haſte to help me, O LORD.

2 Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their ſhame that ſay, Aha, aha.

4 Let all thoſe that ſeek thee rejoice and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

5 But I *am* poor and needy: make haſte unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

PSAL. LXXI.

1 *David in confidence of faith, and experience of God's favour, prayeth both for himſelf, and againſt the enemies of his ſoul.* 14 *He promiſeth conſtancy.* 17 *He prayeth for perſeverance.* 19 *He praiſeth God, and promiſeth to do it chearfully.*

1023. IN thee, O LORD, do I put my truſt: let me never be put to confuſion.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

3 Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me; for thou *art* my rock and my fortreſs.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my truſt from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praiſe *ſhall* be continually of thee.

7 I am as a wonder unto many; but thou *art* my ſtrong refuge.

8 Let my mouth be filled *with* thy praiſe *and with* thy honour all the day.

9 Caſt me not off in the time of old age; forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak againſt me; and they that lay wait for my ſoul take counſel together,

11 Saying, God hath forſaken him: perſecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haſte for my help.

13 Let them be confounded *and* conſumed that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more.

15 My mouth ſhall ſhew forth thy righteouſneſs *and* thy ſalvation all the day; for I know not the numbers *thereof*.

16 I will go in the ſtrength of the Lord GOD: I will make mention of thy righteouſneſs, *even* of thine only.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now alſo when I am old and greyheaded, O God, forſake me not; until I have ſhewed thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: O God, who *is* like unto thee!

20 *Thou*, which haſt ſhewed me great and ſore troubles, ſhall quicken me again, and ſhalt bring me up again from the depths of the earth.

21 Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.

22 I will alſo praiſe thee with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou Holy One of Iſrael.

23 My lips ſhall greatly rejoice when I ſing unto thee; and my ſoul, which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame, that ſeek my hurt.

PSAL. LXXII.

1 *David's prayer for Solomon.* 18 *He bleſſeth God.*

A Pſalm for Solomon.

GIVE the king thy judgments, O God, and thy righteouſneſs unto the king's ſon.

1015. 2 He ſhall judge thy people with righteouſneſs, and thy poor with judgment.

3 The mountains ſhall bring peace to the people, and the little hills, by righteouſneſs.

4 He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

5 They ſhall fear thee as long as the ſun and moon endure, throughout all generations.

6 He ſhall come down like rain upon the mown graſs: as ſhowers *that* water the earth.

7 In his days ſhall the righteous flouriſh; and abundance of peace ſo long as the moon endureth.

8 He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.

9 They that dwell in the wilderneſs ſhall bow before him; and his enemies ſhall lick the duſt.

10 The kings of Tarſhiſh and of the iſles ſhall bring preſents: the kings of Sheba and Seba ſhall offer gifts.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

12 For he ſhall deliver the needy when he crieth; the poor alſo, and *him* that hath no helper.

13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.

14 He ſhall redeem their ſoul from deceit and violence: and precious ſhall their blood be in his ſight.

15 And he ſhall live, and to him ſhall be given of the gold of Sheba: prayer alſo ſhall be made for him continually; *and* daily ſhall he be praiſed.

16 There ſhall be an handful of corn in the earth upon

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mies, God, the righteous judge, condemned them to ſuffer that themſelves which they prayed might fall on the heads of their enemies.

COMMENTARY AND REMARK ON PSAL. LXX.

As there is not any remarkable difference between this pſalm and the latter part of the 40th, it is therefore probable that David compoſed it, with a few alterations, as a diſtinct prayer, to be uſed by him conſtantly during the time of any ſharp affliction. We ſhall only add to this, that the word "poor," in the 5th verſe, means a perſon under any oppreſſive or afflictive circumſtances.

COMMENTARY AND NOTES ON PSAL. LXXI.

3 *Be thou my ſtrong habitation, whereunto I may continually reſort*, &c.] Whenſoever I fly to thy almighty protection, do thou always keep me as ſecure as if I repoſed myſelf in an impregnable caſtle.

7 *I am as a wonder*, &c.] Becauſe ſo many and ſo grievous afflictions have befallen me.

20 *Thou—ſhalt quicken me again*, &c.] This may be underſtood not only of David's deliverance out of his troubles, but alſo of the reſurrection.

GENERAL REFLECTIONS on Pſal. LXXI.

David's confidence in the divine ſupport againſt the power and malice of his enemies, and his prayer for continual ſupport and protection, affords a leſſon to us, to truſt in the Lord under the ſevereſt trials, and praiſe him for the mercies we enjoy.

COMMENTARY AND NOTES ON PSAL. LXXII.

1 *Give the king thy judgments*, &c.] O God, the ſupreme judge of the world, beſtow, I beſeech thee, upon Solomon my ſon, who is now anointed to ſit on my throne, a right judgment in all things, with uprightneſs and integrity of heart. This may be underſtood of Chriſt, as the King of glory, and the Son of the Father.

5 *They ſhall fear thee*, &c.] This could not be ſaid of Solomon, but only of Chriſt, of whoſe kingdom there ſhall be no end.

9 *Shall lick the duſt.*] Shall proſtrate themſelves with their faces to the ground, after the faſhion of the eaſtern nations.

16 *There ſhall be an handful of corn*, &c.] God ſhall bleſs him (namely Chriſt) with an abundant plenty, in the converſion of multitudes of ſouls to the Chriſtian faith. Some parts of this pſalm are delivered in ſo exalted a ſtrain, that the words had not a full accompliſhment

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upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

PSAL. LXXIII.

1 *The psalmist sheweth that his faith had almost failed him.*
23 *His trust in God's present support and future favour.*

A Psalm of Asaph.

TRULY God *is* good to Israel, *even* to such as are of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* firm.

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most high?

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* too painful for me.

17 Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O LORD, when thou awakest, thou shall despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and ignorant: I was *as* a beast before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

PSAL. LXXIV.

1 *The psalmist complaineth of the desolation of the sanctuary.*

Maschil of Asaph.

O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregation; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the midst of the earth.

13 Thou

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plishment in Solomon, nor in any one else, till the appearance of the Messiah; of the happiness of whose government, together with the power, extent, and eternal continuance of his kingdom, David here prophesies.

GENERAL REFLECTIONS on Psal. LXXII.

As David in this prayer sheweth the goodness and glory of Solomon's wisdom, which was typical of Christ's, and blesseth God for his wonderful works; so we, by faith, should look beyond the transitory things of this world, and set our hearts on heavenly objects, that we may enjoy the blessedness of his kingdom of grace here, and possess the felicity of his kingdom of glory in heaven.

COMMENTARY AND NOTES ON PSAL. LXXIII.

Here begins the third book of psalms, containing seventeen, most of them very disconsolate, and full of bitter complaints. They were chiefly composed by Asaph, who lived in the days of Hezekiah, and called Asaph the seer; see 2 *Chron.* xxix. 30.

2 *My feet were almost gone; my steps,* &c.] I began to doubt and stagger in my faith.

7 *Their eyes stand out,* &c.] They pamper themselves to excess.

9 *They set their mouth against the heavens,* &c.] They blaspheme God, and speak prophanely of his providence, power, and justice.

10 *Therefore his people return hither,* &c.] To the following thoughts, and their old opinions.

17 *Until I went into the sanctuary of God,* &c.] Withdrawing my mind from the world, and the false shews thereof; I was presently sensible how short is the felicity of the wicked, and how truly miserable those men are, whose reward is only in this life!

19 *How are they brought into desolation,* &c.] When on a sudden divine vengeance seizes on them, and, when they least expected it, a final period is put to all their greatness; so that their whole life is nothing more than a dream of happiness, and they pride themselves in a mere imaginary glory.

GENERAL REFLECTIONS on Psal. LXXIII.

David, by his example, recommends acquiescence in the divine dispensations respecting the wicked, who, though they prosper for a season, are suddenly involved in destruction: but encourages us to trust in God, who will, in the end, reward the righteous, who submit to his government, and delight in his ways.

COMMENTARY AND NOTES ON PSAL. LXXIV.

2 *The rod of thine inheritance,* &c.] Which thou hast measured out for thyself as with a line or rod.

3 *Lift up thy feet,* &c.] To stamp or beat down; or to come and see the desolation.

5 *A man was famous according as,* &c.] They got fame according to the mischief they did, which they committed with no more remorse than if they had been lopping off the boughs of a tree.

9 *We see not our signs,* &c.] No tokens of the divine presence.

11 *Why withdrawest thou thine hand,* &c.] Why puttest thou thy hand under thy garment?

13, 14 *Thou*

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13 Thou didſt divide the ſea by thy ſtrength: thou brakeſt the heads of the dragons in the waters.

14 Thou brakeſt the heads of leviathan in pieces, *and* gaveſt him *to be* meat to the people inhabiting the wilderneſs.

15 Thou didſt cleave the fountain and the flood: thou driedſt up mighty rivers.

16 The day *is* thine, the night alſo *is* thine: thou haſt prepared the light and the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the fooliſh people have blaſphemed thy name.

19 O deliver not the ſoul of thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22 Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee increaſeth continually.

PSAL. LXXV.

1 The pſalmiſt praiſeth God: 4 he rebuketh the proud by a diſplay of God's ſuperintending providence.

To the chief Muſician, Al-taſchith, A Pſalm *or* Song of Aſaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 When I ſhall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah.

4 I ſaid unto the fools, Deal not fooliſhly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: ſpeak *not with* a ſtiff neck.

6 For promotion *cometh* neither from the eaſt, nor from the weſt, nor from the ſouth.

7 But God *is* the judge: he putteth down one, and ſetteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the ſame: but the dregs thereof, all the wicked of the earth ſhall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will ſing praiſes to the God of Jacob.

10 All the horns of the wicked alſo will I cut off; *but* the horns of the righteous ſhall be exalted.

PSAL. LXXVI.

1 God's majeſty ſet forth in his ſignal defence of the church: 11 an exhortation to ſerve him reverently.

To the chief Muſician on Neginoth, a Pſalm *or* Song of Aſaph.

IN Judah *is* God known: his name *is* great in Iſrael.

2 In Salem alſo is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The ſtouthearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.

7 Thou, *even* thou, *art* to be feared: and who may ſtand in thy ſight when once thou art angry?

8 Thou didſt cauſe judgment to be heard from heaven; the earth feared, and was ſtill.

9 When God aroſe to judgment, to ſave all the meek of the earth. Selah.

10 Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring preſents unto him that ought to be feared.

12 He ſhall cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

PSAL. LXXVII.

1 The Pſalmiſt ſheweth what fierce combat he had with diffidence. 10 The victory which he had gained by conſidering God's great and gracious works.

To the chief Muſician, to Jeduthun, A Pſalm of Aſaph.

I Cried unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I ſought the LORD: my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted.

3 I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah.

4 Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

5 I have conſidered the days of old, the years of ancient times.

6 I call

13, 14 *Thou brakeſt the heads of the dragons*, &c.] By "leviathan," ver. 14, is meant Pharaoh; and by "the dragons," ver. 13, the Egyptians, or Pharaoh's army, who were broken or drowned in the Red-ſea, and their bodies being waſhed aſhore, became food for the wild beaſts and birds of the wilderneſs.

15 *Thou didſt cleave the fountain*, &c.] Meaning, the rock whence the fountain flowed.

19 *Thy turtledove*, &c.] In ſcripture the church is frequently repreſented under the names of ſuch weak, mild, and tame creatures, as are moſt expoſed to injuries and wrongs.

20 *The dark places of the earth*, &c.] The dreary and deſert parts of the country are full of robberies, and are receptacles for thieves.

GENERAL REFLECTIONS on Pſal. LXXIV.

In the midſt of ſore trials and perſecutions, we are here taught to conſider the power and goodneſs of God in ancient times, and the deliverances he has formerly wrought out for his people; and we ſhould remind him of his promiſes and covenant, which cannot be altered; for he is the ſame yeſterday, to-day, and for ever.

COMMENTARY AND NOTES ON PSAL. LXXV.

This pſalm was compoſed by Aſaph the ſeer, after the great deliverance, which, by the ſtrange deſtruction of Sennacherib's army, God gave the good king Hezekiah.

1 *Thy name is near*, &c.] Thou art near: the name of a perſon is an Hebraiſm, whereby the perſon is frequently expreſſed.

3 *I bear up the pillars of it.*] By "pillars" we may underſtand, governors or great perſonages.

5 *Lift not up your horn on high*, &c.] Be not proud and inſolent.

6 *Nor from the ſouth.*] The meaning of the verſe is, that deliverance was not to be expected from any of the nations round about.

8 *In the hand of the Lord there is a cup, and the wine is red*, &c.] This is beautifully imagined. We meet with this allegory in Homer, who borrowed his nobleſt images and fineſt thoughts from the ſacred writings. "Red" denotes the fierceneſs of God's wrath.

GENERAL REFLECTIONS on Pſal. LXXV.

We learn from this pſalm, that the wicked, how proud and inſolent ſoever they may be, ſhall not go unpuniſhed by the Lord, who is the ruler of univerſal nature; but that his providential care is over the righteous.

COMMENTARY AND NOTES ON PSAL. LXXVI.

4 *Thou art more glorious*, &c.] Thou, O Sion, art more glorious, &c.

10 *Surely the wrath of man ſhall praiſe thee*, &c.] The fierceneſs and rage of man ſhall turn to thy praiſe; for the end ſhall ſhew that the enemy is able to bring nothing to paſs; likewiſe thou ſhalt bridle their rage, that they ſhall not accompliſh their purpoſe.

GENERAL REFLECTIONS on Pſal. LXXVI.

David here celebrates the wondrous interpoſition of God in favour of his people, and the deſtruction of their enemies; which ſhould animate us to walk humbly and reverently before him, and to perform the promiſes we made to him in our diſtreſs.

COMMENTARY AND NOTES ON PSAL. LXXVII.

2 *My ſore ran*, &c.] Or, My hand was ſtretched out.

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6 I call to remembrance my ſong in the night: I commune with mine own heart: and my ſpirit made diligent ſearch.

7 Will the LORD caſt off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promiſe fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my infirmity: *but I will remember* the years of the right hand of the moſt high.

11 I will remember the works of the LORD: ſurely I will remember thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the ſanctuary: who *is ſo* great a God as *our* God!

14 Thou *art* the God that doeſt wonders: thou haſt declared thy ſtrength among the people.

15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.

16 The waters ſaw thee, O God, the waters ſaw thee; they were afraid: the depths alſo were troubled.

17 The clouds poured out water: the ſkies ſent out a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and ſhook.

19 Thy way *is* in the ſea, and thy path in the great waters, and thy footſteps are not known.

20 Thou leddeſt thy people like a flock by the hand of Moſes and Aaron.

PSAL. LXXVIII.

An exhortation both to learn and to preach the law of God.

Maſchil of Aſaph.

GIVE ear, O my people, *to* my law: incline thine ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark ſayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come the praiſes of the LORD, and his ſtrength, and his wonderful works that he hath done.

5 For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers, that they ſhould make them known to their children:

6 That the generation to come might know *them*, *even* the children *which* ſhould be born; *who* ſhould ariſe and declare *them* to their children:

7 That they might ſet their hope in God, and not forget the works of God; but keep his commandments:

8 And might not be as their fathers, a ſtubborn and rebellious generation; a generation *that* ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.

9 The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refuſed to walk in his law;

11 And forgat his works, and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the ſea, and cauſed them to paſs through; and he made the waters to ſtand as an heap.

14 In the daytime alſo he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderneſs, and gave *them* drink as *out of* the great depths.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned yet more againſt him by provoking the moſt high in the wilderneſs.

18 And they tempted God in their heart by aſking meat for their luſt.

19 Yea, they ſpake againſt God; they ſaid, Can God furniſh a table in the wilderneſs?

20 Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

21 Therefore the LORD heard *this*, and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;

22 Becauſe they believed not in God, and truſted not in his ſalvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven.

24 And had rained down manna upon them to eat, and had given them of the corn of heaven,

25 Man did eat angels' food: he ſent them meat to the full.

26 He cauſed an eaſt wind to blow in the heaven: and by his power he brought in the ſouth wind.

27 He rained fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea:

28 And he let *it* fall in the midſt of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own deſire;

30 They were not eſtranged from their luſt. But while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen men of Iſrael.

32 For all this they ſinned ſtill, and believed not for his wondrous works.

33 Therefore their days did he conſume in vanity, and their years in trouble.

34 When he ſlew them, then they ſought him: and they returned and enquired early after God.

35 And they remembered that God was their rock, and the high God their redeemer.

36 Nevertheleſs they did flatter him with their mouth, and they lied unto him with their tongues.

37 For

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6 *I call to remembrance my ſong*, &c.] The ſongs of thankſgiving which I was accuſtomed to make in my proſperity.

10 *This is my infirmity*, &c.] This is my affliction, or the time in which Providence hath been pleaſed to appoint my ſufferings.

13 *Thy way, O God, is in the ſanctuary*, &c.] The method of thy providence, O God, is not only perfectly holy and juſt, but quite out of our reach, nor is thy power inferior.

16 *The waters ſaw thee, O God*, &c.] The waters of the Red ſea felt this power to the very depths of the ocean, which retreated as if terrified by thy preſence, and left a dry path in the ſea for thy people to paſs over.

19 *Thy way is in the ſea*, &c.] Thy way cannot be traced by human knowledge, who madeſt a broad path through the ſwelling waves, which, as none ever trod before or after, ſo they cannot trace the footſteps which the waters have overflown and obliterated.

GENERAL REFLECTIONS on Pſal. LXXVII.

The uſe we are to make of this pſalm, is to look upon the bleſſing of God as the ſpring of all the temporal and ſpiritual goods that may contribute to render us happy, and to pray continually to him (on behalf of ourſelves and others) ſaying. God be merciful to us, and bleſs us, and cauſe his face to ſhine upon us; that we may be all enlightened with his knowledge, and that his name may be univerſally praiſed.

COMMENTARY AND NOTES ON PSAL. LXXVIII.

2 *I will open my mouth in a parable*, &c.] I will abundantly inform you of the moſt remarkable paſſages of God's providence in former times, which are more worthy your knowledge than the ſkill of reſolving the obſcureſt myſteries.

5 *For he eſtabliſhed a teſtimony*, &c.] When God gave us the law, he made it a particular injunction, that they ſhould be careful to leave the knowledge of theſe things as a ſacred legacy or inheritance unto their children.

9 *The children of Ephraim*, &c.] The Ephraimites, though a valiant tribe and excellent archers, ran away, and in a ſhameful manner were chaſed by their enemies.

12 *Zoan.*] Zoan is probably here only another appellation for the land of Egypt, by taking, poetically, a part for the whole.

25 *Angles food*, &c.] Becauſe it was prepared by the miniſtry of angels, and ſent from heaven, the place of their habitation.

33 *Therefore their days*, &c.] For which reaſon he reſolved they ſhould never reach the promiſed land, but ſhould die wandering in the wilderneſs.

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37 For their heart was not right with him, neither were they ſtedfaſt in his covenant.

38 But he *being* full of compaſſion, forgave *their* iniquity, and deſtroyed *them* not: yea, many a time turned he his anger away, and did not ſtir up all his wrath.

39 For he remembered that they *were but* fleſh; a wind that paſſeth away, and cometh not again.

40 How oft did they provoke him in the wilderneſs, *and* grieve him in the deſert!

41 Yea, they turned back and tempted God, and limited the Holy One of Iſrael.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He ſent divers ſorts of flies among them, which devoured them; and frogs which deſtroyed them.

46 He gave alſo their increaſe unto the caterpiller, and their labour unto the locuſt.

47 He deſtroyed their vines with hail, and their ſycamore trees with froſt.

48 He gave up their cattle alſo to the hail, and their flocks to hot thunderbolts.

49 He caſt upon them the fierceneſs of his anger, wrath, and indignation, and trouble, by ſending evil angels *among them.*

50 He made a way to his anger; he ſpared not their ſoul from death, but gave their life over to the peſtilence;

51 And ſmote all their firſtborn in Egypt; the chief of *their* ſtrength in the tabernacles of Ham:

52 But made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

53 And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies.

54 And he brought them to the border of his ſanctuary, *even to* this mountain, *which* his right hand had purchaſed.

55 He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:

57 But turned back and dealt unfaithfully like their fathers: they were turned aſide like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealouſy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Iſrael:

60 So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his ſtrength into captivity, and his glory into the enemy's hand.

62 He gave his people over alſo unto the ſword; and was wroth with his inheritance.

63 The fire conſumed their young men; and their maidens were not given to marriage.

64 Their prieſts fell by the ſword; and their widows made no lamentation.

65 Then the LORD awaked as one out of ſleep, *and* like a mighty man that ſhouteth by reaſon of wine.

66 And he ſmote his enemies in the hinder part: and put them to a perpetual reproach.

67 Moreover he refuſed the tabernacle of Joſeph, and choſe not the tribe of Ephraim:

68 But choſe the tribe of Judah, the mount Zion which he loved.

69 And he built his ſanctuary like high *palaces*, like the earth which he hath eſtabliſhed for ever.

70 He choſe David alſo his ſervant, and took him from the ſheepfolds:

71 From following the ewes great with young he brought him to feed Jacob his people, and Iſrael his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the ſkilfulneſs of his hands.

PSAL. LXXIX.

1 The pſalmiſt complaineth of the deſolation of Jeruſalem: 8 he prayeth for deliverance, 13 and promiſeth thankfulneſs.

A Pſalm of Aſaph.

O God, the heathen are come into thine inheritance; thy holy temples have they defiled; they have laid Jeruſalem on heaps.

2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their blood have they ſhed like water round about Jeruſalem; and *there was* none to bury *them.*

4 We are become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us.

5 How long, LORD, wilt thou be angry for ever? ſhall thy jealouſy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling place.

8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low.

9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins, for thy name's ſake.

10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed.

11 Let the ſighing of the priſoner come before thee; according to the greatneſs of thy power preſerve thou thoſe that are appointed to die:

12 And render unto our neighbours ſevenfold into their boſom their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people and ſheep of thy paſture will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

PSAL.

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39 *He remembered that they were but fleſh*, &c.] He conſidered that they would continue only a ſhort time here, would ſoon moulder into duſt, and vaniſh like a blaſt of wind.

41 *And limited the Holy One of Iſrael.*] They would ſubject God to their own wills, meaſure his power by their capacity, and preſcribe his works within certain bounds of times, means, and other circumſtances.

57 *They were turned aſide, like a deceitful bow.*] Like an ill made bow, which never ſends the arrow to its mark, ſo their minds and hearts being depraved, would turn aſide into crooked ways, and not be directed according to the will of God.

64 *Their widows made no lamentation.*] Their wives oppreſſed with grief, did not long ſurvive to make any public funeral for them.

66 *In the hinder parts.*] Namely, with the painful and ſhameful diſeaſe of emrods.

GENERAL REFLECTIONS on Pſal. LXXVIII.

In this pſalm are three things chiefly to be obſerved; namely, the favour of God to and ſupport of the Jews; their ſins, frequent murmurings, and ingratitude; and the chaſtiſement which God inflicted on them not only in the wilderneſs, but in Canaan. Theſe are examples to us, to remember inceſſantly the great goodneſs of God to us, and to dread ingratitude, and incurring the ſevere judgments he pours on thoſe who abuſe his favors.

COMMENTARY AND NOTES ON PSAL. LXXIX.

7 *For they have devoured Jacob*, &c.] They were indeed the inſtruments of thy vengeance, but executed their commiſſion with ſuch cruelty, that not content with the conqueſt of Iſrael, they have endeavoured our total extirpation.

11 *Preſerve thou thoſe that are appointed to die.*] The Septuagint and Vulgate read, Preſerve the children of thoſe who have been murdered.

GENERAL REFLECTIONS on Pſal. LXXIX.

This pſalm teaches us, that God does not ſpare his church when guilty, but ſometimes puniſhes it with great ſeverity; therefore we

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PSAL. LXXX.

1 *The pſalmiſt's complaint.* 8 *God's former favours are turned into judgments:* 14 *A prayer for deliverance.*

To the chief Muſician upon Shoſhannim-Eduth, A Pſalm of Aſaph.

GIVE ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock; thou that dwelleſt *between* the cherubims, ſhine forth.

2 Before Ephraim and Benjamin and Manaſſeh ſtir up thy ſtrength, and come *and* ſave us.

3 Turn us again, O God, and cauſe thy face to ſhine; and we ſhall be ſaved.

4 O LORD God of hoſts, how long wilt thou be angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears; and giveſt them tears to drink in great meaſure.

6 Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves.

7 Turn us again, O God of hoſts, and cauſe thy face to ſhine; and we ſhall be ſaved.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the river.

12 Why haſt thou *then* broken down her hedges, ſo that all they which paſs by the way do pluck her?

13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

14 Return, we beſeech thee, O God of hoſts: look down from heaven, and behold, and viſit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madeſt ſtrong for thyſelf.

16 *It is* burned with fire, *it is* cut down: they periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thyſelf.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hoſts, cauſe thy face to ſhine; and we ſhall be ſaved.

PSAL. LXXXI.

1 *An exhortation to praiſe God.* 4 *God challengeth that duty by reaſon of his benefits, and exhorts his people to obedience.*

To the chief Muſician upon Gittith, *A Pſalm* of Aſaph.

SING aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our ſolemn feaſt day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in Joſeph *for* a teſtimony, when he went out through the land of Egypt: *where* I heard a language *that* I underſtood not.

6 I removed his ſhoulder from the burden: his hands were delivered from the pots.

7 Thou calledſt in trouble, and I delivered thee; I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me;

9 There ſhall no ſtrange god be in thee; neither ſhalt thou worſhip any ſtrange god.

10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Iſrael would none of me.

12 So I gave them up unto their own hearts' luſt: *and* they walked in their own counſels.

13 Oh that my people had hearkened unto me, *and* Iſrael had walked in my ways!

14 I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.

15 The haters of the LORD ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.

16 He ſhould have fed them alſo with the fineſt of the wheat: and with honey out of the rock ſhould I have ſatisfied thee.

PSAL. LXXXII.

1 *The pſalmiſt having exhorted the judges,* 5 *and reproved their miſconduct,* 8 *prayeth God to judge.*

A Pſalm of Aſaph.

GOD ſtandeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah.

3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe.

6 I have

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we ſhould implore the mercy of God in its behalf, and endeavour to avert his judgments by repentance and turning from our ſins, which he will then pardon for the glory of his name, and ſtop the inſults and blaſphemies of its enemies.

COMMENTARY AND NOTES ON PSAL. LXXX.

8 *Thou haſt brought a vine,* &c.] Thou once tranſplantedſt us, like a choice vine, out of Egypt into this country.

10 *Goodly cedars.*] The cedars of God.

11 *Her boughs unto the ſea, and her branches unto the river.*] The empire extended itſelf from the Mediterranean ſea to the river Euphrates.

13 *The boar out of the wood,* &c.] The king of Aſſyria, like a wild boar, hath laid it waſte.

17 *Upon the man of thy right hand,* &c.] Upon the king, whom God had endued with courage and reſolution to defend them.

GENERAL REFLECTIONS on Pſal. LXXX.

We have here repreſented to us the deſolation of the Jews, and the ſad condition they were in at that time; we ſhould therefore conſider, that if ſuch things happened to the Jewiſh church, we ought not to wonder if the Chriſtian be afflicted and perſecuted; eſpecially ſince Jeſus Chriſt has foretold that it ſhould be ſo; we ſhould therefore humble ourſelves under the mighty hand of God, that he may exalt us in due time.

COMMENTARY AND NOTES ON PSAL. LXXXI.

Aſaph, who lived in the time of David, is ſuppoſed to be the author of this pſalm, which ſeems to have been compoſed for the feaſt of trumpets, held on the firſt day of the ſeventh month.

3 *Blow up the trumpet in the new moon,* &c.] The feaſt of the new moon (being the firſt moon in the year) was alſo proclaimed to the people by the ſound of trumpets, and this cuſtom is ſtill obſerved among the Mahometans.

15 *But their time,* &c.] That is, But the time of my people.

GENERAL REFLECTIONS on Pſal. LXXXI.

We may obſerve very plainly in this pſalm, that God is always diſpoſed to load men with his favours; that he offers them grace; that he deſires nothing but their welfare and ſalvation: and that men are miſerable, it is becauſe they will not hear his voice, but harden their hearts wilfully; till they are at length abandoned to their impenitency and deprived of the effects of his love.

COMMENTARY AND NOTES ON PSAL. LXXXII.

This pſalm was compoſed by Aſaph the ſeer, in the days of Hezekiah, to admoniſh the judges of their duty, and to reform the abuſes which had crept in their civil judicature.

1 *God ſtandeth in*] Remember, O ye judges, whoſe miniſters you are, and conſider, that as God obſerves what you do, ſo he will call you to a ſtrict account, and ſeverely puniſh you if you judge unrighteous judgments.

Among the gods.] Elohim, gods. This appellation (uſed to expreſs the Trinity) is given to judges and rulers, to denote that the fountain of their power was from the Moſt High, and to remind them, in the exerciſe of their authority, that they were his repreſentatives.

5 *The foundations of the earth were out of courſe.*] The foundations of the kingdoms are ſhaken, which are juſtice and truth.

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6 I have ſaid, Ye *are* gods; and of all you *are* children of the moſt high.

7 But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

PSAL. LXXXIII.

1 *The pſalmiſt complaineth to God of a confederacy among the enemies of Iſrael: 9 he prayeth againſt them.*

A Song *or* Pſalm of Aſaph.

KEEP not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

4 They have ſaid, Come, and let us cut them off from *being* a nation; that the name of Iſrael may be no more in remembrance.

5 For they have conſulted together with one conſent: they are confederate againſt thee:

6 The tabernacles of Edom, and the Iſhmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philiſtines with the inhabitants of Tyre;

8 Aſſur alſo is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites; as *to* Siſera, as *to* Jabin, at the brook of Kiſon:

10 *Which* periſhed at En-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

12 Who ſaid, Let us take to ourſelves the houſes of God in poſſeſſion.

13 O my God, make them like a wheel; as the ſtubble before the wind.

14 As the fire burneth a wood, and as the flame ſetteth the mountains on fire;

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame; that they may ſeek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to ſhame, and periſh:

18 That *men* may know that thou, whoſe name alone *is* JEHOVAH, *art* the moſt high over all the earth.

PSAL. LXXXIV.

1 *The pſalmiſt longing for the temple worſhip: 8 he prayeth to be reſtored to it.*

To the chief Muſician upon Gittith, A Pſalm for the ſons of Korah.

HOW amiable *are* thy tabernacles, O LORD of hoſts!

2 My ſoul longeth, yea, even fainteth for the courts of the LORD: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, *even* thine altars, O LORD of hoſts, my King, and my God.

4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee; in whoſe heart *are* the ways *of them.*

6 *Who* paſſing through the valley of Baca make it a well; the rain alſo filleth the pools.

7 They go from ſtrength to ſtrength, *every one of them* in Zion appeareth before God.

8 O LORD God of hoſts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our ſhield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thouſand. I had rather be a doorkeeper in the houſe of my God, than to dwell in the tents of wickedneſs.

11 For the LORD God *is* a ſun and ſhield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hoſts, bleſſed *is* the man that truſteth in thee.

PSAL. LXXXV.

1 *The pſalmiſt prayeth for mercy: 8 he promiſeth to wait God's anſwer.*

To the chief Muſician, A Pſalm for the ſons of Korah.

LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.

2 Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.

3 Thou haſt taken away all thy wrath: thou haſt turned *thyſelf* from the fierceneſs of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger toward us to ceaſe.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy ſalvation.

8 I will hear what God the LORD will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteouſneſs and peace have kiſſed *each other.*

11 Truth

6, 7 *I have ſaid, Ye are gods, and ye are,* &c.] I have put my majeſty upon you, and raiſed you to great dignity on earth; but ſince you have no regard to me nor your office, I will have as little regard to you, for you ſhall periſh like common men, without any reſpect to your honour, and be thrown down from your ſeats, like the tyrants and cruel oppreſſers that have been before you.

GENERAL REFLECTIONS on Pſal. LXXXII.

We learn from hence, that is the duty and intereſt of magiſtrates to remember, that although they are ſet above others, yet they themſelves muſt die one day, and, with the reſt of mankind, appear before the ſupreme Judge, to give an account of all their actions, and whether they had adminiſtered juſtice with uprightneſs, and as God's vicegerents.

COMMENTARY AND NOTES ON PSAL. LXXXIII.

6, 7, 8 *The tabernacles of Edom,* &c.] Thoſe warlike nations the Edomites and Iſraelites who dwell in tents, are engaged in this enterprize; and combined with them are the Moabites, Gebalites, Amalekites, Philiſtines, Tyrians, and Aſſyrians.

13 *Make them like a wheel,* &c.] Unſtable as a wheel which is eaſily precipitated from the lofty mountains: ſome commentators read, Like thiſtle-down; which correſponds better with ſtubble in the next ſentence.

GENERAL REFLECTIONS on Pſal. LXXXIII.

We hence ſee, that God defeats the contrivances of thoſe who ſeek the ruin of his church, and that he ſupports it againſt all the oppoſitions of its numerous, powerful, and malicious enemies.

COMMENTARY AND NOTES ON PSAL. LXXXIV.

3 *Yea, the ſparrow,* &c.] It grieves me, O Lord, to ſee the very birds enjoy that liberty which is denied to me, who am here lamenting my diſtance from thee, when the ſparrows and the ring-doves have their continual undiſturbed reſidence at thy houſe.

6, 7 *Who paſſing through the valley of Baca, make it a well,* &c.] "Of Baca," that is, of mulberry trees, which delight in a dry ſoil. The meaning is, that though the pious meet with many difficulties equal to the want of water in dry places, they yet overcome them all with the ardency of their zeal, and paſs the thirſty valley as chearfully as if it abounded with pleaſant ſprings; and depending upon God as the fountain of their deſires, receive from him the bleſſing of plentiful and ſeaſonable ſhowers to refreſh them in their journey.

GENERAL REFLECTIONS on Pſal. LXXXIV.

The fervent devotion that David ſhews here, teaches us, that we ſhould wiſh for nothing with ſo much earneſtneſs as to ſerve God in ſpirit and in truth; that this is the greateſt happineſs, and ſweeteſt comfort, we can enjoy in this world; and that it is better to paſs one day in the houſe of God, than to poſſeſs all poſſible advantages on earth.

COMMENTARY AND NOTES ON PSAL. LXXXV.

8 *I will hear what God the Lord will ſpeak,* &c.] I will wait patiently upon the Lord, the judge of the world, for a gracious anſwer to my prayers.

10 *Mercy and truth are met together,* &c.] This cannot perfectly agree with any till the Meſſiah's reign; for the meaning is, that God's

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11 Truth ſhall ſpring out of the earth: and righteouſneſs ſhall look down from heaven.

12 Yea, the LORD ſhall give *that which is* good; and our land ſhall yield her increaſe.

13 Righteouſneſs ſhall go before him; and ſhall ſet *us* in the way of his ſteps.

PSAL. LXXXVI.

1 *David imploreth God's aid becauſe of his need and religious faith*; 5 *and of the power and goodneſs of God.*

A Prayer of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preſerve my ſoul; for I *am* holy: O thou my God, ſave thy ſervant that truſteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee daily.

4 Rejoice the ſoul of thy ſervant: for unto thee, O LORD, do I lift up my ſoul.

5 For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my ſupplications.

7 In the day of my trouble I will call upon thee: for thou wilt anſwer me.

8 Among the gods *there is* none like unto thee, O LORD; neither *are there any works* like unto thy works.

9 All nations whom thou haſt made ſhall come and worſhip before thee, O LORD; and ſhall glorify thy name.

10 For thou *art* great, and doeſt wondrous things: thou *art* God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praiſe thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.

14 O God, the proud are riſen againſt me, and the aſſemblies of violent *men* have ſought after my ſoul; and have not ſet thee before them.

15 But thou, O LORD, *art* a God full of compaſſion, and gracious, long ſuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid.

17 Shew me a token for good; that they which hate me may ſee *it*, and be aſhamed: becauſe thou, LORD, haſt holpen me, and comforted me.

PSAL. LXXXVII.

1 *The ſeat and glory of the church:* 4 *the honourable diſtinction of its members.*

A Pſalm *or* Song for the ſons of Korah.

HIS foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are ſpoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me: behold Philiſtia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it ſhall be ſaid, This and that man was born in her: and the higheſt himſelf ſhall eſtabliſh her.

6 The LORD ſhall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the ſingers as the players on inſtruments *ſhall be there:* all my ſprings *are* in thee.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

A Song *or* Pſalm for the ſons of Korah, to the chief Muſician upon Mahalath Leannoth, Maſchil of Heman the Ezrahite.

O LORD God of my ſalvation, I have cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength:

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more: and they are cut off from thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah.

8 Thou haſt put away mine acquaintance far from me; thou haſt made me an abomination unto them: I *am* ſhut up, and I cannot come forth.

9 Mine eye mourneth by reaſon of affliction: LORD, I have called daily upon thee, I have ſtretched out my hands unto thee.

10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? Selah.

11 Shall thy lovingkindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

13 But unto thee have I cried, O LORD; and in the morning ſhall my prayer prevent thee.

14 LORD, why caſteſt thou off my ſoul? *why* hideſt thou thy face from me?

15 I *am*

God's grace ſhall be ſo largely ſpread abroad, that it ſhall be fully anſwerable to thoſe large promiſes which were formerly made by his truth.

GENERAL REFLECTIONS on Pſal. LXXXV.

In this pſalm are theſe two principal inſtructions: That God makes his people feel the effects of his wrath for the puniſhment of their ſins; but as ſoon as he ſees his people humbled, he is appeaſed, and they are delivered; then he pours down upon them his moſt precious bleſſings, both temporal and ſpiritual.

COMMENTARY AND NOTES ON PSAL. LXXXVI.

2 *For I am holy*, &c.] Or, For I am merciful; that is, I have been merciful to others in their diſtreſſes: be thou merciful, O God, to me in mine!

8 *Among the gods there is none like unto thee*, &c.] Nothing is too hard for thee, nor art thou unwilling to do more kindneſſes for us, becauſe thou haſt already done ſo many: but thou doſt incomparably excel all thoſe that are worſhipped in the world as gods, who are not able ſo much as to help and preſerve themſelves. See 1 *Cor.* viii. 5, 6.

13 *The loweſt hell.*] The grave, or the ſtate of death.

GENERAL REFLECTIONS on Pſal. LXXXVI.

This ſupplicatory pſalm teaches us, that when we are in affliction and diſtreſs, we ſhould call God to our aid, with a firm confidence in his mercy and power, which he always diſplays towards thoſe that aſk it; and that we ought, above all things, to beg of God grace to walk in his ways, continually to pray unto him, and celebrate his praiſes.

COMMENTARY AND NOTES ON PSAL. LXXXVII.

4 *I will make mention*, &c.] Taking a ſurvey of all my people, I will add the Gentiles unto them, calling them to the knowledge of me by my goſpel, and regenerating them in my church, holding them in the ſame degree with the Iſraelites, as true children of my covenant.

7 *As well the ſingers*, &c.] In thee, O city, favoured by the Moſt High, ſhall be found multitudes of excellent perſons, eminent in their kind; nor ſhall a continual ſucceſſion of ſuch be ever wanting, but ſhall follow each other as water from a perennial ſpring.

GENERAL REFLECTIONS on Pſal. LXXXVII.

The Holy Ghoſt foretels in this pſalm, that the pagans, and the moſt diſtant nations, ſhould be one day admitted into the divine covenant, and numbered among the worſhippers of the true God. This has happened by the coming of our Lord Jeſus Chriſt, and is that happineſs which we ourſelves partake of, and for which we ought to return continual thanks to God.

COMMENTARY AND NOTES ON PSAL. LXXXVIII.

Mahalath Leannoth, &c.] "Mahalath" is the name of a wind-inſtrument, ſuch as flutes, pipes, &c. and "Leannoth" ſignifies, by turns, or interchangeably, denoting the manner in which this pſalm was to be performed, the ſingers alternately anſwering one another; Maſchil is the name of the time to which it was to be ſung. Some paſſages in this pſalm may be applied to our Saviour's death, and burial in the grave, and is therefore appointed by our church as part of the ſervice of Good Friday.

10 *Wilt thou ſhew wonders to the dead?* &c.] Haſten, O my God, to deliver me, if thou intendeſt any kindneſs to me; otherwiſe I ſhall preſently periſh, and then, without the greateſt miracle, there is no help for me.

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15 I *am* afflicted and ready to die from *my* youth up: *while* I ſuffer thy terrors I am diſtracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

PSAL. LXXXIX.

1 *The pſalmiſt praiſeth God for his covenant:* 5 *for his mighty power:* 15 *for his care of his people:* 19 *for his promiſed favour to the kingdom of David.*

Maſchil of Ethan the Ezrahite.

I Will ſing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulneſs to all generations.

2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

3 I have made a covenant with my choſen, I have ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

5 And the heavens ſhall praiſe thy wonders, O LORD: thy faithfulneſs alſo in the congregation of the ſaints.

6 For who in the heaven can be compared unto the LORD? *who* among the ſons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hoſts, who *is* a ſtrong LORD like unto thee? or to thy faithfulneſs round about thee?

9 Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken Rabab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies with thy ſtrong arm.

11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world and the fulneſs thereof, thou haſt founded them.

12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name.

13 Thou haſt a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

14 Juſtice and judgment *are* the habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O LORD, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the LORD *is* our defence; and the Holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to thy holy one, and ſaidſt, I have laid help upon *one that is* mighty; I have exalted *one* choſen out of the people.

20 I have found David my ſervant; with my holy oil have I anointed him:

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him; nor the ſon of wickedneſs afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſtborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgments;

31 If they break my ſtatutes, and keep not my commandments;

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 Nevertheleſs my lovingkindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I ſworn by my holineſs that I will not lie unto David.

36 His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown *by caſting it* to the ground.

40 Thou haſt broken down all his hedges; thou haſt brought his ſtrong holds to ruin.

41 All that paſs by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries; thou haſt made all his enemies to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.

45 The days of his youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 How long, LORD? wilt thou hide thyſelf for ever? ſhall thy wrath burn like fire?

47 Remember how ſhort my time is: wherefore haſt thou made all men in vain?

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 LORD, where *are* thy former lovingkindneſſes, *which* thou ſwareſt unto David in thy truth?

50 Remember, LORD, the reproach of thy ſervants; *how* I do bear in my boſom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footſteps of thine anointed.

52 Bleſſed *be* the LORD for evermore. Amen, and Amen.

PSAL.

GENERAL REFLECTIONS on Pſal. LXXXVIII.

Thoſe afflicted perſons, who fear God, ſhould meditate on this pſalm, and not be diſcouraged when they find fears without, and are troubled within for want of comfort, and alſo by the terrors they feel in their ſouls; but they ought to repreſent to God their ſad condition, and wait with patience for his conſolation, which he will not fail to give them in his own time.

COMMENTARY AND NOTES ON PSAL. LXXXIX.

4 *Thy ſeed will I eſtabliſh for ever*, &c.] Theſe words (as well as the ſubject matter of the pſalm) are too great to have their completion in Solomon, and therefore muſt relate to the Meſſiah: the pſalmiſt diſtinguiſhes between David's ſeed and his ſons: by the former, he means the Meſſiah; by the latter, his deſcendents: to his ſons, the promiſe is conditional; to his ſeed, it is abſolute. Of the Meſſiah, he ſays, ver. 29. "His ſeed will I make to endure for ever, &c." Of his ſons, he ſays, ver. 30, 31. "If his children forſake, &c. If they break, &c." Of his ſeed, it follows, ver. 33 to 37. "Nevertheleſs, my lovingkindneſs, &c." to which the reader is referred.

10 *Rahab*, &c.] By "Rahab" we are to underſtand Egypt.

12 *Tabor and Hermon*, &c.] "Tabor" was a mountain lying weſtward from Jeruſalem, and "Hermon" was another mountain lying eaſtward from it.

GENERAL REFLECTIONS on Pſal. LXXXIX.

The reading this pſalm ſhould ſtir up all Chriſtians to declare the lovingkindneſs of the Lord, his power and faithfulneſs, which ap-

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PSAL. XC.

1 The psalmist declareth God's providence; 3 he complaineth of human frailty, 7 divine chastisements, 10 and the shortness of life: 12 he prayeth for a due sense of this.

A Prayer of Moses the man of God.

LORD, thou hast been our dwelling place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.

10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSAL. XCI.

The security and happiness of the godly under the divine protection.

HE that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisom pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the most high, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

PSAL. XCII.

1 The prophet exhorteth to praise God, 4 for his works, 6 judgments, 10 and goodness.

A Psalm *or* Song for the sabbath day.

IT *is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most high:

2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night.

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish: *it is* that they shall be destroyed for ever:

8 But thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, *and*

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pear in the creation, in the government of the world, and of the marvellous things he has done in all times for the sake of his church; and we are next to observe, that a people is perfectly happy when God favours them with his wholesome presence, and is their buckler, their strength, and their glory.

COMMENTARY AND NOTES ON PSAL. XC.

Here begins the fourth book of psalms, according to the Hebrew division of them.

3 *Return, ye children of men.*] Return to the dust, of which ye were made.

11 *Who knoweth the power of thine anger?* &c.] Who, alas! notwithstanding all thy judgments, seriously lays to heart the dreadful effects of thy displeasure!

12 *So teach us*, &c.] We beseech thee so to influence our minds to consider that our days have a number, thought to us unknown, that the due consideration of the solemn truth may tend to keep us always watchful, that we may not be overtaken by death in a thoughtless state, and an unprepared condition!

13 *How long?* &c.] How long wilt thou afflict us?

GENERAL REFLECTIONS on Psal. XC.

This psalm admonishes us, from a view of the vanities of this present life, to seek after a better, and aspire to that immortality which is prepared for us in the heavens by Jesus Christ our Lord; therefore let us beg of God, that while we remain in this world, he would be pleased always to grant us his grace, and at all times bestow on us the marks of his bounty, that we may pass our time in happiness and peace.

COMMENTARY AND NOTES ON PSAL. XCI.

3 *Surely he shall deliver thee from the snare of the fowler*, &c.] He will deliver thee from all unseen dangers.

14, 15, 16 *Because he hath set*, &c.] The Lord hath declared saying, "Because he hath set, &c."

GENERAL REFLECTIONS on Psal. XCI.

The admirable promises herein contained are very proper to comfort and encourage all such as fear God, and to fill them with an unspeakable joy, and an immoveable confidence.

COMMENTARY AND NOTES ON PSAL. XCII.

2 *To shew forth thy lovingkindness in the morning*, &c.] The sweetest employment in the morning, and pleasantest entertainment at night, is to commemorate and declare to all how beautiful thou art, and how faithful in performing thy promises to those who depend on thy almighty goodness.

10 *But my horn shalt thou exalt*, &c.] But my power and authority thou shalt raise to a formidable height, and crown that dignity with such undisturbed joy and pleasure, as shall prove, that the pious are not always miserable.

GENERAL

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and mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

12 The righteous ſhall flouriſh like the palm tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the LORD ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing;

15 To ſhew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

PSAL. XCIII.

The majeſty, power, and holineſs, of Chriſt's kingdom.

THE LORD reigneth, he is clothed with majeſty; the LORD is clothed with ſtrength, *wherewith* he hath girded himſelf: the world alſo is ſtabliſhed, that it cannot be moved.

2 Thy throne *is* eſtabliſhed of old: thou *art* from everlaſting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea.

5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O LORD, for ever.

PSAL. XCIV.

1 *The pſalmiſt calling for juſtice complaineth of tyranny and impiety.* 12 *The bleſſedneſs of affliction.*

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, ſhew thyſelf.

2 Lift up thyſelf, thou judge of the earth: render a reward to the proud.

3 LORD, how long ſhall the wicked, how long ſhall the wicked triumph?

4 *How long* ſhall they utter *and* ſpeak hard things? *and* all the workers of iniquity boaſt themſelves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 Yet they ſay, The LORD ſhall not ſee, neither ſhall the God of Jacob regard *it*.

8 Underſtand, ye brutiſh among the people: and *ye* fools, when will ye be wiſe?

9 He that planted the ear, ſhall he not hear; he that formed the eye, ſhall he not ſee?

10 He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou chaſteneſt, O LORD, and teacheſt him out of thy law;

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the LORD will not caſt off his people, neither will he forſake his inheritance.

15 But judgment ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it.

16 Who will riſe up for me againſt the evildoers? *or* who will ſtand up for me againſt the workers of iniquity?

17 Unleſs the LORD *had been* my help, my ſoul had almoſt dwelt in ſilence.

18 When I ſaid, My foot ſlippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my ſoul.

20 Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; *yea*, the LORD our God ſhall cut them off.

PSAL. XCV.

1 *An exhortation to praiſe God for his greatneſs,* 6 *for his goodneſs,* 8 *and not to tempt him.*

O Come, let us ſing unto the LORD: let us make a joyful noiſe to the rock of our ſalvation.

2 Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

3 For the LORD *is* a great God, and a great King above all gods.

4 In his hand *are* the deep places of the earth: the ſtrength of the hills *is* his alſo.

5 The ſea *is* his, and he made it: and his hands formed the dry *land*.

6 O come, let us worſhip and bow down: let us kneel before the LORD our maker.

7 For he *is* our God; and we *are* the people of his paſture, and the ſheep of his hand. To day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my work.

10 Forty years long was I grieved with *this* generation, and ſaid, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I ſware in my wrath that they ſhould not enter into my reſt.

PSAL. XCVI.

1 *An exhortation to celebrate the greatneſs and majeſty of God,* 10 *and to rejoice in his righteous government.*

O Sing unto the LORD a new ſong: ſing unto the LORD, all the earth.

2 Sing

GENERAL REFLECTIONS on Pſal. XCII.

This pſalm points out the ways of Providence, and the Lord's conduct towards good and bad men. Let us then remember well, that if wicked and worldly men flouriſh and are happy, it is but for a little while; but that God deſtroys them utterly, and roots them out at laſt: that, on the contrary, he bleſſes the righteous; that he ſecures their happineſs; and that he makes them proſper, grow, and bear fruit in his church, even unto their old age.

COMMENTARY AND NOTES ON PSAL. XCIII.

In a more ſublime ſenſe this pſalm is to be applied to the ſtability of the Meſſiah's kingdom, as ſeveral of the Jews themſelves acknowledge.

5 *Thy teſtimonies are very ſure*, &c.] Thy fidelity in performing thy promiſes is unqueſtionable.

GENERAL REFLECTIONS on Pſal. XCIII.

This pſalm points out to us, that God rules with glory and magnificence in an eſpecial manner over his church; and will reign for ever for the good and advantage of his people, and of all thoſe who ſerve and ſubmit themſelves to him.

COMMENTARY AND NOTES ON PSAL. XCIV.

1 *Shew thyſelf.*] Let thy interpoſition in this cauſe be made evident to the world, by the righteouſneſs of the deciſion.

4 *Hard things*, &c.] Namely, proud and inſolent ſpeakers, againſt men, and blaſphemies againſt God.

17 *In ſilence.*] The place of "ſilence," i. e. the grave.

GENERAL REFLECTIONS on Pſal. XCIV.

We are aſſured by this pſalm, that God will never forſake his people, and his inheritance; and that, ſooner or later, he will take vengeance on thoſe who inſult and perſecute the faithful.

COMMENTARY AND NOTES ON PSAL. XCV.

This pſalm (as the Jews themſelves confeſs, and the apoſtle to the Hebrews proves, in the 3d and 4th chapters) relates to the days of Chriſt, and the Apoſtle in the epiſtle before-mentioned, demonſtrates that the reſt here ſpoken of, could not be merely that in the land of Canaan, which their forefathers fell ſhort of, by their diſobedience to God in the wilderneſs; but another far better, into which they were to be brought by the Meſſiah, a far greater captain than Joſhua.

9 *Tempted me*, &c.] Provoked me to anger.

GENERAL REFLECTIONS on Pſal. XCV.

This pſalm engages us to render to God, with joy and fervency, the adoration and praiſes which belong to him, on account of his power and greatneſs; but above all, becauſe he is our God, and that we have the happineſs to be his people; let us, therefore, improve the exhortation of the pſalmiſt, and beware that we harden not our hearts againſt him, as the Iſraelites did.

COMMENTARY AND NOTES ON PSAL. XCVI.

The prophecy in this pſalm, was fulfilled when the Meſſiah came to dwell among us, and offered eternal ſalvation to the human race.

9 *In*

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2 Sing unto the LORD, bleſs his name; ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praiſed: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majeſty *are* before him: ſtrength and beauty *are* in his ſanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and ſtrength.

8 Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

9 O worſhip the LORD in the beauty of holineſs: fear before him all the earth.

10 Say among the heathen *that* the LORD reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved: he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad: let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful, and all that *is* therein: then ſhall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth.

PSAL. XCVII.

1 *The Majeſty of God's kingdom.* 8 *The church rejoiceth at God's judgments againſt idolaters.*

THE LORD reigneth: let the earth rejoice; let the multitudes of iſles be glad *thereof.*

2 Clouds and darkneſs *are* round about him: righteouſneſs and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth ſaw, and trembled.

5 The hills melted like wax at the preſence of the LORD, at the preſence of the LORD of the whole earth.

6 The heavens declare his righteouſneſs, and all the people ſee his glory.

7 Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced, becauſe of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil; he preſerveth the ſouls of his ſaints; he delivereth them out of the hand of the wicked.

11 Light is ſown for the righteous, and gladneſs for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holineſs.

PSAL. XCVIII.

1 *The pſalmiſt celebrateth God's ſalvation toward Iſrael:* 4 *he exciteth the whole world to praiſe God.*

A Pſalm.

O Sing unto the LORD a new ſong; for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

2 The LORD hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

3 He hath remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyful noiſe unto the LORD, all the earth: make a loud noiſe, and rejoice, and ſing praiſe.

5 Sing unto the LORD with the harp; with the harp, and the voice of a pſalm.

6 With trumpets and ſound of cornet make a joyful noiſe before the LORD, the King.

7 Let the ſea roar, and the fulneſs thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSAL. XCIX.

1 *The prophet ſetting forth the kingdom of God:* 5 *exhorteth all to worſhip God at his holy hill.*

THE LORD reigneth; let the people tremble: he ſitteth *between* the cherubims; let the earth be moved.

2 The LORD *is* great in Zion; and he *is* high above all the people.

3 Let them praiſe thy great and terrible name; *for* it *is* holy.

4 The king's ſtrength alſo loveth judgment; thou doſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.

5 Exalt ye the LORD our God, and worſhip at his footſtool; *for* he *is* holy.

6 Moſes and Aaron among his prieſts, and Samuel among them that call upon his name; they called upon the LORD, and he anſwered them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

8 Thou anſweredſt them, O LORD our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.

9 Exalt

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9 *In the beauty of holineſs*, &c.] In his ſanctuary, where he hath fixed his glorious reſidence among us.

10 *Say among the heathen that the Lord*, &c.] Publiſh abroad, that the Meſſiah is the ſovereign of the world, who alone can make it happy; he ſhall give peace to his ſubjects and people, adminiſter juſtice to all, and neither ſuffer the good to be unrewarded, nor the wicked to eſcape unpuniſhed."

11 *Let the heavens rejoice*, &c.] Let the whole univerſe be filled with joy at this bleſſed news, which the angels themſelves ſhall gladly receive, ſee *Luke* i. 30. 32. much more ought mankind exceedingly to rejoice.

GENERAL REFLECTIONS on Pſal. XCVI.

As this pſalm is particularly applicable to the times of the goſpel, let us caſt ourſelves before the Lord with joy, reſpect, and fear, enter his courts with praiſe for the unſpeakable gift of Jeſus Chriſt, and ſhew, by our obedience, that the Lord does truly reign over us, and that we eſteem it all our glory and happineſs to belong to him.

COMMENTARY AND NOTES ON PSAL. XCVII.

This pſalm, in its ſublimer meaning, belongs to Chriſt's triumph over the grave, and all the powers of darkneſs, at his reſurrection, and aſcenſion to his throne in heaven.

1 *The multitude of iſles*, &c.] The diſtant countries; meaning the Gentiles in general.

5 *The hills melted*, &c.] The hearts of the ſtouteſt kings and captains failed them, &c.

11 *Light is ſown for the righteous*, &c.] Comfort and joy are reſerved for thoſe who love, fear, and ſerve God.

GENERAL REFLECTIONS on Pſal. XCVII.

The exhortations contained in this pſalm are, to praiſe God, and celebrate his power and might; to worſhip and love him, and turn from evil; and to rejoice in his excellent promiſes to the faithful, whom he will conſtantly preſerve, and finally deliver out of all adverſity.

COMMENTARY AND NOTES ON PSAL. XCVIII.

This pſalm is ſuppoſed to have been written by David on occaſion of ſome remarkable deliverance which God had newly granted to Iſrael, as an earneſt of future bleſſings, eſpecially of the coming of that invaluable bleſſing the Prince of peace, to give complete ſalvation to his people.

7 *Let the ſea roar*, &c.] Let his praiſes be heard like thunder through all the habitable world.

GENERAL REFLECTIONS on Pſal. XCVIII.

Theſe exhortations to praiſe God, and to rejoice in the coming of his kingdom, are directed to us Chriſtians, ſince God, by ſending the Meſſiah, hath done marvellous things: let us therefore rejoice in the Lord, let us ſing to him with tranſports of joy; let all the nations praiſe him; and let thoſe who know him, bleſs him for ever.

COMMENTARY AND NOTES ON PSAL. XCIX.

4 *The king's ſtrength alſo loveth judgment*, &c.] God tempereth power with his juſtice.

5 *At his footſtool*, &c.] Before his ſanctuary or ark.

8 *Thou waſt a God that forgaveſt them, though thou tookeſt ven-*
geance

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9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

PSAL. C.

An exhortation to serve God joyfully, and to praise him for his goodness, mercy, and truth.

A Psalm of Praise.

MAKE a joyful noise unto the LORD, all ye lands.
2 Serve the LORD with gladness: come before his presence with singing.
3 Know ye that the LORD *he is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.
4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.
5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

PSAL. CI.

David maketh a vow and profession of godliness.

A Psalm of David.

I Will sing of mercy and judgment: unto thee, O LORD, will I sing.
2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.
3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.
4 A froward heart shall depart from me: I will not know a wicked *person*.
5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.
6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.
7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.
8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

PSAL. CII.

1 *The prophet complaineth bitterly of his afflicted case:* 12 *he taketh comfort in the eternity and mercy of God.*

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.
2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.
3 For my days are consumed like the smoke, and my bones are burned as an hearth.
4 My heart is smitten, and withered like grass; so that I forget to eat my bread.
5 By reason of the voice of my groaning my bones cleave to my skin.
6 I am like a pelican of the wilderness: I am like an owl of the desert.
7 I watch, and am, as a sparrow alone upon the house top.
8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.
9 For I have eaten ashes like bread, and mingled my drink with weeping,
10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
11 My days *are* like a shadow that declineth; and I am withered like grass.
12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.
13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.
14 For thy servants take pleasure in her stones, and favour the dust thereof.
15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.
16 When the LORD shall build up Zion, he shall appear in his glory.
17 He will regard the prayer of the destitute, and not despise their prayer.
18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.
19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;
20 To hear the groaning of the prisoner; to loose those that are appointed to death.
21 To declare the name of the LORD in Zion, and his praise in Jerusalem;
22 When the people are gathered together, and the kingdoms, to serve the LORD.
23 He weakened my strength in the way; he shortened my days.
24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.
25 Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.
26 They shall perish, but thou shalt endure: yea, all

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geance of their inventions.] That God should bestow forgiveness, and yet inflict vengeance upon the same persons, may appear an irreconcilable contradiction; but the resolution is not very difficult, if we consider that eternal mercy may very well consist with temporal severities, and the pardon of the sin with the correction of the sinner.

GENERAL REFLECTIONS on Psal. XCIX.

We see in this psalm, that God formerly delivered the Israelites when they returned to him, and took vengeance of their sins, when they offended him; which shews us, that he is always just, and good, and sometimes causes men to feel the marks of his vengeance, and sometimes of his justice, to engage them to fear, love and serve him faithfully.

COMMENTARY AND NOTES ON PSAL. C.

This is the only psalm in the whole collection, which is intituled "A psalm of praise," probably because it was peculiarly appointed to be sung when their sacrifices of thanksgiving were offered to the Most High; we now use it in acknowledgment of God's wonderful love to us in Christ, who by the sacrifice he made of himself, redeemed us from the power of sin and death, and made us heirs of eternal life.

5 *His truth endureth to all generations.*] The mercy he hath promised to our forefathers he hath exactly fulfilled in our days, and will continue to all succeeding generations.

GENERAL REFLECTIONS on Psal. C.

We see from hence, that God guides us as a shepherd, heaps his favours upon us, not only of nature but especially of grace, and gives to his church continual tokens of his goodness and mercy.

COMMENTARY AND NOTES ON PSAL. CI.

This psalm, written by David, contains his pious resolution to govern himself, his court and kingdom, with so much care, that the good might expect all favour from him; and the wicked not have the least countenance or encouragement.

GENERAL REFLECTIONS on Psal. CI.

In this psalm we see the duties and sentiments of good princes, and good magistrates; namely, to walk in uprightness, abhor evil, govern with justice, punish the wicked, protect the upright and sincere, and employ them in their service.

COMMENTARY AND NOTES ON PSAL. CII.

This is the fifth among the seven which are called penitential psalms.

3 *For my days are consumed like smoke*, &c.] My days are spent as dismal as if I was involved in a cloud of smoke; and the anguish I feel is so sharp, that it penetrates to my very bones, and makes them as parched and dry as the fire does the hearth.

6 *Like a pelican of the wilderness*, &c.] Calmet says there are two kind of pelicans, one of which lives in the water, and feeds upon fish; the other in the wilderness, and feeds upon serpents, and other reptiles.

Like an owl in the desert.] The sense of the verse is, I take no delight in the company of my friends, but seek for solitary places to mourn and give a vent to my grief.

13 *The set time*, &c.] The time prefixed for her punishment being expired, see *Jer.* xxix. 10, 11.

14 *Thy servants take pleasure in her stones*, &c.] Even the scattered stones of Sion are far more dear to thy pious worshippers than the most magnificent palaces in Babylon, and therefore they look upon her dust and rubbish with the most sensible grief and commiseration.

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all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed;

27 But thou *art* the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

PSAL. CIII.

1 *An exhortation to bleſs God for his mercy,* 15 *and for the conſtancy thereof.*

A Pſalm of David.

BLESS the LORD, O my ſoul: and all that is within me, *bleſs* his holy name.

2 Bleſs the LORD, O my ſoul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diſeaſes;

4 Who redeemeth thy life from deſtruction; who crowneth thee with lovingkindneſs and tender mercies;

5 Who ſatisfieth thy mouth with good *things*; *ſo that* thy youth is renewed like the eagle's.

6 The LORD executeth righteouſneſs and judgment for all that are oppreſſed.

7 He made known his ways unto Moſes, his acts unto the children of Iſrael.

8 The LORD *is* merciful and gracious, ſlow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our ſins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, *ſo* great is his mercy toward them that fear him.

12 As far as the eaſt is from the weſt, *ſo* far hath he removed our tranſgreſſions from us.

13 Like as a father pitieth *his* children, *ſo* the LORD pitieth them that fear him.

14 For he knoweth our frame: he remembereth that we *are* duſt.

15 *As for* man, his days *are* as graſs: as a flower of the field, ſo he flouriſheth.

16 For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more.

17 But the mercy of the LORD *is* from everlaſting to everlaſting upon them that fear him, and his righteouſneſs unto children's children;

18 To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bleſs the LORD, ye his angels, that excel in ſtrength, that do his commandments, hearkening unto the voice of his word.

21 Bleſs ye the LORD, all *ye* his hoſts; *ye* miniſters of his, that do his pleaſure.

22 Bleſs the LORD, all his works in all places of his dominion: bleſs the LORD, O my ſoul.

PSAL. CIV.

1 *A meditation upon the majeſty, power, and wonderful providence of God.* 31 *God's glory is eternal.* 33 *The prophet voweth to praiſe God perpetually.*

BLESS the LORD, O my ſoul. O LORD my God, thou art very great; thou art clothed with honour and majeſty.

2 Who covereſt *thyſelf* with light as *with* a garment: who ſtretcheſt out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 Who maketh his angels ſpirits; his miniſters a flaming fire:

5 *Who* laid the foundations of the earth, *that* it ſhould not be removed for ever.

6 Thou coveredſt it with the deep as *with* a garment: the waters ſtood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they haſted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou haſt founded for them.

9 Thou haſt ſet a bound that they may not paſs over; that they turn not again to cover the earth.

10 He ſendeth the ſprings into the valleys, *which* run among the hills.

11 They gave drink to every beaſt of the field: the wild aſſes quench their thirſt.

12 By them ſhall the fowls of the heaven have their habitation, *which* ſing among the branches.

13 He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.

14 He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man: that he may bring forth food out of the earth;

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to ſhine, and bread *which* ſtrengtheneth man's heart.

16 The trees of the LORD are full of *ſap*; the cedars of Lebanon, which he hath planted;

17 Where the birds make their neſts: *as for* the ſtork, the fir trees *are* her houſe.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.

19 He appointed the moon for ſeaſons: the ſun knoweth his going down.

20 Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep *forth*.

21 The young lions roar after their prey, and ſeek their meat from God.

22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.

24 O

GENERAL REFLECTIONS on Pſal. CII.

From the extreme affliction of the captive Jews, their firm truſt in God for deliverance, and the manifeſtation of his glory to all nations, we may be perſuaded that God will appear in a more illuſtrious manner in favour of the Chriſtian church, wherein the glory and ſplendor of his kingdom will appear.

COMMENTARY AND NOTES ON PSAL. CIII.

5 *Thy youth is renewed like the eagle's.*] Eagles moult their feathers often, which might give riſe to the vulgar opinion, that they grew young again after they had been old.

15 *As a flower of the field ſo he flouriſheth.*] Though it may flatter the vanity of man to be repreſented under the beautiful emblem of a flower, yet it muſt no leſs mortify his pride to conſider that there is ſtill a ſharper reſemblance in the duration of the emblem under which he is repreſented.

19 *Hath prepared his throne.*] Hath eſtabliſhed it.

GENERAL REFLECTIONS on Pſal. CIII.

This moſt excellent ſong of thankſgiving teaches us to bleſs God, not only with our mouth, but with our whole heart and ſoul, for all his benefits, but particularly for pardoning our ſins, and his infinite mercy in Chriſt; but that his goodneſs, great as it is, extends only to thoſe who fear him, keep his covenant, and walk in his ways.

COMMENTARY AND NOTES ON PSAL. CIV.

3 *Who layeth the beams of his chambers in the waters.*] This expreſſion ſignifies no more than that the rain falls down on the earth from heaven.

Who walketh upon the wings of the wind.] Not he flieth, he runneth, but he walketh, and that on the very wings of the wind, on the moſt impetuous of elements, rouſed into its utmoſt rage, and ſweeping along with inconceivable rapidity. In this expreſſion there is an elegance, an emphaſis unparallelled in any other writer. How flat are all the lines of profane authors, when compared with this inimitable ſtroke of divine poetry!

4 *Who maketh his angels,* &c.] Who maketh the winds his meſſengers, and flaming fire his miniſters.

10 *He ſendeth the ſprings into the valleys, which run among the hills.*] Moſt modern philoſophers account for the ſprings which are found on the tops of hills, not by ſubterraneous paſſages from the ſea, and percolated or ſtrained through the earth, but by vapour exhaled from the ſea and other large collections of waters ſtriking againſt the ſummits of thoſe hills, and there received into the ſeveral cavities which are as ſo many baſons or ciſterns.

17 *The ſtork,* &c.] Chaſidhah, here rendered the ſtork, ſignifies alſo mercy or kindneſs; and this fowl was probably ſo named, becauſe it has been remarked of it, that the young ones will feed their dams when they are old.

19 *The ſun knoweth his going down.*] This expreſſion is accommodated to the antient ſyſtem of aſtronomy, which ſuppoſed that the ſun moved round the earth.

GENERAL

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24 O LORD, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.

25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips: *there is* that leviathan, *whom* thou haſt made to play therein.

27 Theſe wait all upon thee; that thou mayeſt give *them* their meat in due ſeaſon.

28 *That* thou giveſt them they gather: thou openeſt thine hand, they are filled with good.

29 Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt.

30 Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.

31 The glory of the LORD ſhall endure for ever: the LORD ſhall rejoice in his works.

32 He looketh on the earth and it trembleth: he toucheth the hills, and they ſmoke.

33 I will ſing unto the LORD as long as I live: I will ſing praiſe to my God while I have my being.

34 My meditation of him ſhall be ſweet: I will be glad in the LORD.

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more. Bleſs thou the LORD, O my ſoul. Praiſe ye the LORD.

PSAL. CV.

1 *An exhortation to praiſe God, to ſeek him and remember his works.* 8 *His providence over Abraham,* 16 *over Joſeph,* 23 *over Iſrael in Egypt,* 37 *and over his people brought out of Egypt.*

O Give thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, ſing pſalms unto him: talk ye all of his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that ſeek the LORD.

4 Seek the LORD, and his ſtrength: ſeek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.

7 He *is* the LORD our God: his judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thouſand generations.

9 Which *covenant* he made with Abraham, and his oath unto Iſaac;

10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant:

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

12 When they were *but* a few men in number; yea, very few, and ſtrangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 He ſuffered no man to do them wrong: yea, he reproved kings for their ſake;

15 *Saying,* Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land: he brake the whole ſtaff of bread.

17 He ſent a man before them, *even* Joſeph, *who* was ſold for a ſervant:

18 Whoſe feet they hurt with fetters: he was laid in iron:

19 Until the time that his word came: the word of the LORD tried him.

20 The king ſent and looſed him; *even* the ruler of the people, let him go free,

21 He made him lord of his houſe, and ruler of all his ſubſtance:

22 To bind his princes at his pleaſure; and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt; and Jacob ſojourned in the land of Ham.

24 And he increaſed his people greatly; and made them ſtronger than their enemies.

25 He turned their heart to hate his people, to deal ſubtilly with his ſervants.

26 He ſent Moſes his ſervant; *and* Aaron whom he had choſen.

27 They ſhewed his ſigns among them, and wonders in the land of Ham.

28 He ſent darkneſs, and made it dark; and they rebelled not againſt his word.

29 He turned their waters into blood, and ſlew their fiſh.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He ſpake and there came divers ſorts of flies, *and* lice in all their coaſts.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He ſmote their vines alſo and their fig trees; and brake the trees of their coaſts.

34 He ſpake, and the locuſts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He ſmote alſo all the firſtborn in their land, the chief of all their ſtrength.

37 He brought them forth alſo with ſilver and gold: and *there was* not one feeble *perſon* among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He ſpread a cloud for a covering: and fire to give light in the night.

40 *The people* aſked, and he brought quails, and ſatisfied them with the bread of heaven.

41 He opened the rock, and the waters guſhed out; they ran in the dry places *like* a river.

42 For he remembered his holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with joy, *and* his choſen with gladneſs:

44 And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the LORD.

PSAL. CVI.

1 *The pſalmiſt's exhortation and prayer.* 6 *He rehearſeth Iſrael's rebellions, and God's mercies.*

PRAISE ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 Who

GENERAL REFLECTIONS on Pſal. CIV.

As it was the pſalmiſt's delightful employment to meditate upon the works, and adore the wiſdom of God in the creation; ſo ſhould we alſo, form a view of natural things, celebrate his praiſes, and raiſe our ideas from them to heavenly objects, the glories of his ſpiritual kingdom, and admire and bleſs him for his aſtoniſhing grace and mercy in the glorious work of our redemption.

COMMENTARY AND NOTES ON PSAL. CV.

4 *His ſtrength,* &c.] The ark of his preſence.

14 *He reproved kings for their ſakes.*] See *Gen.* xii. 17. and xx. 3.

19 *Until the time that his word came,* &c.] Till mention at laſt was made of him to Pharaoh by one of his officers.

22 *To bind his princes,* &c.] To inform his princes, i. e. that the very princes of the country ſhould be under the command of Joſeph, and be inſtructed, and learn wiſdom from him.

25 *He turned their hearts to hate,* &c.] He ſuffered envy, jealouſy, and other evil affections to induce the Egyptians to hate the children of Iſrael as much as they had before loved and favoured them.

GENERAL REFLECTIONS on Pſal. CV.

From the wonderful providences of God towards his antient people, we ought to truſt him at all times, to walk before him in faith, humility, patience, and obedience, being aſſured from his immutable promiſe, that he will never fail nor forſake us.

COMMENTARY

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2 Who can utter the mighty acts of the LORD? *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that keep judgment, *and* he that doeth righteouſneſs at all times.

4 Remember me, O LORD, with the favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation;

5 That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation, that I may glory with thine inheritance.

6 We have ſinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the ſea, *even* at the Red ſea.

8 Nevertheleſs he ſaved them for his name's ſake, that he might make his mighty power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the depths, as through the wilderneſs.

10 And he ſaved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they ſang his praiſe.

13 They ſoon forgat his works; they waited not for his counſel:

14 But luſted exceedingly in the wilderneſs, and tempted God in the deſert.

15 And he gave them their requeſt; but ſent leanneſs into their ſoul.

16 They envied Moſes alſo in the camp, *and* Aaron the ſaint of the LORD.

17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burned up the wicked.

19 They made a calf in Horeb, and worſhipped the molten image.

20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs.

21 They forgat God their ſaviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red ſea.

23 Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy *them*.

24 Yea, they deſpiſed the pleaſant land, they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs:

27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 They joined themſelves alſo unto Baal-peor, and ate the ſacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then ſtood up Phinehas, and executed judgment: and *ſo* the plague was ſtayed.

31 And that was counted unto him for righteouſneſs unto all generations for evermore.

32 They angered *him* alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes:

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 They did not deſtroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them.

37 Yea, they ſacrificed their ſons and their daughters unto devils.

38 And ſhed innocent blood, *even* the blood of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counſel; and were brought low for their iniquity.

44 Nevertheleſs he regarded their affliction, when he heard their cry:

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them alſo to be pitied of all thoſe that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

48 Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.

PSAL. CVII.

1 *The pſalmiſt exhorteth God's redeemed to praiſe his goodneſs,* 4 *his providence over travellers,* 10 *captives,* 17 *ſick men,* 23 *ſeamen, &c.*

O Give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD ſay *ſo*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the eaſt, and from the weſt, from the north, and from the ſouth.

4 They wandered in the wilderneſs in a ſolitary way; they found no city to dwell in.

5 Hungry and thirſty, their ſoul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

10 Such as ſit in darkneſs and in the ſhadow of death, *being* bound in affliction and iron;

11 Becauſe

COMMENTARY AND NOTES ON PSAL. CVI.

13 *They waited not for his counſel.*] They were impatient, and murmured, and would not wait till he had ſhewed what way he intended to relieve them.

15 *Leanneſs*, &c.] Or a loathing or ſurfeit.

28 *They joined themſelves alſo unto Baal-peor*, &c.] Not only moſt ſhamefully committed whoredom with the daughters of Moab, but embraced their religion, devoting themſelves to the ſervice of Baal, whoſe temple ſtood on mount Peor, and partaking with them in the ſacrifices which they offered unto men.

GENERAL REFLECTIONS on Pſal. CVI.

David, after commemorating, in the foregoing pſalm, the divine benefits towards the Iſraelites, here not only does that, but alſo upbraids their ingratitude; which greatly heightens the mercy of God, whoſe goodneſs is the more exalted, the more wicked and ungrateful they are towards whom it is exerted.

COMMENTARY AND NOTES ON PSAL. CVII.

The fifth and laſt book of pſalms, according to the Hebrew diviſion, begins here with an exhortation to thoſe whom God had delivered from pagan ſervitude, to acknowledge his ſingular benefits.

9 *With goodneſs.*] With good things.

10, 11, 12 *Such as ſit in darkneſs*, &c.] His providence takes care of thoſe who are confined in dungeons, and loaded with fetters, as a juſt puniſhment for the crimes they had committed againſt the expreſs commands of the Moſt High, and the plain dictates of their own conſciences.

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11 Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High:
12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.
13 Then they cried unto the LORD in their trouble, *and* he ſaved them out of their diſtreſſes.
14 He brought them out of darkneſs and the ſhadow of death, and brake their bands in ſunder.
15 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!
16 For he hath broken the gates of braſs, and cut the gates of iron in ſunder.
17 Fools becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.
18 Their ſoul abhorreth all manner of meat; and they draw near unto the gates of death.
19 Then they cry unto the LORD in their trouble, *and* he ſaveth them out of their diſtreſſes.
20 He ſent his word, and healed them, and delivered *them* from their deſtructions.
21 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!
22 And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing.
23 They that go down to the ſea in ſhips, that do buſineſs in great waters;
24 Theſe ſee the works of the LORD, and his wonders in the deep.
25 For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths: their ſoul is melted becauſe of trouble.
27 They reel to and fro, and ſtagger like a drunken man, and are at their wit's end.
28 Then they cry unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.
29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.
30 Then are they glad becauſe they be quiet; ſo he bringeth them unto their deſired haven.
31 Oh that *men* would praiſe the LORD *for his* goodneſs, and *for* his wonderful works to the children of men!
32 Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders.
33 He turneth rivers into a wilderneſs, and the waterſprings into dry ground;
34 A fruitful land into barrenneſs, for the wickedneſs of them that dwell therein.
35 He turneth the wilderneſs into a ſtanding water, and dry ground into waterſprings.
36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;
37 And ſow the fields, and plant vineyards, which may yield fruits of increaſe.
38 He bleſſeth them alſo, ſo that they are multiplied greatly; and ſuffereth not their cattle to decreaſe.
39 Again, they are miniſhed and brought low through oppreſſion, affliction, and ſorrow.
40 He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs, *where there is* no way.
41 Yet ſetteth he the poor on high from affliction, and maketh *him* families like a flock.
42 The righteous ſhall ſee *it*, and rejoice: and all iniquity ſhall ſtop her mouth.
43 Whoſo *is* wiſe, and will obſerve theſe *things*, even they ſhall underſtand the lovingkindneſs of the LORD.

PSAL. CVIII.

1 *David encourageth himſelf to praiſe God:* 5 *whoſe aſſiſtance he prayeth for,* 11 *in confidence of ſucceſs according to his promiſe.*

A Song *or* Pſalm of David.

O God, my heart is fixed; I will ſing and give praiſe, even with my glory.
2 Awake, pſaltery and harp: I *myſelf* will awake early.
3 I will praiſe thee, O LORD, among the people: and I will ſing praiſes unto thee among the nations.
4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.
5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;
6 That thy beloved may be delivered: ſave *with* thy right hand, and anſwer me.
7 God hath ſpoken in his holineſs; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead *is* mine; Manaſſeh *is* mine; Ephraim alſo *is* the ſtrength of mine head; Judah *is* my lawgiver;
9 Moab *is* my waſhpot; over Edom will I caſt out my ſhoe; over Philiſtia will I triumph.
10 Who will bring me into the ſtrong city? who will lead me into Edom?
11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts?
12 Give us help from trouble: for vain *is* the help of man.
13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. CIX.

1 *David complaining of the ſlanders and ingratitude of his enemies devoteth them to deſtruction;* 21 *complaining of his own miſery he prayeth for help.*

To the chief Muſician, A Pſalm of David.

HOLD not thy peace, O God of my praiſe;
2 For the mouth of the wicked and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue.
3 They compaſſed me about alſo with words of hatred; and fought againſt me without a cauſe.
4 For my love they are my adverſaries: but I *give myſelf unto* prayer.
5 And

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16 *He hath broken the gates of braſs*, &c.] When their caſe was deſperate, he removed the greateſt obſtacles to make a way for their eſcape.

27 *Are at their wit's end.*] In the Hebrew it is, All their wiſdom is ſwallowed up.

38 *He bleſſeth them alſo*, &c.] His bleſſing extends not to the ground only, but enriches the inhabitants alſo; they likewiſe become fruitful, and grow exceeding populous, together with their flocks and their herds, which, though the people are increaſed, yet are not diminiſhed.

43 *Whoſo is wiſe*, &c.] Whoſoever will be truly wiſe, ought to mark and ponder ſuch paſſages as thoſe in the divine government, that they may make others, who are leſs conſiderate, underſtand how very kind and gracious the Lord is to thoſe who ſtudy to pleaſe him and obtain his favour.

GENERAL REFLECTIONS on Pſal. CVII.

The pſalmiſt here praiſes God for his goodneſs and merciful providence over his people, and the aſſiſtance he vouchſafes to ſend them when they call upon him in their diſtreſs; which ſhould excite us to humble ourſelves for our ſins, implore his mercy, and wait upon him for a ſupply of our wants, and deliverance from every evil.

COMMENTARY AND NOTES ON PSAL. CVIII.

The former part of this pſalm is nearly the ſame with the five laſt verſes of the 57th, and the latter part differs little from the eight laſt verſes of the 60th. It was compoſed by David, who begins it with giving God thanks for his mercy; as in the 60th pſalm he laments the diſorder in which he found the affairs of his kingdom when he firſt aſcended the throne.

7, 8, 9] See commentary on *Pſalm* lx. 6, 7, 8.

GENERAL REFLECTIONS on Pſal. CVIII.

The uſe we are to make of this pſalm is, that God is worthy to be praiſed by us, be our trials what they may; that we ſhould ſtill crave his aſſiſtance, grounding our hope upon his word of promiſe, and relying on his omnipotent arm to accompliſh it in due time.

COMMENTARY AND NOTES ON PSAL. CIX.

What diſtreſs have thouſands of ſerious people felt in reading this pſalm! in which it is generally ſuppoſed that David uttered ſuch curſes upon his enemies; and yet when the pſalm is rightly conſidered, it clearly contains the curſes of David's enemies upon David; for the curſes are not againſt many, but one perſon only.

1 *O God of my praiſe.*] Who art the only ſubject of my praiſes, and in whom I glory, notwithſtanding all the reproaches of mine enemies, in full aſſurance of thy grace and aſſiſtance.

4 *I give myſelf unto prayer.*] I pray even for them, and recommend myſelf to thy protection.

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5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan ſtand at his right hand.

7 When he ſhall be judged, let him be condemned: and let his prayer become ſin.

8 Let his days be few; *and* let another take his office.

9 Let his children be fatherleſs, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places.

11 Let the extortioner catch all that he hath: and let the ſtrangers ſpoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children.

13 Let his poſterity be cut off; *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the ſin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Becauſe that he remembered not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart.

17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.

18 As he clothed himſelf with curſing like as with his garment, ſo let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adverſaries from the LORD, and of them that ſpeak evil againſt my ſoul.

21 But do thou for me, O GOD the Lord, for thy name's ſake: becauſe thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the ſhadow when it declineth: I am toſſed up and down as the locuſt.

24 My knees are weak through faſting; and my fleſh faileth of fatneſs.

25 I became alſo a reproach unto them: *when* they looked upon me they ſhaked their heads.

26 Help me, O LORD my God: O ſave me according to thy mercy:

27 That they may know that this *is* thy hand; *that* thou, LORD, haſt done it.

28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed; but let thy ſervant rejoice.

29 Let mine adverſaries be clothed with ſhame, and let them cover themſelves with their own confuſion, as with a mantle.

30 I will greatly praiſe the LORD with my mouth; yea, I will praiſe him among the multitude.

31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

PSAL. CX.

1 *A prediction of the kingdom,* 4 *prieſthood,* 5 *triumphs,* 7 *and ſufferings of Chriſt.*

A Pſalm of David.

THE LORD ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

2 The LORD ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies.

3 Thy people *ſhall be* willing in the day of thy power; in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

4 The LORD hath ſworn, and will not repent, Thou *art* a prieſt for ever after the order of Melchizedek.

5 The LORD at thy right hand ſhall ſtrike through kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill *the places* with the dead bodies; he ſhall wound the heads over many countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

PSAL. CXI.

The pſalmiſt by his example inciteth others to praiſe God for his glorious and gracious works.

PRAISE ye the LORD, I will praiſe the LORD with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, ſought out of all them that have pleaſure therein.

3 His work *is* honourable and glorious: and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compaſſion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* ſure.

8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments:* his praiſe endureth for ever.

PSAL. CXII.

1 *The bleſſedneſs and ſecurity of the godly:* 10 *the wicked ſhall repine thereat.*

PRAISE ye the LORD. Bleſſed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His

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18 *Like oil into his bones.*] Oil, or any other moiſture, put upon a bone, will cauſe a miſerable corruption therein.

GENERAL REFLECTIONS on Pſal. CIX.

We may learn in general from this pſalm, that God protects good men, ſo his curſe uſually purſues the wicked, and chiefly thoſe who oppreſs the innocent, and are hurtful to others: for if the curſes in this pſalm may even be underſtood as pronounced by David againſt others, we muſt conſider him in quality of a prophet, and as foretelling the miſeries that await the wicked without repentance.

COMMENTARY AND NOTES ON PSAL. CX.

1 *The Lord ſaid unto my Lord,* &c.] This is the decree of the eternal Lord, that the great perſon whom we expect, and whom I honour as my lord and maſter, ſhall be advanced, after his ſufferings, to the higheſt dignity in the heavens, and ſhall reign with him as king of all the world, till he hath perfectly ſubdued the moſt powerful oppoſers of his kingdom, and overcome death itſelf, by whom all mankind are conquered.

4 *The Lord hath ſworn,* &c.] The Lord hath unchangeably reſolved that thou ſhalt be a prieſt as well as a king, with full power to bleſs all thy ſubjects, not only in that age, but even to all eternity.

5 *The Lord at thy right hand,* &c.] This may be ſpoken either to God the Father, at whoſe right hand Chriſt ſitteth, or to the people of God, Chriſt being ſaid to ſtand at the right hand of his people. See *Pſalm* cix, 31.

GENERAL REFLECTIONS on Pſal. CX.

The royal prophet, in this pſalm, evidently ſpeaks of the great Meſſiah his Lord, and the redeemer of the human race; for no other king can, in any ſenſe, be ſaid to ſit at God's right hand; nor was there any prieſt of the order of Melchizedek that could be a type of him.

COMMENTARY ON PSAL. CXI.

This pſalm is very artificially compoſed in the original, conſiſting of as many ſhort metres as there are letters in the Hebrew alphabet, and each of thoſe ſhort metres, or little ſentences, beginning with thoſe letters in the ſame order as they ſtand in the alphabet; the pſalm properly begins with, "I will praiſe the Lord, &c." "Praiſe ye the Lord" being here only a kind of title to it, or a direction to the ſingers.

GENERAL REFLECTIONS on Pſal. CXI.

We are excited to praiſe the Lord for his works of creation, providence, and grace; and are taught, that the only true wiſdom conſiſts in fearing God, and obeying his commands.

COMMENTARY AND NOTE ON PSAL. CXII.

This pſalm ſeems to be a commentary on the laſt verſe of the foregoing, ſhewing how wiſely they conſult their own happineſs, who do the will of God, and are given to benevolence and hoſpitality; it is likewiſe compoſed in the ſame manner as the preceding one.

9 *Righteouſneſs*

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2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

4 Unto the upright there ariſeth light in the darkneſs: *he is* gracious, and full of compaſſion, and righteous.

5 A good man ſheweth favour, and lendeth: he will guide his affairs with diſcretion.

6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the LORD.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

9 He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

PSAL. CXIII.

An exhortation to praiſe God for his merciful condeſcenſion to his creatures.

PRAISE ye the LORD. Praiſe, O ye ſervants of the LORD, praiſe the name of the LORD.

2 Bleſſed be the name of the LORD from this time forth and for evermore.

3 From the riſing of the ſun unto the going down of the ſame the LORD's name *is* to be praiſed.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high.

6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth!

7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghill;

8 That he may ſet *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the LORD.

PSAL. CXIV.

The miracles of God's power, when he brought his people out of Egypt, are a juſt ground of fearing him.

WHEN Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language;

2 Judah was his ſanctuary, *and* Iſrael his dominion.

3 The ſea ſaw *it*, and fled: Jordan was driven back.

4 The mountains ſkipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back?

6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the preſence of the LORD, at the preſence of the God of Jacob;

8 Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

PSAL. CXV.

1 *God is called upon to aſſert his own honour againſt the reproaches of the heathen.* 4 *The vanity of idols.* 9 *An exhortation to truſt in God,* 12 *who will bleſs and preſerve his church.*

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy *and* for thy truth's ſake.

2 Wherefore ſhould the heathen ſay, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatſoever he hath pleaſed.

4 Their idols *are* ſilver and gold, the works of men's hands.

5 They have mouths, but they ſpeak not: eyes have they, but they ſee not:

6 They have ears, but they hear not: noſes have they, but they ſmell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither ſpeak they through their throat.

8 They that make them are like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the LORD: he *is* their help and their ſhield.

10 O houſe of Aaron, truſt in the LORD: he *is* their help and their ſhield.

11 Ye that fear the LORD, truſt in the LORD: he *is* their help and their ſhield.

12 The LORD hath been mindful of us: he will bleſs *us*; he will bleſs the houſe of Iſrael; he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the LORD, *both* ſmall and great.

14 The LORD ſhall increaſe you more and more, you and your children.

15 Ye *are* bleſſed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.

17 The dead praiſe not the LORD, neither any that go down into ſilence.

18 But we will bleſs the LORD from this time forth and for evermore. Praiſe the LORD.

PSAL. CXVI.

1 *The pſalmiſt profeſſeth love and dutiful ſervice to God for his deliverance: he ſtudieth to expreſs his thankfulneſs.*

I Love the LORD, becauſe he hath heard my voice *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the LORD; O LORD, I beſeech thee, deliver my ſoul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD preſerveth the ſimple: I was brought low, and he helped me.

7 Return

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9 *Righteouſneſs*, &c.] "Righteouſneſs" here ſignifies alms.

GENERAL REFLECTIONS on Pſal. CXII.

We learn from hence, that they who love and ſerve God, ſhall be bleſſed, and protected from evil; while the wicked ſhall inherit ſorrow, and be diſappointed of his hope.

COMMENTARY ON PSAL. CXIII.

The Hebrews call this pſalm and the five next by the name of Hallel, or hymns, which they recited at their tables in the new moons and other feaſts, eſpecially in the paſchal night, after they had eaten the lamb, concluding it with Hallelujah.

GENERAL REFLECTIONS on Pſal. CXIII.

We are hereby excited to praiſe the Lord continually; and to extol the benevolent providence of the moſt High, which extends to this lower world, and ſupplies the want of all its inhabitants: but is peculiarly mindful of his people.

COMMENTARY AND NOTE ON PSAL. CXIV.

2 *Judah was his ſanctuary*, &c.] There was a moſt glorious appearance of God among them, by that luminous cloud, the token of his preſence, which then had no other place for his ſanctuary, but ſtood over the whole camp of Iſrael, whom he then took for his peculiar kingdom.

GENERAL REFLECTIONS on Pſal. CXIV.

From the wonders wrought by the Lord, in the deliverance of his people of old, we are here exhorted to adore him, and walk humbly in his ſight.

COMMENTARY AND NOTE ON PSAL. CXV.

8 *They that make them*, &c.] To what, but to thoſe idols, ſhall we compare the makers of them, and thoſe who confide in them? who are mere images of men, having eyes, but do not ſee that the very brutes are more excellent than ſuch gods, and that the leaſt help is not to be expected from them.

GENERAL REFLECTIONS on Pſal. CXV.

From the vanity of idols, we are here taught, that God alone is worthy of all our confidence; for he is the defence of his people, who derive all temporal and ſpiritual bleſſings from him.

COMMENTARY

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7 Return unto thy reſt, O my ſoul; for the LORD hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I ſpoken: I was greatly afflicted:

11 I ſaid in my haſte, All men *are* liars.

12 What ſhall I render unto the LORD *for* all his benefits toward me?

13 I will take the cup of ſalvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the preſence of all his people.

15 Precious in the ſight of the LORD *is* the death of his ſaints.

16 O LORD, truly I *am* thy ſervant; I *am* thy ſervant, *and* the ſon of thine handmaid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the preſence of all his people.

19 In the courts of the LORD's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

PSAL. CXVII.

An exhortation to praiſe God for his mercy and truth.

O Praiſe the LORD, all ye nations: praiſe him, all ye people.

2 For his merciful kindneſs is great toward us: and the truth of the LORD *endureth* for ever. Praiſe ye the LORD.

PSAL. CXVIII.

1 *An exhortation to praiſe God for his mercy.* 5 *The pſalmiſt by his own experience ſheweth how good it is to truſt in God.* 19 *The coming of Chriſt in his kingdom is expreſſed.*

O Give thanks unto the LORD: for he is good; becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the LORD ſay, that his mercy *endureth* for ever.

5 I called upon the LORD in diſtreſs: the LORD anſwered me, *and ſet me* in a large place.

6 The LORD *is* on my ſide; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the LORD than to put confidence in man.

9 *It is* better to truſt in the LORD than to put confidence in princes.

10 All nations compaſſed me about: but in the name of the LORD will I deſtroy them.

11 They compaſſed me about; yea, they compaſſed me about: but in the name of the LORD I will deſtroy them.

12 They compaſſed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will deſtroy them.

13 Thou haſt thruſt ſore at me that I might fall: but the LORD helped me.

14 The LORD *is* my ſtrength and ſong, and is become my ſalvation.

15 The voice of rejoicing and ſalvation *is* in the tabernacles of the righteous: the right hand of the LORD doth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I ſhall not die, but live, and declare the works of the LORD.

18 The LORD hath chaſtened me ſore: but he hath not given me over unto death.

19 Open to me the gates of righteouſneſs: I will go in to them, *and* I will praiſe the LORD:

20 This gate of the LORD, into which the righteous ſhall enter.

21 I will praiſe thee: for thou haſt heard me, and art become my ſalvation.

22 The ſtone *which* the builders refuſed is become the head *ſtone* of the corner.

23 This is the LORD's doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beſeech thee, O LORD: O LORD, I beſeech thee, ſend now proſperity.

26 Bleſſed *be* he that cometh in the name of the LORD: we have bleſſed you out of the houſe of the LORD.

27 God *is* the LORD, which hath ſhewed us light: bind the ſacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praiſe thee: *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSAL. CXIX.

This pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.

ALEPH.

BLESSED *are* the undefiled in the way, who walk in the law of the LORD.

2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart.

3 They alſo do no iniquity: they walk in his ways.

4 Thou haſt commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy ſtatutes!

6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.

7 I will

COMMENTARY AND NOTES ON PSAL. CXVI.

13 *The cup of ſalvation*, &c.] It was a cuſtom among the Iſraelites, in their ſacrifices of thankſgiving for any remarkable victory or deliverance, for the father of the family, at the feaſt which they always made on thoſe occaſions, to take a cup in his hand, and uſe a certain form of bleſſing, and, having drank, to cauſe the cup to paſs round to all the company: from this cuſtom our Saviour took the ceremony of the holy communion.

15 *Precious in the ſight of the Lord*, &c.] If the Lord ſuffers his people to be deſtroyed by their perſecution, he gives them a hope full of immortality, which renders their death delightful to him, and the gate of bliſs to them.

GENERAL REFLECTIONS on Pſal. CXVI.

We are led from hence to place our whole dependence on the wonted goodneſs of the Almighty, to be truly thankful to him, and to call upon all around to rejoice together with us in his mercy.

COMMENTARY ON PSAL. CXVII.

This pſalm, like the 110th, ſeems to be altogether prophetical of the joy that the world ſhould conceive at the coming of the Meſſiah, to give ſalvation to the Jews firſt, and afterwards to all the nations of the earth, according to his faithful promiſe. The reflection ſuggeſted to us herefrom, is, that we ſhould offer to God a conſtant tribute of praiſe for his unbounded and unmerited goodneſs.

COMMENTARY AND NOTES ON PSAL. CXVIII.

This pſalm was compoſed by David after God had ſettled him on the throne of Iſrael as well as Judah, and ſubdued all his enemies round about him. Several paſſages of it relate to the Meſſiah, and were never fulfilled till our great Redeemer was made king of his church.

22 *The ſtone which the builders*, &c.] He whom the great men and rulers of the people rejected, is now become our king, to whom we muſt all join ourſelves if we hope for ſafety: this glorious perſon is now exalted to be the Lord of all the world, and the foundation of all mens happineſs.

GENERAL REFLECTIONS on Pſal. CXVIII.

The Holy Ghoſt ſignifies, in this pſalm, that the Meſſiah ſhould be rejected by the elders of the Jews, and notwithſtanding that, ſhould become the king and the head of the church; which has been accompliſhed in Jeſus Chriſt's crucifixion, reſurrection and aſcenſion.

COMMENTARY AND NOTES ON Pſal. CXIX. ver. 1—32.

5 *O let my ways*, &c.] O that I may be ever one of thoſe happy men! I have no greater wiſh than this, that all the actions of my life may be ordered and governed according to thy will.

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7 I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgments.

8 I will keep thy ſtatutes: O forſake me not utterly.

ב BETH.

9 Wherewithal ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not ſin againſt thee.

12 Bleſſed *art* thou, O LORD: teach me thy ſtatutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy teſtimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have reſpect unto thy ways.

16 I will delight myſelf in thy ſtatutes: I will not forget thy word.

ג GIMEL.

17 Deal bountifully with thy ſervant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a ſtranger in the earth: hide not thy commandments from me.

20 My ſoul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy teſtimonies.

23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 Thy teſtimonies alſo *are* my delight, *and* my counſellors.

ד DALETH.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word.

26 I have declared my ways, and thou heardeſt me: teach me thy ſtatutes.

27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.

28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciouſly.

30 I have choſen the way of truth: thy judgments have I laid *before me.*

31 I have ſtuck unto thy teſtimonies: O LORD, put me not to ſhame.

32 I will run the way of thy commandments, when thou ſhalt enlarge my heart.

ה HE.

33 Teach me, O LORD, the way of thy ſtatutes; and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law; yea, I ſhall obſerve it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to covetouſneſs.

37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

ו VAU.

41 Let thy mercies come alſo unto me, O LORD, *even* thy ſalvation, according to thy word.

42 So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So ſhall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.

47 And I will delight myſelf in thy commandments, which I have loved.

48 My hands alſo will I lift up unto thy commandments, which I have loved; and I will meditate in thy ſtatutes.

ז ZAIN.

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in deriſion: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myſelf.

53 Horror hath taken hold upon me becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, becauſe I kept thy precepts.

ח CHETH.

57 *Thou art* my portion, O LORD: I have ſaid that I would keep thy words.

58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy teſtimonies.

60 I made haſte, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee becauſe of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy ſtatutes.

ט TETH.

65 Thou haſt dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doeſt good; teach me thy ſtatutes.

69 The proud have forged a lie againſt me: *but* I will keep thy precepts with *my* whole heart.

70 Their

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11 *Thy word have I hid in mine heart*, &c.] I have laid up thy word in my heart, as the moſt precious treaſure.

29 *Remove from me the way of lying*, &c.] Far be all fraud and falſhood from me, whereby mine enemies contrive to effect my ruin.

GENERAL REFLECTIONS on ver. 1—32.

Theſe verſes repreſent the happineſs of thoſe who keep the divine commands; let us therefore aſk of God to give us grace to underſtand his holy law, and obſerve it continually.

COMMENTARY AND NOTES on ver. 33—72.

33 *Unto the end.*] Continually, without intermiſſion.

38 *Stabliſh thy word*, &c.] Make good thy promiſe.

52 *I remembered thy judgments of old*, &c.] I have called to mind in all foregoing ages, that thou haſt ſuffered good men to fall into great calamities, to make them more illuſtrious through ſufferings; and in this thought I comforted myſelf.

55 *I have remembered thy name*, &c.] While others were buried in ſleep and ſilence, I have been meditating on thy goodneſs, thy power, and thy truth.

57 *Thou art my portion*, &c.] I do not think myſelf poor as long as I have an intereſt in thy love and in thy promiſes.

61 *The bands of the wicked have robbed me*, &c.] The Septuagint and Vulgate have it, The cords of the wicked have entangled me.

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70 Their heart is as fat as greaſe; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted; that I might learn thy ſtatutes.

72 The law of thy mouth *is* better unto me than thouſands of gold and ſilver.

י JOD.

73 Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that fear thee will be glad when they ſee me; becauſe I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulneſs haſt afflicted me.

76 Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be aſhamed; for they dealt perverſly with me without a cauſe: *but* I will meditate in thy precepts.

79 Let thoſe that fear thee turn unto me, and thoſe that have known thy teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

כ CAPH.

81 My ſoul fainteth for thy ſalvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For I am become like a bottle in the ſmoke; *yet* do I not forget thy ſtatutes.

84 How many *are* the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they perſecute me wrongfully; help thou me.

87 They had almoſt conſumed me upon earth; but I forſook not thy precepts.

88 Quicken me after thy lovingkindneſs; ſo ſhall I keep the teſtimony of thy mouth.

ל LAMED.

89 For ever, O LORD, thy word is ſettled in heaven.

90 Thy faithfulneſs *is* unto all generations: thou haſt eſtabliſhed the earth, and it abideth.

91 They continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickened me.

94 I *am* thine, ſave me; for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I have ſeen an end of all perfection: *but* thy commandment *is* exceeding broad.

מ MEM.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments haſt made me wiſer than mine enemies: for they *are* ever with me.

99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more than the ancients, becauſe I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou haſt taught me.

103 How ſweet are thy words unto my taſte! *yea, ſweeter* than honey to my mouth!

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

נ NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beſeech thee, the free-will offerings of my mouth, O LORD, and teach me thy judgments.

109 My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

ס SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding place and my ſhield: I hope in thy word.

115 Depart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt trodden down all them that err from thy ſtatutes: for their deceit is falſhood.

119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies.

120 My fleſh trembleth for fear of thee; and I am afraid of thy judgments.

ע AIN.

121 I have done judgment and juſtice: leave me not to mine oppreſſors.

122 Be ſurety for thy ſervant for good: let not the proud oppreſs me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.

124 Deal

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70 *As fat as greaſe*, &c.] This is very improperly rendered in the liturgy, As fat as brawn, becauſe ſwine's fleſh not being eaten by the Jews, they could have no knowledge of brawn.

GENERAL REFLECTIONS on ver. 33—72.

That we may enter into theſe pious ſentiments, let us beg of God that he would make us always ſenſible of the effect of his mercies, that he would ſupport us in all dangers; and, above all, that he would never deprive us of his word.

COMMENTARY AND NOTES ON 73—104.

73 *Thy hands have made me*, &c.] As thou haſt given me a natural being, ſo give me a ſpiritual being in faith and knowledge.

83 *Like a bottle in the ſmoke*, &c.] My ſkin is ſhrivelled up like a bottle that has been long in the ſmoke. The reader will be pleaſed to recollect (as we hinted before) that their bottles were made of leather, ſee *Iſaiah* ix. 13.

88 *Quicken me after thy lovingkindneſs*, &c.] Deal kindly with me, O Lord, and raiſe me from this forlorn ſtate wherein I lie like a man that is dead.

89 *Thy word is ſettled in heaven.*] Thou art eternal, O Lord, and changeſt not; thy promiſes are like thyſelf, fixed and ſettled; though here they ſeem to ſuffer many changes, lots, and diminutions.

9 *I have ſeen an end of all perfection*, &c.] I perceive all things come to a ſpeedy end; whereas the wiſdom which thou haſt revealed to us is eternal, and endureth for ever.

98 *Thou through thy commandments haſt made me wiſer than mine enemies*, &c.] By believing and obeying thy commands, I have defeated all the ſubtle devices of mine enemies, and confounded them.

GENERAL REFLECTIONS on ver. 73—104.

David here ſhews us, that all the evils which the righteous ſuffer, are ſo far from making them forſake the law of God, that they engage them to cleave to it more firmly; that this law is moſt perfect and excellent; and that the ſweetneſs we taſte in the knowledge and love of it ſurpaſſes all earthly delights. May God give us grace to adopt theſe ſentiments, and confirm us in them more and more.

COMMENTARY AND NOTES ON ver. 105—144.

105 *Thy word is a lamp*, &c.] Thy word is my only guide, whoſe direction I follow in all the dark and difficult paſſages of my life.

109 *My ſoul is continually in my hand*, &c.] I am in continual danger of my life.

120 *My fleſh trembleth*, &c.] I tremble in every part, leſt I ſhould, by any diſobedience, incur thy ſevere diſpleaſure.

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124 Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.

125 I *am* thy ſervant; give me underſtanding, that I may know thy teſtimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every falſe way.

ס PE.

129 Thy teſtimonies *are* wonderful: therefore doth my ſoul keep them.

130 The entrance of thy words giveth light; it giveth underſtanding unto the ſimple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.

133 Order my ſteps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

135 Make thy face to ſhine upon thy ſervant; and teach me thy ſtatutes.

136 Rivers of waters run down mine eyes, becauſe they keep not thy law.

צ TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy teſtimonies *that* thou haſt commanded *are* righteous and very faithful.

139 My zeal hath conſumed me, becauſe mine enemies have forgotten thy words.

140 Thy word *is* very pure: therefore thy ſervant loveth it.

141 I *am* ſmall and deſpiſed: *yet* do not I forget thy precepts.

142 Thy righteouſneſs *is* an everlaſting righteouſneſs, and thy law *is* the truth.

143 Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delights.

144 The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live.

ק KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy ſtatutes.

146 I cried unto thee; ſave me, and I ſhall keep thy teſtimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindneſs: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after miſchief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy teſtimonies, I have known of old that thou haſt founded them for ever.

ר RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cauſe, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes.

156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my perſecutors and mine enemies; *yet* do I not decline from thy teſtimonies.

158 I beheld the tranſgreſſors, and was grieved; becauſe they kept not thy word.

159 Conſider how I love thy precepts: quicken me, O LORD, according to thy lovingkindneſs.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

ש SCHIN.

161 Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great ſpoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praiſe thee becauſe of thy righteous judgments.

165 Great peace have they which love thy law: and nothing ſhall offend them.

166 LORD, I have hoped for thy ſalvation, and done thy commandments.

167 My ſoul hath kept thy teſtimonies; and I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: for all my ways *are* before thee.

ת TAU.

169 Let my cry come near before thee, O LORD: give me underſtanding according to thy word.

170 Let my ſupplication come before thee: deliver me according to thy word.

171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs.

173 Let thine hand help me; for I have choſen thy precepts.

174 I have longed for thy ſalvation, O LORD: and thy law *is* my delight.

175 Let my ſoul live, and it ſhall praiſe thee; and let thy judgments help me.

176 I have gone aſtray like a loſt ſheep; ſeek thy ſervant; for I do not forget thy commandments.

PSAL. CXX.

1 *David prayeth againſt his enemy, by whoſe calumnies he had been driven to reſide among ſtrangers.*

A Song of degrees.

IN my diſtreſs I cried unto the LORD, and he heard me.

2 Deliver my ſoul, O LORD, from lying lips, *and* from a deceitful tongue.

3 What

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126 *They have made void thy law.*] They have taken away the honour and authority due to it, and have brought it into the utmoſt contempt.

130 *The entrance of thy words giveth light*, &c.] When a man doth but begin to be acquainted with thy word, he finds his mind enlightened with ſuch clear and uſeful knowledge, as directs the moſt ſimple how to live happy.

143 *Trouble and anguiſh*, &c.] Though involved in the ſoreſt ſtraits, yet I do not forſake, but find great conſolation in the ſtudy of thy commandments.

GENERAL REFLECTIONS on Ver. 105—144.

From theſe verſes we are taught to take the law of the Lord for our perpetual inheritance, and to make it the joy of our heart; to dread the judgments which he cauſes to fall upon thoſe who turn away from him; and be aſſured, that he never puniſhes thoſe who walk in his fear.

COMMENTARY AND NOTES on Ver. 145—176.

147 *I prevented the dawning*, &c.] Before the morning light appeared, I ſent up my early cries unto thee, conſtantly expecting the performance of thy promiſe to me.

158 *I beheld*, &c.] It provokes my ſorrow to ſee that there is no faith, nor truth, nor gratitude, in theſe tranſgreſſors.

164 *Seven times*, &c.] Often; "ſeven," in ſcripture-language, is uſed for many; ſee *Lev.* xxvi. 18. 1 *Sam.* ii. 5. *Prov.* xxiv. 16. and xxvi. 25.

168 *All my ways are before thee.*] I know that nothing can be done ſo ſecretly, but thou art perfectly acquainted with it.

175, 176 *Let my ſoul live*, &c.] O ſpare my life, and I will devote it to thy praiſe; ſend me relief, by executing the judgments thou haſt decreed againſt my enemies, O thou watchful guardian of Iſrael.

GENERAL REFLECTIONS on Ver. 145—176.

We may obſerve, that this pſalm deſcribes the works of good men; and the excellent prayers interſperſed throughout, teach us, that the way to be truly happy, is, to call on God continually, beſeech him to enlighten our minds, teach us his law, incline our hearts to obey, take care of us, ever guide us by his providence and holy Spirit, and bring us to glory.

COMMENTARY

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3 What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar!

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am for* peace: but when I ſpeak, they *are* for war.

PSAL. CXXI.

The great ſafety of the godly, who put their truſt in God's protection.

A Song of degrees.

I Will lift up mine eyes unto the hills, from whence cometh my help.

2 My help *cometh* from the LORD, which made heaven and earth.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

4 Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

5 The LORD *is* thy keeper: the LORD *is* thy ſhade upon thy right hand.

6 The ſun ſhall not ſmite thee by day, nor the moon by night.

7 The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The LORD ſhall preſerve thy going out and thy coming in from this time forth, and even for evermore.

PSAL. CXXII.

1 *David's joy in the people's reſort to Jeruſalem:* 6 *he prayeth for its peace and proſperity.*

A Song of degrees of David.

I Was glad when they ſaid unto me, Let us go into the houſe of the LORD.

2 Our feet ſhall ſtand within thy gates, O Jeruſalem.

3 Jeruſalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the teſtimony of Iſrael, to give thanks unto the name of the LORD.

5 For there are ſet thrones of judgment, the thrones of the houſe of David.

6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls, *and* proſperity within thy palaces.

8 For my brethren and companions' ſakes, I will now ſay, Peace *be* within thee.

9 Becauſe of the houſe of the LORD our God I will ſeek thy good.

PSAL. CXXIII.

1 *The godly profeſs their confidence in God,* 3 *and pray to be delivered from contempt.*

A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwelleſt in the heavens.

2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

PSAL. CXXIV.

The church bleſſeth God for a miraculous deliverance.

A Song of degrees of David.

IF *it had not been* the LORD who was on our ſide, now may Iſrael ſay;

2 If *it had not been* the LORD who was on our ſide, when men roſe up againſt us:

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us.

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul:

5 Then the proud waters had gone over our ſoul.

6 Bleſſed *be* the LORD, who hath not given us *as a* prey to their teeth.

7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped.

8 Our help *is* in the name of the LORD, who made heaven and earth.

PSAL. CXXV.

1 *The ſafety of ſuch as truſt in God.* 4 *A prayer for the godly, and againſt the wicked.*

A Song of degrees.

THEY that truſt in the LORD *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the LORD *is* round about his people from henceforth even for ever.

3 For the rod of the wicked ſhall not reſt upon the lot of the righteous; leſt the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *thoſe that be* good, and to *them that are* upright in their hearts.

5 As for ſuch as turn aſide unto their crooked ways, the LORD ſhall lead them forth with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

PSAL. CXXVI.

1 *The church celebrating her incredible return out of captivity,* 4 *prayeth for her own future joyfulneſs.*

A Song of degrees.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then

COMMENTARY AND NOTES ON PSAL. CXX.

3, 4 *What ſhall be given unto thee?* &c.] O thou falſe accuſer, the Lord ſhall take a fierce vengeance on thee, till he hath utterly conſumed thee.

5 *Meſech*, &c.] "Meſech" ſignifies, length or protraction of time; and the paſſage ſhould be rendered, Wo is me that I ſojourn ſo long in the tents of Kedar!

GENERAL REFLECTIONS on Pſal. CXX.

We learn from hence, that God protects and will deliver the righteous; to whom it is great affliction to live among the impious and profane: that their character is, to love peace, while the wicked delight in war.

COMMENTARY AND NOTES ON PSAL. CXXI. CXXII. CXXIII.

CXXI. 3 *He that keepeth thee will not ſlumber.*] The divine Providence is ever watchful over thee.

6 *The ſun ſhall not ſmite thee*, &c.] Alluding to the pillar of the cloud, and the pillar of fire, by which God conducted the Iſraelites out of Egypt.

CXXII. 3 *Jeruſalem is builded as a city that is*, &c.] Jeruſalem was the centre of union to all the tribes.

4 *Unto the teſtimony of Iſrael*, &c.] Namely, to preſent themſelves before the tabernacle where the ark was, within which were the tables of the law, called the teſtimony.

CXXIII. It is not an improbable conjecture that this pſalm was written by Iſaiah, whom Hezekiah deſired to lift up his prayer for the remnant that was left. See 2 *Kings*, xix. 4.

GENERAL REFLECTIONS on Pſalms CXXI. CXXII. CXXIII.

We are taught in theſe pſalms, that God watches over his church, that he preſerves them in all dangers, and will never forſake them; that princes, magiſtrates, and private perſons, ſhould pray chiefly for the peace of the church, and join their labours to their prayers, by doing their utmoſt for the good and edification of God's people; and that thoſe who are contemned and perſecuted by the wicked, ſhould beg of the Lord to ſtrengthen, ſupport and ſuccour them, believing that he will never forſake his faithful ſervants, who ſuffer for his ſake.

COMMENTARY AND NOTES ON PSALMS CXXIV. CXXV. CXXVI.

CXXIV. This pſalm was written by David after ſome remarkable victory; perhaps over the Philiſtines, when they ſpread themſelves in the valley of Rephaim, 2 *Sam.* v. 19. or the Ammonites and their aſſociates, 2 *Sam.* x. 6, 15, 16.

4 *Then the waters had*, &c.] They would have over-run all the country like a violent torrent, and we ſhould have been buried in the flood.

CXXV. 2 *As the mountains*, &c.] As Jeruſalem is ſurrounded with high hills, which make it not eaſily acceſſible by any enemies, ſo the divine Providence encompaſſes his people who depend on him, to guard and defend them from all dangers, not only now, but in all ſucceeding ages, to the end of the world.

3 *For the rod of the wicked ſhall not reſt upon*, &c.] The power of wicked tyrants may heavily afflict the righteous for a time; but they ſhall not tire out the patience of the righteous, nor cauſe them to forſake their pious confidence in God.

CXXVI. The permiſſion given by Cyrus to the Jews, to return to their own land, is generally allowed to be the occaſion of this pſalm, and Ezra to be the author of it.

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2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the ſtreams in the ſouth.

5 They that ſow in tears ſhall reap in joy.

6 He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him*.

PSAL. CXXVII.

1 *The vanity of human endeavours without God's bleſſing.* 3 *Children are God's good gift.*

A Song of degrees for Solomon.

EXCEPT the LORD build the houſe, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; ſo *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

PSAL. CXXVIII.

The ſundry bleſſings which follow them that fear God.

A Song of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy children like olive plants round about thy table.

4 Behold, that thus ſhall the man be bleſſed that feareth the LORD.

5 The LORD ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem all the days of thy life.

6 Yea, thou ſhalt ſee thy children's children, *and* peace upon Iſrael.

PSAL. CXXIX.

1 *God's goodneſs in ſaving Iſrael out of their great afflictions.* 5 *A prayer againſt the enemies of the church.*

A Song of degrees.

MANY a time have they afflicted me from my youth, may Iſrael now ſay:

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the graſs *upon* the houſetops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth ſheaves his boſom.

8 Neither do they which go by ſay, The bleſſing of the LORD *be* upon you: we bleſs you in the name of the LORD.

PSAL. CXXX.

1 *The pſalmiſt in diſtreſs prayeth to God, truſting in his mercy for pardon:* 5 *his own patience in hope:* 7 *he exhorteth Iſrael to hope in God.*

A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3 If thou, LORD, ſhouldeſt mark iniquities, O LORD who ſhall ſtand?

4 But *there is* forgiveneſs with thee, that thou mayeſt be feared.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the LORD more than they that watch for the morning: *I ſay, more than* they that watch for the morning.

7 Let Iſrael hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSAL. CXXXI.

1 *David profeſſing his humility,* 3 *exhorteth Iſrael to hope in God.*

A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe myſelf in great matters, or in things too high for me.

2 Surely I have behaved and quieted myſelf, as a child that is weaned of his mother: my ſoul *is* even as a weaned child.

3 Let Iſrael hope in the LORD from henceforth and for ever.

PSAL. CXXXII.

1 *David in prayer commendeth unto God his zeal to provide a place for the ark.* 11 *God's promiſes to him.*

A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle of my houſe, nor go up into my bed;

4 I will

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4 *Turn again our captivity.*] O that the Lord would be pleaſed to perfect what he hath begun, and bring back, in greater numbers, the reſt of our brethren that remain ſtill in Babylon; which would be as welcome to this deſolate country as ſprings of water to the dry and thirſty grounds.

In the ſouth.] In the Hebrew, In the dry ground.

GENERAL REFLECTIONS on Pſalms CXXIV. CXXV. CXXVI.

The inſtruction we are to derive from hence is, that God is the ſtrength and ſupport of his church, which he will never ſuffer to be deſtroyed; that they who fear God, and truſt in him, are immoveable; for he will regard their weakneſs, and alleviate their troubles; and that when the righteous have been ſufficiently tried and troubled by afflictions, God will make them to rejoice, and cauſe gladneſs to ſucceed to ſorrow.

COMMENTARY AND NOTES ON PSALMS CXXVII. CXXVIII. CXXIX.

CXXVII. 4 *So are children,* &c.] That is to ſay, Fathers are guarded by a company of children, as it were with a ſtrong armour.

5 *His quiver,*] His family; the metaphor of the archer is ſtill continued.

They ſhall not be aſhamed, but they ſhall ſpeak, &c.] When they ſhall meet in honourable aſſemblies, or in courts of juſtice, they may with honour defend their right againſt all oppreſſions, being accompanied by virtuous children.

CXXVIII. This pſalm, as well as the former, was compoſed by Solomon. Some have imagined this was a form preſcribed to be uſed by the Jews at the bleſſing of their marriages.

3 *Thy children like olive-plants,* &c.] Thy fear of God ſhall be rewarded both with temporal and ſpiritual bleſſings.

CXXIX. 1 *From my youth,* &c.] From their dwelling in Egypt.

3 *The plowers plowed,* &c.] This alludes to that part of Chriſt's ſufferings, when he was ſcourged, previous to his crucifixion.

6 *Let them be as the graſs,* &c.] This, with the remaining verſes, are a prophetical denunciation againſt the Jewiſh elders, who with wicked hands put the Meſſiah to death, and afterwards continued hardened in ſin, to their utter deſtruction, and the final overthrow of their nation.

GENERAL REFLECTIONS on Pſalms CXXVII. CXXVIII. CXXIX.

We learn from the foregoing, that it is not ſo much the care which men take, as the bleſſing of God that cauſes ſtates, cities, and families to ſubſiſt and proſper; that God, as the rewarder of every good work, particularly ſhowers down the ſpiritual bleſſings he has promiſed upon thoſe that love him, after which we ought principally to aſpire. Theſe conſiderations ſhould confirm us in the belief that the church is built upon the everlaſting foundation of God's faithfulneſs and veracity; and that all thoſe who ſet themſelves againſt it ſhall have nothing but ſhame and confuſion for their portion.

COMMENTARY AND NOTES ON PSALMS CXXX. CXXXI. CXXXII.

CXXX. 1 *Out of the depths,* &c.] In my moſt unfathomable diſtreſſes, when I ſee no end, no period to my troubles, but find myſelf ſtill ſinking lower and lower into them, I never deſpair of thy mercy, O Lord, but cry unto thee moſt earneſtly to deliver me.

4 *That thou mayeſt be feared.*] That thou mayeſt be reverenced.

CXXXI. David in this pſalm exculpates himſelf from the charge of affecting the kingdom, of which his enemies accuſed him.

1 *In great matters,* &c.] In things beyond the limits of my vocation or capacity.

CXXXII. 3 *Surely I will not come,* &c.] Saying, Surely I ſhall not come, &c.

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4 I will not give ſleep to mine eyes, *or* ſlumber to mine eyelids,

5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worſhip at his footſtool.

8 Ariſe, O LORD, into thy reſt; thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs; and let thy ſaints ſhout for joy.

10 For thy ſervant David's ſake turn not away the face of thine anointed.

11 The LORD hath ſworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimony that I ſhall teach them, their children ſhall alſo ſit upon thy throne for evermore.

13 For the LORD hath choſen Zion; he hath deſired *it*, for his habitation.

14 This *is* my reſt for ever: here will I dwell; for I have deſired it.

15 I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo clothe her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

PSAL. CXXXIII.

The bleſſedneſs of unity among brethren.

A Song of degrees of David.

BEHOLD, how good and how pleaſant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the ſkirts of his garments;

3 As the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion: for the LORD commanded the bleſſing, *even* life for evermore.

PSAL. CXXXIV.

An exhortation to God's ſervants to bleſs him.

A Song of degrees.

BEHOLD, bleſs ye the LORD, all *ye* ſervants of the LORD, which by night ſtand in the houſe of the LORD.

2 Lift up your hands *in* the ſanctuary and bleſs the LORD.

3 The LORD that made heaven and earth bleſs thee out of Zion.

PSAL. CXXXV.

1 *An exhortation to God's ſervants to praiſe him for his goodneſs;* 5 *his power,* 8 *and judgments againſt his people's enemies.* 15 *The vanity of idols.*

PRAISE ye the LORD. Praiſe ye the name of the LORD; praiſe *him*, O ye ſervants of the LORD.

2 Ye that ſtand in the houſe of the LORD, in the courts of the houſe of our God,

3 Praiſe the LORD; for the LORD *is* good: ſing praiſes unto his name; for *it is* pleaſant.

4 For the LORD hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatſoever the LORD pleaſed, *that* did he in heaven, and in earth, in the ſeas, and in all deep places.

7 He cauſeth the vapours to aſcend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treaſuries.

8 Who ſmote the firſtborn of Egypt, both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10 Who ſmote great nations, and ſlew mighty kings;

11 Sihon, king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 And gave their land for an heritage, an heritage unto Iſrael his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himſelf concerning his ſervants.

15 The idols of the heathen *are* ſilver and gold, the work of men's hands.

16 They have mouths, but they ſpeak not; eyes have they, but they ſee not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *ſo is* every one that truſteth in them.

19 Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron:

20 Bleſs the LORD, O houſe of Levi: ye that fear the LORD, bleſs the LORD.

21 Bleſſed be the LORD out of Zion, which dwelleth at Jeruſalem. Praiſe ye the LORD.

PSAL. CXXXVI.

An exhortation to praiſe God for particular mercies.

OGive thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks unto the LORD of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wiſdom made the heavens: for his mercy *endureth* for ever.

6 To him that ſtretched out the earth above the waters: for his mercy *endureth* for ever. 7 To

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9 *Let thy prieſts be clothed*, &c.] Guard alſo thy prieſts, its miniſters, unto thee, and encompaſs them with thy goodneſs, that they may procure thy bleſſing for others, and make all thy pious worſhippers, who are dear unto thee, triumph in thy kindneſs to them.

17 *A lamp*, &c.] One of his poſterity, in whom the glory of his kingdom may live and ſhine.

GENERAL REFLECTIONS on Pſalms CXXX. CXXXI. CXXXII.

We may diſcern, from theſe pſalms, the willingneſs of God to pardon returning ſinners, and his peculiar care of his church; that we ought not to aim at high things, but walk before God in humility, innocence, and ſimplicity; and that it ſhould be our conſtant deſire and aim to promote the glory of God, and the proſperity of his church, its miniſters, and all its members.

COMMENTARY AND NOTES ON PSALMS CXXXIII. CXXXIV. CXXXV.

CXXXIII. 2 *It is like the precious ointment*, &c.] This holy concord is moſt pleaſant, and muſt be conſidered as an effect of the ſpirit of grace and peace; which being moſt plentifully poured out upon Chriſt, who is the head of the church, runs down upon all the members of his body, and is the bond of the ſpiritual union, figured by the holy oil wherewith Aaron and his ſucceſſors, the high prieſts, are anointed.

CXXXIV. This pſalm ſeems to be compoſed in order to be ſung by ſome one or more of the Levites, at the ſhutting up of the gates of the temple; to excite the reſt whoſe turn it was to watch that night, to be diligent in their office of ſinging pſalms, and making devout prayers for the people.

CXXXV. This pſalm recounts ſeveral of the great works of the Lord, eſpecially towards the Hebrew nation, whom it excites to ſtedfaſtneſs in religion, and to contempt of idols and idolaters.

2 *Ye that ſtand in the houſe of the Lord*, &c.] Ye Levites, with all the reſt of the people, who frequent the houſe of our God.

5 *Above all gods.*] Above all that are called gods here upon earth, whether from a reſemblance of dignity, or from the falſe and idolatrous opinions of men.

14 *He will repent himſelf towards his ſervants.*] Being reconciled unto his ſervants, he will turn his ſeverity into kindneſs towards them.

18 *They that make them*, &c.] Both they who make, and they who confide in them, are as ſenſeleſs as thoſe idols; having eyes, for inſtance, and ſee not, &c. ſo that the brutes are more excellent than ſuch gods, and that no help is to be expected from them.

GENERAL REFLECTIONS on Pſalms CXXXIII. CXXXIV. CXXXV.

We are here recommended by the pſalmiſt to peace and unity, as God heaps his moſt precious favours on them who love and follow after it; we are alſo exhorted to celebrate the wonders of God, in his providence and grace, to reflect on the vanity of idols and their worſhippers; and, above all, to bleſs God for imparting to us the knowledge of himſelf, through our Lord Jeſus Chriſt.

COMMENTARY

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7 To him that made great lights: for his mercy *endureth* for ever:
8 The ſun to rule by day: for his mercy *endureth* for ever:
9 The moon and ſtars to rule by night: for his mercy *endureth* for ever:
10 To him that ſmote Egypt in their firſtborn: for his mercy *endureth* for ever:
11 And brought out Iſrael from among them: for his mercy *endureth* for ever.
12 With a ſtrong hand, and with a ſtretched out arm: for his mercy *endureth* for ever.
13 To him which divided the Red ſea into parts: for his mercy *endureth* for ever:
14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever:
15 But overthrew Pharaoh and his hoſt in the Red ſea: for his mercy *endureth* for ever.
16 To him which led his people through the wilderneſs: for his mercy *endureth* for ever.
17 To him which ſmote great kings: for his mercy *endureth* for ever:
18 And ſlew famous kings: for his mercy *endureth* for ever:
19 Sihon king of the Amorites: for his mercy *endureth* for ever.
20 And Og the king of Baſhan: for his mercy *endureth* for ever:
21 And gave their land for an heritage: for his mercy *endureth* for ever:
22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.
23 Who remembered us in our low eſtate: for his mercy *endureth* for ever:
24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.
25 Who giveth food to all fleſh: for his mercy *endureth* for ever.
26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSAL. CXXXVII.

1 *The conſtant affection of the Jews in captivity to their deſolate country.* 7 *Edom and Babylon are curſed.*

BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembered Zion.
2 We hanged our harps upon the willows in the midſt thereof.
3 For there they that carried us away captive required of us a ſong; and they that waſted us *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion.
4 How ſhall we ſing the LORD's ſong in a ſtrange land?
5 If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy.
7 Remember, O LORD, the children of Edom in the day of Jeruſalem; who ſaid, Raſe *it*, raſe *it*, *even* to the foundation thereof.
8 O daughter of Babylon, who art to be deſtroyed; happy *ſhall he be*, that rewardeth thee as thou haſt ſerved us.
9 Happy *ſhall he be*, that taketh and daſheth thy little ones againſt the ſtones.

PSAL. CXXXVIII.

1 *David praiſeth God for the truth of his word:* 4 *he propheſieth that the kings of the earth ſhall praiſe God for his reſpect to the lowly:* 7 *he profeſſeth his confidence in God.*

A Pſalm of David.

I Will praiſe thee with my whole heart: before the gods will I ſing praiſe unto thee.
2 I will worſhip toward thy holy temple, and praiſe thy name for thy lovingkindneſs and for thy truth: for thou haſt magnified thy word above all thy name.
3 In the day when I cried thou anſweredſt me, *and* ſtrengthenedſt me *with* ſtrength in my ſoul.
4 All the kings of the earth ſhall praiſe thee, O LORD, when they hear the words of thy mouth.
5 Yea, they ſhall ſing in the ways of the LORD: for great *is* the glory of the LORD.
6 Though the LORD *be* high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.
7 Though I walk in the midſt of trouble, thou wilt revive me: thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.
8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forſake not the works of thine own hands.

PSAL. CXXXIX.

1 *David acknowledgeth God's all-ſeeing providence:* 14 *he praiſeth him for the wonders of his formation;* 17 *and for his infinite mercies:* 23 *he prayeth for God's inſpection and guidance.*

To the chief Muſician, A Pſalm of David.

O LORD, thou haſt ſearched me, and known *me*.
2 Thou knoweſt my downſitting and mine upriſing, thou underſtandeſt my thought afar off.
3 Thou compaſſeſt my path and my lying down, and art acquainted *with* all my ways.
4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou knoweſt it altogether.
5 Thou haſt beſet me behind and before, and laid thine hand upon me.
6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither

COMMENTARY AND NOTES ON PSALMS CXXXVI. CXXXVII. CXXXVIII.

CXXXVI. 23 *Who remembered us in our low eſtate.*] When for our ſins we were ſeverely afflicted, and in danger to be ejected out of this good land, into which at laſt he brought us, he was pleaſed graciouſly to relieve us.

CXXXVII. *By the rivers of Babylon*, &c.] When we were carried captives into the land of Babylon, we could not refrain from tears, upon the remembrance of thoſe happy days which we enjoyed in the holy hill of Zion, when we celebrated the praiſes of God in the temple.

2 *We hanged our harps upon the willows*, &c.] Thoſe fruitful vines and fig-trees, under which we formerly ſat, were now changed into barren willows and oſiers, ſo all our mirth and joy was turned into ſuch heavineſs and ſorrow of heart, that we let all our inſtruments of muſic hang neglected upon the boughs of thoſe melancholy trees.

3 *Saying, Sing us one of the ſongs of Zion.*] Either out of wanton curioſity, or from a profane ſcorn and deriſion.

7 *The children of Edom*, &c.] It ſeems that the Edomites, though neighbours and relations, were nevertheleſs glad to ſee the deſolations of Jeruſalem, and encouraged the deſtroyers of it with their acclamations, ſaying, Lay it flat, lay it even with the ground upon which it ſtands.

9 *And daſheth thy little ones againſt the ſtones.*] Of this Iſaiah propheſies in his 13th chapter, and 16th verſe. Theſe were cruelties which barbarians uſually exerciſed in the ſacking of towns.

CXXXVIII. 1 *I will praiſe thee*, &c.] Thy holy angels, O Lord, ſhall be witneſſes of my gratitude, which I will expreſs in pſalms and hymns in the aſſembly of the judges, that they may remember to whom they owe their power and authority.

5 *They ſhall ſing in the ways of the Lord*, &c.] It ſhould be rendered, They ſhall ſing of the ways of the Lord.

GENERAL REFLECTIONS on Pſalms CXXXVI. CXXXVII. CXXXVIII.

The royal penman here teaches us to meditate on the great work of our redemption, and magnify the goodneſs of God for it with great fervency and continual praiſes. He alſo deſcribes the great zeal which the truly faithful have for the church, ſo that they grieve at its ſufferings, and rejoice at its proſperity. We are alſo led to obſerve, that God is omniſcient, that his eye is ever upon his children, and his hand ready to relieve them in adverſity; hence they may ſafely acquieſce in the equity of all his diſpenſations, which will have a uniform tendency to their preſent and eternal welfare.

COMMENTARY AND NOTES ON PSALMS CXXXIX. CXL.

CXXXIX. 2 *Thou knoweſt my down-ſitting—thou underſtandeſt my thought afar off.*] Thou knoweſt the ſubject of all my meditations; nay, my inclinations are ſo perfectly known to thee, that before I have conceived any deſign, it is viſible to thee.

7, 8,

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7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.*

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee.*

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

15 My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious are also thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

PSAL. CXL.

1 *David prayeth to be delivered from Saul and Doeg:* 12 *his confidence in God's vindication of the poor man's cause.*

To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the violent man;

2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O God the LORD, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; *lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him.*

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSAL. CXLI.

1 *David prayeth that his suit may be acceptable,* 3 *his conscience free from guilt,* 9 *and his person safe from the snares of the wicked.*

A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee *as* incense: *and* the lifting up of my hands *as* the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the LORD: in thee is my trust; leave not my soul destitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape.

PSAL. CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

Maschil of David; A Prayer when he was in the cave.

I Cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name:

7, 8, 9, 10 *Whither shall I go,* &c.] To what part of the universe shall I go to avoid thy Spirit? or whither shall I flee to hide myself from thy piercing sight?

13 *Thou hast possessed my reins.*] My most retired thoughts, and my most secret desires and designs, are apparent to thee.

14 *I am fearfully,* &c.] The thoughts of my formation strike me with an astonishment like that which arises from fear.

CXL. 3 *Adders' poison,* &c.] The creature here meant is the asp. The poison of this serpent is deemed incurable, as likewise, according to the psalmist, is the poison of a calumniating tongue.

10 *Let burning coals fall upon them,* &c.] Let their slanders, like burning coals not easily quenched, be the instruments of their own destruction.

GENERAL REFLECTIONS on Psalms CXXXIX. CXL.

As we have great cause to celebrate the power and goodness of God for our being, so we ought to employ our souls and bodies in his service; and that how formidable soever the power of our enemies may be, God is the protector of the righteous, and will give them occasion to celebrate his power, justice, and goodness exerted in their behalf.

COMMENTARY AND NOTES ON PSALMS CXLI. CXLII. CXLIII. CXLIV.

CXLI. 7 *Our bones are scattered,* &c.] My best friends are slaughtered in great numbers, at the command of Saul, and hewed in pieces in his presence, as one would cut or chop a piece of wood. *Lepi Sheol,* "the mouth of the grave," may with a small alteration be made *Lepi-Saul,* "at the mouth," or "at the command of Saul."

CXLII. This prayer was made by David, when he hid himself from Saul in the cave of Engedi, and was afterwards sung to the tune of Maschil, because it admirably instructs posterity in the most forlorn, nay, desperate condition, to recommend themselves to God.

CXLIII.

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name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.

PSAL. CXLIII.

1 *David's prayer:* 3 *his complaint:* 5 *he ſtrengtheneth his faith:* 7 *he prayeth for deliverance,* 10 *for God's ſupport,* 12 *and deſtruction of his enemies.*

A Pſalm of David.

HEAR my prayer, O LORD, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul; he hath ſmitten my life down to the ground; he hath made me to dwell in darkneſs, as thoſe that have been long dead.

4 Therefore is my ſpirit overwhelmed within me; my heart within me is deſolate.

5 I remember the days of old; I meditate on all thy works; I muſe on the work of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee, as a thirſty land. Selah.

7 Hear me ſpeedily, O LORD: my ſpirit faileth: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 Cauſe me to hear thy lovingkindneſs in the morning; for in thee do I truſt: cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee.

9 Deliver, me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou art my God: thy Spirit *is* good; lead me into the land of uprightneſs.

11 Quicken me, O LORD, for thy name's ſake: for thy righteouſneſs' ſake bring my ſoul out of trouble.

12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I *am* thy ſervant.

PSAL. CXLIV.

1 *David bleſſeth God:* 5 *he prayeth God would deliver him from his enemies:* 11 *he prayeth for his kingdom's happineſs under God's favour.*

A Pſalm of David.

BLESSED *be* the LORD my ſtrength, which teacheth my hands to war, *and* my fingers to fight;

2 My goodneſs, and my fortreſs; my high tower, and my deliverer; my ſhield, and *he* in whom I truſt; who ſubdueth my people under me.

3 LORD, what *is* man, that thou takeſt knowledge of him! *or* the ſon of man, that thou makeſt account of him!

4 Man is like to vanity: his days *are* as a ſhadow that paſſeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth lightning, and ſcatter them: ſhoot out thine arrows, and deſtroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of ſtrange children;

8 Whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

9 I will ſing a new ſong unto thee, O God: upon a pſaltery *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee.

10 *It is he* that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword.

11 Rid me, and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood:

12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner ſtones, poliſhed *after* the ſimilitude of a palace:

13 *That* our garners *may be* full, affording all manner of ſtore; *that* our ſheep may bring forth thouſands and ten thouſands in our ſtreets:

14 *That* our oxen *may be* ſtrong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our ſtreets.

15 Happy *is that* people, that is in ſuch a caſe: *yea,* happy *is that* people, whoſe God *is* the LORD.

PSAL. CXLV.

1 *David extolleth God for his fame:* 7 *for God's goodneſs,* 11 *for his kingdom,* 14 *for his providence,* 17 *juſtice, and holineſs,* 18 *and his regard for the righteous.*

David's *Pſalm* of Praiſe.

I WILL extol thee, my God, O king; and I will bleſs thy name for ever and ever.

2 Every day will I bleſs thee; and I will praiſe thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praiſed; and his greatneſs *is* unſearchable.

4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

5 I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works.

6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.

7 They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

8 The LORD *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works ſhall praiſe thee, O LORD; and thy ſaints ſhall bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power;

12 To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.

13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiſeth up all *thoſe that be* bowed down.

15 The eyes of all wait upon thee; and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

17 The LORD *is* righteous in all his ways, and holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

20 The LORD preſerveth all them that love him: but all the wicked will he deſtroy.

21 My

CXLIII. 10 *Thy ſpirit is good,* &c.] Septuagint, Vulgate, and Liturgy, Let thy good ſpirit lead me in a ſtrait (or even) land.

CXLIV. 12 *That our daughters,* &c.] That our daughters may be tall and beautiful, like thoſe poliſhed pillars which are the ornaments of a royal palace.

13 *That our garners*] That our granaries, &c.

In our ſtreets.] Or, in our paſtures.

GENERAL REFLECTIONS on Pſalms CXLI. CXLII. CXLIII. CXLIV.

We are taught in theſe pſalms, to call upon God with fervency, to receive thankfully the warnings and corrections of good men; alſo that God never wants means to extricate his people out of danger; that we ought to beg of God grace to fear him, and the guidance of his holy Spirit; that plenty, peace, and temporal proſperity, are the effects of God's goodneſs, which we ſhould receive with thankſgiving; but above all, we ſhould prize ſpiritual bleſſings.

COMMENTARY AND NOTES ON PSALMS CXLV. CXLVI. CXLVII.

CXLV. This pſalm is ingeniouſly written; the initial letters of all the verſes in the original preſenting us with the Hebrew alphabet in their proper order: only the letter Nun is wanting; poſſibly becauſe the copy from whence the collector took it was imperfect in that place, and he would not preſume to ſupply the defect himſelf. It was eſteemed ſo excellent by the antient Hebrews, that they uſed to ſay, He could not fail of being an inhabitant of the heavenly Canaan who repeated this pſalm three times a day.

13 *Throughout all generations.*] Between the 13th and 14th verſes a verſe is wanting, which is ſupplied by the Septuagint, Vulgate, and Syriac tranſlations; which ſhews that they were made from copies of the Hebrew that were not therein defective. The tranſlation of the verſe wanting is, The Lord is faithful in all his words, and righteous in all his works.

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21 My mouth ſhall ſpeak the praiſe of the LORD: and let all fleſh bleſs his holy name for ever and ever.

PSAL. CXLVI.

1 *The pſalmiſt voweth perpetual praiſes to God:* 3 *he exhorteth not to truſt in man.*

PRAISE ye the LORD. Praiſe the LORD, O my ſoul.

2 While I live will I praiſe the LORD: I will ſing praiſes unto my God while I have any being.

3 Put not your truſt in princes, *nor* in the ſon of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts periſh.

5 Happy *is he* that *hath* the God of Jacob for his help, whoſe hope *is* in the LORD his God:

6 Which made heaven, and earth, the ſea, and all that therein *is*: which keepeth truth for ever;

7 Which executeth judgment for the oppreſſed: which giveth food to the hungry. The LORD looſeth the priſoners:

8 The LORD openeth *the eyes* of the blind: the LORD raiſeth them that are bowed down: the LORD loveth the righteous:

9 The LORD preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.

10 The LORD ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the LORD.

PSAL. CXLVII.

1 *The prophet exhorteth to praiſe God for his care of the church;* 7 *for his providence;* 12 *for his ordinance in the church.*

PRAISE ye the LORD: for *it is* good to ſing praiſes unto our God; for *it is* pleaſant; *and* praiſe is comely.

2 The LORD doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the ſtars; he calleth them all by *their* names.

5 Great *is* our LORD, and of great power: his underſtanding *is* infinite.

6 The LORD lifteth up the meek; he caſteth the wicked down to the ground.

7 Sing unto the LORD with thankſgiving; ſing praiſe upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

9 He giveth to the beaſt his food, *and* to the young ravens which cry.

10 He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.

11 The LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

12 Praiſe the LORD, O Jeruſalem; praiſe thy God, O Zion.

13 For he hath ſtrengthened the bars of thy gates; he hath bleſſed thy children within thee.

14 He maketh peace *in* thy borders, *and* filleth thee with the fineſt of wheat.

15 He ſendeth forth his commandment *upon* earth: his word runneth very ſwiftly.

16 He giveth ſnow like wool: he ſcattereth the hoar froſt like aſhes.

17 He caſteth forth his ice like morſels: who can ſtand before his cold?

18 He ſendeth out his word, and melteth them: he cauſeth his wind to blow, *and* the waters flow.

19 He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael.

20 He hath not dealt ſo with any nation: and *as for his* judgments, they have not known them. Praiſe ye the LORD.

PSAL. CXLVIII.

1 *The pſalmiſt exhorteth the celeſtial,* 7 *the terreſtrial,* 11 *and the rational creatures, to praiſe God.*

PRAISE ye the LORD. Praiſe ye the LORD from the heavens: praiſe him in the heights.

2 Praiſe ye him, all his angels: praiſe ye him, all his hoſts.

3 Praiſe ye him, ſun and moon: praiſe him, all ye ſtars of light.

4 Praiſe him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praiſe the name of the LORD: for he commanded, and they were created.

6 He hath alſo eſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.

7 Praiſe the LORD from the earth, ye dragons, and all deeps:

8 Fire, and hail; ſnow, and vapours; ſtormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beaſts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praiſe the name of the LORD: for his name alone is excellent; his glory *is* above the earth and heaven.

14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; *even* of the children of Iſrael, a people near unto him. Praiſe ye the LORD.

PSAL. CXLIX.

1 *The prophet exhorteth to praiſe God for his love to the church.*

PRAISE ye the LORD. Sing unto the LORD a new ſong, *and* his praiſe in the congregation of ſaints.

2 Let Iſrael rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.

4 For the LORD taketh pleaſure in his people: he will beautify the meek with ſalvation.

5 Let

CXLVI. 4 *In that very day*, &c.] The Septuagint reads, his devices and contrivances.

8 *The Lord openeth the eyes of the blind*, &c.] When the great Meſſiah appears among the ſons of men, the blind ſhall receive their ſight, and thoſe who are bowed down by the infirmities of nature, ſhall be relieved from their ſad condition; the Lord particularly delights in thoſe who aſſiſt their neighbours in diſtreſs.

CXLVII. 16 *He ſcattereth the hoar froſt like aſhes.*] When wood is burned in the open air, ſome of the aſhes, being light, are uſually carried up along with the flame and ſmoke, and, after floating awhile in the air, fall down again in a ſoft and gentle manner; the particles of hoar froſt deſcend in much the ſame ſtill, ſilent, and imperceptible manner.

GENERAL REFLECTIONS on Pſal. CXLV. CXLVI. CXLVII.

We are here excited to celebrate the power, greatneſs, juſtice, mercy and providential care of God towards his people; to put our whole truſt in God, who will reign for ever; and praiſe him above all for that revelation of his will to his church, through Jeſus Chriſt.

COMMENTARY AND NOTES ON PSAL. CXLVIII. CXLIX. CL.

CXLVIII. 3 *Praiſe ye him, ſun and moon*, &c.] Praiſe him, ye ſun and moon, his moſt conſpicuous miniſters, and unwearied in his ſervice: ye glittering ſtars of light, declare to all future generations how glorious your great maſter is.

7 *Praiſe the Lord from the earth, ye dragons and all deeps.*] Let all the creatures inhabiting this lower world accompany the celeſtial hoſts in the praiſes of the Lord.

CXLIX. 3 *Let them praiſe his name in the dance*, &c.] This act of devotion how ludicrous ſoever it may appear to us, has always been looked upon with reverence by the eaſtern nations: thus *Pſalm* cl. 4. "Praiſe him with the timbrel and dance:" and we read, that "The women went out after Miriam with timbrels and dances," *Exod.* xv. 20. and "David danced before the ark," 2 *Sam.* vi. 14.

CL.

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5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds.

6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand;

7 To execute vengeance upon the heathen, *and* puniſhments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the LORD.

PSAL. CL.

An exhortation to praiſe God with all kinds of inſtruments.

PRAISE ye the LORD. Praiſe God in his ſanctuary: praiſe him in the firmament of his power.

2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.

3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.

4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments and organs.

5 Praiſe him upon the loud cymbals: praiſe him upon the high ſounding cymbals.

6 Let every thing that hath breath praiſe the LORD. Praiſe ye the LORD.

CL. 3 *Praiſe him with the ſound of the trumpet,* &c.] Let the prieſts of the Lord praiſe him with the ſound of the trumpet, and let the Levites praiſe him with pſalteries and harps.

5 *Praiſe him upon the loud cymbals,* &c.] Let cymbals of all kinds accompany the pſalms and hymns in his praiſe.

GENERAL REFLECTIONS on Pſal. CXLVIII. CXLIX. CL. David here calls upon all creatures in heaven and earth to join in one ſymphony of thankſgiving to the great Lord of all. This ſhould ſtir up the faithful to ſing and publiſh the praiſes of God, and rejoice in him continually, not only with the lips and voice, but alſo with the heart. May he grant us his grace ſo to do, to the end that, after having praiſed and glorified God upon earth in our day, we may glorify him eternally with all the bleſſed ſpirits in heaven.

The Book of PROVERBS.

THE ARGUMENT.

The proverbs of Solomon are an admirable collection of moſt excellent rules of life, and are a mixture of both ethics and politics; being calculated as well for the correcting of men's errors, and teaching them how to conduct themſelves in all relations, as for the government of families, cities, and kingdoms. They alſo comprehend many valuable admonitions to particular perſons reſpecting the great duties of religion. From the different titles they bear, it appears, that the firſt twenty four chapters are the genuine works of Solomon, that the five next are a collection of ſeveral of his proverbs; made by order of king Hezekiah; and that the two laſt chapters were added, and belong to different, though unknown, authors.

CHAP. I.

1 *The uſe of the proverbs.* 7 *An exhortation to fear God.* 10 *To avoid the enticings of ſinners.* 20 *Wiſdom complaineth of contempt;* 24 *She threateneth her contemners.*

Before CHRIST written 1000.

THE proverbs of Solomon the ſon of David, king of Iſrael;

2 To know wiſdom and inſtruction; to perceive the words of underſtanding;

3 To receive the inſtruction of wiſdom, juſtice, and judgment, and equity;

4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.

5 A wiſe *man* will hear, and will increaſe learning; and a man of underſtanding ſhall attain unto wiſe counſels.

6 To underſtand a proverb, and the interpretation; the words of the wiſe, and their dark ſayings.

7 ¶ The fear of the LORD *is* the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.

8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother:

9 For they *ſhall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My ſon, if ſinners entice thee, conſent thou not.

11 If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe:

12 Let us ſwallow them up alive as the grave; and whole, as thoſe that go down into the pit:

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:

14 Caſt in thy lot among us; let us all have one purſe:

Before CHRIST 1000.

15 My ſon walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haſte to ſhed blood.

17 Surely in vain the net is ſpread in the ſight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ Wiſdom crieth without; ſhe uttereth her voice in the ſtreets:

21 She crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, *ſaying,*

22 How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.

24 ¶ Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded;

25 But ye have ſet at nought all my counſel, and would none of my reproof:

26 I

COMMENTARY AND NOTES ON CHAP. I.

2 *To know wiſdom and inſtruction,* &c.] i. e. The ſcope of theſe proverbs is, to make a man learn what it is to be truly wiſe, and to inſtruct him how to avoid thoſe errors which men are apt to fall into, or to correct them, if he hath been miſled, and has run into them.

7, 8 *The fear of the Lord,* &c.] This, as the firſt principle of wiſdom, muſt be carefully obſerved; and a due ſenſe of God's omnipreſence ſhould ever reſt upon our minds.

20 *Wiſdom crieth without,* &c.] By wiſdom is here meant the eternal wiſdom, whoſe excellent counſels are revealed in the plain dictates of our own conſciences, in the laws of God, in the mouths of his prophets and miniſters, in the admonitions and examples of good men, and in the courſe of his providence and wiſe government.

GENERAL

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Before CHRIST 1000.

26 I alſo will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you.

28 Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me:

29 For that they hated knowledge, and did not chooſe the fear of the LORD:

30 They would none of my counſel: they deſpiſed all my reproof.

31 Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.

33 But whoſo hearkeneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of evil.

CHAP. II.

1 *The ſtudy of wiſdom tendeth to promote godlineſs,* 10 *to guard againſt the ſeducing of ſinners,* 20 *and to direct men in good and ſalutary ways.*

MY ſon, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding;

3 Yea, if thou crieſt after knowledge, *and* lifteſt up thy voice for underſtanding;

4 If thou ſeekeſt her as ſilver, and ſearcheſt for her as *for* hid treaſures;

5 Then ſhalt thou underſtand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſs, and judgment, and equity; *yea,* every good path.

10 ¶ When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil *man,* from the man that ſpeaketh froward things;

13 Who leave the paths of uprightneſs, to walk in the ways of darkneſs;

14 Who rejoice to do evil, *and* delight in the frowardneſs of the wicked;

15 Whoſe ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from the ſtrange woman, *even* from the ſtranger *which* flattereth with her words;

17 Which forſaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her houſe inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 ¶ That thou mayeſt walk in the way of good *men,* and keep the paths of the righteous.

21 For the upright ſhall dwell in the land, and the perfect ſhall remain in it.

22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

CHAP. III.

Before CHRIST 1000.

1 *An exhortation to obedience,* 5 *faith,* 7 *godly fear,* 9 *oblations, patience.* 13 *The excellency of wiſdom, &c.*

MY ſon, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace, ſhall they add to thee.

3 Let not mercy and truth forſake thee: bind them about thy neck; write them upon the table of thine heart:

4 So ſhalt thou find favour and good underſtanding in the ſight of God and man.

5 ¶ Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding.

6 In all thy ways acknowledge him, and he ſhall direct thy paths.

7 ¶ Be not wiſe in thine own eyes: fear the LORD, and depart from evil.

8 It ſhall be health to thy navel, and marrow to thy bones.

9 ¶ Honour the LORD with thy ſubſtance, and with the firſtfruits of all thine increaſe:

10 So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

11 ¶ My ſon, deſpiſe not the chaſtening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the ſon *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding.

14 For the merchandiſe of it *is* better than the merchandiſe of ſilver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways *are* ways of pleaſantneſs, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My ſon, let not them depart from thine eyes: keep ſound wiſdom and diſcretion:

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

24 When thou lieſt down, thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25 Be not afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh.

26 For the LORD ſhall be thy confidence, and ſhall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it.*

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou haſt it by thee.

29 ¶ Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee.

30 Strive not with a man without cauſe, if he have done thee no harm.

31 Envy thou not the oppreſſor, and chooſe none of his ways.

32 For

GENERAL REFLECTIONS on Chap. I.

We learn from hence, that the chief point of wiſdom is the fear of God; and that whoever poſſeſſes this heavenly wiſdom, has in himſelf the ſpring of the moſt precious bleſſings; in order to attain this, we ſhould avoid the company of wicked men, hearken to good counſels, and implore the aſſiſtance of divine grace.

COMMENTARY AND NOTES ON CHAP. II. III.

II. 6 *The Lord giveth wiſdom,* &c.] It is in vain to ſearch for wiſdom, unleſs we previouſly ſeek the Lord, and his righteouſneſs, in whoſe gift alone it is.

16 *The ſtrange woman,* &c.] Women when they become proſtitutes, uſed to quit their own home and friends, and go into a foreign country in queſt of a livelihood, where they would be no ſhame to their relations. Hence a proſtitute was called in ſcripture "A ſtrange woman." See *Judges* xi. 9.

17 *The guide of her youth,* &c.] Namely, her huſband, to whom ſhe had been married in her youth, and whom ſhe had taken for her guide and governor.

III. 3 *Bind them about thy neck, write them,* &c.] Alluding to the cuſtom the Jews had of writing paſſages from the law on pieces of parchment, and tying them on their heads. See *Exod.* xiii. 9.

18 *She is a tree of life,* &c.] Wiſdom gives not only a preſent, but an immortal ſatisfaction to all thoſe who ſtrongly apprehend and retain her precepts.

25 *Neither of the deſolation of the wicked,* &c.] When God deſtroyeth the wicked, he will ſave thoſe who are his, as he did Lot in Sodom.

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Before CHRIST 1000.

32 For the froward *is* abomination to the LORD: but his ſecret *is* with the righteous.

33 ¶ The curſe of the LORD *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

34 Surely he ſcorneth the ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory: but ſhame ſhall be the promotion of fools.

CHAP. IV.

1 *Solomon's inſtructions from his parents,* 5 *to ſtudy wiſdom,* 14 *and to ſhun the path of the wicked:* 20 *he exhorteth to faith,* 22 *and ſanctification.*

HEAR, ye children, the inſtruction of a father, and attend to know underſtanding.

2 For I give you good doctrine, forſake ye not my law.

3 For I was my father's ſon, tender and only *beloved* in the ſight of my mother.

4 He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments, and live.

5 ¶ Get wiſdom, get underſtanding: forget *it* not; neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee.

7 Wiſdom *is* the principal thing; *therefore* get wiſdom: and with all thy getting get underſtanding.

8 Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour, when thou doſt embrace her.

9 She ſhall give to thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee.

10 Hear, O my ſon, and receive my ſayings; and the years of thy life ſhall be many.

11 I have taught thee in the way of wiſdom; I have led thee in right paths.

12 When thou goeſt, thy ſteps ſhall not be ſtraitened; and when thou runneſt, thou ſhalt not ſtumble.

13 Take faſt hold of inſtruction; let *her* not go: keep her; for ſhe *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, paſs not by it, turn from it, and paſs away.

16 For they ſleep not, except they have done miſchief; and their ſleep is taken away, unleſs they cauſe *ſome* to fall.

17 For they eat the bread of wickedneſs, and drink the wine of violence.

18 But the path of the juſt *is* as the ſhining light, that ſhineth more and more unto the perfect day.

19 The way of the wicked *is* as darkneſs: they know not at what they ſtumble.

20 ¶ My ſon, attend to my words; incline thine ear unto my ſayings.

21 Let them not depart from thine eyes; keep them in the midſt of thine heart.

22 For they *are* life unto thoſe that find them, and health to all their fleſh.

23 ¶ Keep thy heart with all diligence: for out of it *are* the iſſues of life. Before CHRIST 1000.

24 Put away from thee a froward mouth, and perverſe lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look ſtraight before thee.

26 Ponder the path of thy feet, and let all thy ways be eſtabliſhed.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP. V.

3 *The miſchiefs of whoredom and riot.* 15 *An exhortation to chaſtity.*

MY ſon, attend unto my wiſdom, *and* bow thine ear to my underſtanding:

2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge.

3 ¶ For the lips of a ſtrange woman drop *as* an honeycomb, and her mouth *is* ſmoother than oil:

4 But her end is bitter as wormwood, ſharp as a two edged ſword.

5 Her feet go down to death; her ſteps take hold on hell.

6 Leſt thou ſhouldeſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her houſe:

9 Leſt thou give thine honour unto others, and thy years unto the cruel:

10 Leſt ſtrangers be filled with thy wealth; and thy labours *be* in the houſe of a ſtranger;

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed.

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me!

14 I was almoſt in all evil in the midſt of the congregation and aſſembly.

15 ¶ Drink waters out of thine own ciſtern, and running waters out of thine own well.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be only thine own, and not ſtrangers' with thee.

18 Let thy fountain be bleſſed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind and pleaſant roe; let her breaſts ſatisfy thee at all times; and be thou raviſhed always with her love.

20 And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger?

21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.

23 He

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32 *His ſecret is with the righteous.*] Their minds are enlightened, by the word and Spirit of God, to know the ſecret of his providence, reſpecting his dealings with the wicked; but eſpecially the methods of his grace concerning the work of ſalvation.

GENERAL REFLECTIONS on Chap. II. III.

The inſtruction to be derived from theſe chapters is, to ſeek wiſdom with the whole heart, and beg it of God, who is the fountain of it. To truſt in God, and not in our own wiſdom; to look towards him in all our ways, and turn from evil; to honour him with our ſubſtance, in relieving the needy; and ſubmit ourſelves to his chaſtiſement and fatherly corrections without murmuring.

COMMENTARY AND NOTES ON CHAP. IV. V.

IV. 1 *The inſtruction of a father,* &c.] He ſpeaketh this as in the perſon of a preacher and miniſter, who is as a father unto the people.

17 *They eat the bread of wickedneſs, and drink the wine,* &c.] They live upon rapine and extortion.

18 *The path of the juſt,* &c.] Their pure and innocent life is full of honour and pleaſure, increaſing continually with their virtue, which nothing can interrupt or extinguiſh till they arrive at the higheſt pitch of joy and glory.

23 *Keep thy heart,* &c.] Let this above all things be thy peculiar care, to ſet ſo ſtrict a guard upon the inward thoughts and affections of thy ſoul, that thy conſent be never obtained to any thing which thou oughteſt to refuſe.

V. 3 *Drop as an honeycomb,* &c.] By this is meant, flattering and ſubtil allurements.

4 *Sharp as a two edged ſword.*] Like a ſword that cuts on both ſides, ſhe wounds both ſoul and body.

6 *Leſt thou ſhouldeſt ponder the path of life,* &c.] Lewd women ſo entangle incautious and deluded men in the labyrinth of vicious love, that they neither wiſh nor are able to return into the path of virtue and true happineſs.

15 *Drink waters out of thine own ciſtern,* &c.] This is a figurative expreſſion, recommending the chaſte and holy uſe of matrimony.

21 *The ways of man are before the eyes of the Lord,* &c.] The eye of God beholds all thy actions, weighs them in the balance of juſtice, and will exactly puniſh or reward thee, according to thy works.

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23 He ſhall die without inſtruction; and in the greatneſs of his folly he ſhall go aſtray.

CHAP. VI.

1 *Againſt ſuretiſhip,* 6 *idleneſs,* 12 *and miſchievouſneſs.* 16 *Seven things hateful to God.* 20 *The bleſſings of obedience to parents.* 25 *The miſchiefs of whoredom.*

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger,

2 Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my ſon, and deliver thyſelf, when thou art come into the hand of thy friend; go, humble thyſelf, and make ſure thy friend.

4 Give not ſleep to thine eyes, nor ſlumber to thine eyelids.

5 Deliver thyſelf as a roe from the hand *of the hunter,* and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou ſluggard; conſider her ways, and be wiſe:

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

11 So ſhall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty perſon, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers;

14 Frowardneſs *is* in his heart, he deviſeth miſchief continually; he ſoweth diſcord.

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 ¶ Theſe ſix *things* doth the LORD hate: yea, ſeven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that ſhed innocent blood,

18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief,

19 A falſe witneſs *that* ſpeaketh lies, and he that ſoweth diſcord among brethren.

20 ¶ My ſon, keep thy father's commandment, and forſake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee.

23 For the commandment *is* a lamp; and the law *is* light; and reproofs of inſtruction *are* the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman.

25 ¶ Luſt not after her beauty in thine heart; neither let her take thee with her eyelids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and the adultreſs will hunt for the precious life.

27 Can a man take fire in his boſom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned? Before CHRIST 1000.

29 So he that goeth into his neighbour's wife; whoſoever toucheth her ſhall not be innocent.

30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry;

31 But *if* he be found, he ſhall reſtore ſevenfold; he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman lacketh underſtanding: he *that* doeth it deſtroyeth his own ſoul.

33 A wound and diſhonour ſhall he get; and his reproach ſhall not be wiped away.

34 For jealouſy *is* the rage of a man: therefore he will not ſpare in the day of vengeance.

35 He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

CHAP. VII.

1 *Perſuaſion to familiarity with wiſdom.* 6 *The cunning of a lewd woman, and the folly of a youth ſeduced by her.* 24 *He diſſuadeth from ſuch dangerous courſes.*

MY ſon, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman:

5 That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the window of my houſe I looked through my caſement,

7 And beheld among the ſimple ones, I diſcerned among the youths, a young man void of underſtanding,

8 Paſſing through the ſtreet near her corner; and he went the way to her houſe,

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman *with* the attire of an harlot, and ſubtil of heart.

11 (She *is* loud and ſtubborn; her feet abide not in her houſe:

12 Now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner.)

13 So ſhe caught him, and kiſſed him, *and* with an impudent face ſaid unto him,

14 *I have* peace offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee diligently to ſeek thy face, and I have found thee.

16 I have decked my bed with coverings of tapeſtry, with carved *works,* with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us ſolace ourſelves with loves.

19 For the good man *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With

GENERAL REFLECTIONS on Chap. IV. V.

Solomon herein recommends moſt expreſsly the liſtening to the divine inſtructions of wiſdom, to have them always before our eyes, to keep our heart from all that may corrupt and ſeduce it, particularly from the company and allurements of the wicked, whoſe ways lead to death, and ſo to order our actions, diſcourſe, and conduct, that we may never turn them away from the right path.

COMMENTARY AND NOTES ON CHAP. VI. VII.

VI. 1 *If thou haſt ſtricken thy hand with a ſtranger.*] Namely, in token of faith given, and promiſe made. By "a ſtranger," ſeems to mean an uſurer, the trade of uſurers being forbidden by the law among the Iſraelites, though tolerated by ſtrangers; and the Iſraelite who uſed it was accounted profane.

6, 7, 8 *Go to the ant,* &c.] If the word of God cannot inſtruct thee, let the ant be thy teacher: obſerve her provident care. who, during the ſummer and plenty of harveſt, lays up a ſufficient ſtock of proviſions to ſupport her in the winter.

13 *He ſpeaketh with his feet,* &c.] He gives intimations and ſigns by treading upon their toes.

31 *He ſhall reſtore ſevenfold,* &c.] The Hebrew word ſignifies only ſuch a number as is perfect and complete in its kind; for, according to the law of Moſes, a thief was not to return ſevenfold, but much leſs.

VII. 4 *Say unto wiſdom, Thou art,* &c.] Embrace the precepts I have given thee with the moſt ardent affection; and place ſo high a value upon wiſdom, as to invite her continually to thee, till ſhe be as familiar with thee as an holy ſiſter, and then delight in her precepts as in the company of the moſt loved relation.

14 *I have peace offerings,* &c.] I am an happy woman, on whom God hath beſtowed many bleſſings; I have given him ſolemn thanks this day, have provided a feaſt, ſuch as the ſacrifice would afford, and now only want ſome good company at home to rejoice with me.

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21 With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him.

22 He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks;

23 Till a dart ſtrike through his liver; as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not aſtray in her paths.

26 For ſhe hath caſt down many wounded: yea, many ſtrong *men* have been ſlain by her.

27 Her houſe *is* the way to hell, going down to the chambers of death.

CHAP. VIII.

1 *The ſolemn call,* 6 *ſound teaching,* 10 *excellency,* 12 *nature,* 15 *benefits,* 22 *and eternity of wiſdom.* 32 *Wiſdom is to be attended to for the bleſſedneſs it bringeth.*

DOTH not wiſdom cry? and underſtanding put forth her voice?

2 She ſtandeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the ſons of man.

5 O ye ſimple, underſtand wiſdom: and, ye fools, be ye of an underſtanding heart.

6 ¶ Hear; for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.

7 For my mouth ſhall ſpeak truth; and wickedneſs *is* an abomination to my lips.

8 All the words of my mouth *are* in righteouſneſs; *there is* nothing froward or perverſe in them.

9 They *are* all plain to him that underſtandeth, and right to them that find knowledge.

10 ¶ Receive my inſtruction, and not ſilver; and knowledge rather than choice gold.

11 For wiſdom *is* better than rubies; and all the things that may be deſired are not to be compared to it.

12 ¶ I wiſdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counſel *is* mine, and ſound wiſdom: I *am* underſtanding; I have ſtrength.

15 ¶ By me kings reign, and princes decree juſtice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and thoſe that ſeek me early ſhall find me.

18 Riches and honour *are* with me; *yea,* durable riches and righteouſneſs.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver.

20 I lead in the way of righteouſneſs, in the midſt of the paths of judgment:

21 That I may cauſe thoſe that love me to inherit ſubſtance; and I will fill their treaſures.

22 ¶ The LORD poſſeſſed me in the beginning of his way, before his works of old. Before CHRIST 1000.

23 I was ſet up from everlaſting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were ſettled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world.

27 When he prepared the heavens, I *was* there: when he ſet a compaſs upon the face of the depth:

28 When he eſtabliſhed the clouds above: when he ſtrengthened the fountains of the deep:

29 When he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the ſons of men.

32 ¶ Now therefore hearken unto me, O ye children: for bleſſed *are they that* keep my ways.

33 Hear inſtruction, and be wiſe, and refuſe it not.

34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

35 For whoſo findeth me findeth life, and ſhall obtain favour of the LORD.

36 But he that ſinneth againſt me wrongeth his own ſoul: all they that hate me love death.

CHAP. IX.

1 *The diſcipline,* 3 *and doctrine of wiſdom.* 13 *The ſinful enticements of folly;* 18 *their ruinous tendency.*

WISDOM hath builded her houſe, ſhe hath hewn out her ſeven pillars;

2 She hath killed her beaſts; ſhe hath mingled her wine; ſhe hath alſo furniſhed her table.

3 She hath ſent forth her maidens: ſhe crieth upon the higheſt places of the city,

4 Whoſo *is* ſimple, let him turn in hither: *as for* him that wanteth underſtanding, ſhe ſaith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forſake the fooliſh, and live; and go in the way of underſtanding.

7 He that reproveth a ſcorner getteth to himſelf ſhame: and he that rebuketh a wicked *man getteth* himſelf a blot.

8 Reprove not a ſcorner, leſt he hate thee: rebuke a wiſe man, and he will love thee.

9 Give *inſtruction* to a wiſe *man,* and he will be yet wiſer: teach a juſt *man,* and he will increaſe in learning.

10 The fear of the LORD *is* the beginning of wiſdom: and the knowledge of the holy *is* underſtanding.

11 For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.

12 If thou be wiſe, thou ſhalt be wiſe for thyſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it.*

13 ¶ A fooliſh woman *is* clamorous: *ſhe is* ſimple, and knoweth nothing.

14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city,

15 To call paſſengers who go right on their ways:

16 Whoſo

GENERAL REFLECTIONS on Chap. VI. VII.

We ought to remember well what the wiſe man ſaith about ſloth and idleneſs, which corrupt the mind and heart, and lead to temptation and ſin; that God hates proud and haughty men, ſlanderers, liars, falſe accuſers, and cruel people: theſe things we ſhould avoid, and likewiſe all impurity.

COMMENTARY AND NOTES ON CHAP. VIII. IX.

VIII. 1 *Doth not wiſdom cry?* &c.] Are there not many open and loud calls and admonitions from providence and common experience, to make you wiſer, and rouſe you from your ſtupidity? And how many ſerious and earneſt endeavours have been uſed to reclaim you from your folly?

10 *Receive my inſtruction, and not ſilver,* &c.] Read, Rather than ſilver.

22 *The Lord poſſeſſed me in the beginning,* &c.] Moſt commentators apply this to our Lord Jeſus Chriſt, who was the Wiſdom of the Father, and underſtood by it the eternal ΛΟΓΟΣ, ſubſiſting with him before all worlds.

IX. 1 *Wiſdom hath builded her houſe,* &c.] Wiſdom is here repreſented as a glorious queen, living in a ſtately palace, and inviting to it all miſguided ſouls; promiſing them, if they will forſake their follies, the moſt delicious and ſumptuous entertainment.

3 *She crieth upon the higheſt places of the city.*] The ſchools of the prophets (repreſented by the ſeven pillars, ver. 1.) were ſeated in high places, as appears from 1 *Sam.* x. 5. and 2 *Kings* i. 9.

12 *If thou be wiſe,* &c.] I earneſtly invite thee to imbibe my doctrines; not for my own ſake, but for thine: for thou alone wilt reap the fruit of being truly virtuous, or ſuffer the puniſhment which God will ſurely inflict upon all profane ſcoffers at religion and goodneſs.

13 *A fooliſh woman,* &c.] A proſtitute.

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16 Whoſo *is* ſimple, let him turn in hither: and *as for* him that wanteth underſtanding, ſhe ſaith to him,

17 Stolen waters are ſweet, and bread *eaten* in ſecret is pleaſant.

18 But he knoweth not that the dead *are* there; *and that* her gueſts *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth are ſundry obſervations of moral virtues and their contrary vices.

THE proverbs of Solomon. A wiſe ſon maketh a glad father: but a fooliſh ſon *is* the heavineſs of his mother.

2 Treaſures of wickedneſs profit nothing: but righteouſneſs delivereth from death.

3 The LORD will not ſuffer the ſoul of the righteous to famiſh: but he caſteth away the ſubſtance of the wicked.

4 He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer *is* a wiſe ſon: *but* he that ſleepeth in harveſt *is* a ſon that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but violence covereth the mouth of the wicked.

7 The memory of the juſt *is* bleſſed: but the name of the wicked ſhall rot.

8 The wiſe in heart will receive commandments: but a prating fool ſhall fall.

9 He that walketh uprightly walketh ſurely: but he that perverteth his ways ſhall be known.

10 He that winketh with the eye cauſeth ſorrow: but a prating fool ſhall fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtirreth up ſtrifes: but love covereth all ſins.

13 In the lips of him that hath underſtanding wiſdom is found: but a rod *is* for the back of him that is void of underſtanding.

14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction.

15 The rich man's wealth *is* his ſtrong city: the deſtruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to ſin.

17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, *is* a fool.

19 In the multitude of words there wanteth not ſin: but he that refraineth his lips *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of wiſdom.

22 The bleſſing of the LORD, it maketh rich, and he addeth no ſorrow with it.

23 *It is* as ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

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25 As the whirlwind paſſeth, ſo *is* the wicked no *more*: but the righteous *is* an everlaſting foundation.

26 As vinegar to the teeth, and as ſmoke to the eyes, ſo *is* the ſluggard to them that ſend him.

27 The fear of the LORD prolongeth days: but the years of the wicked ſhall be ſhortened.

28 The hope of the righteous *ſhall be* gladneſs: but the expectation of the wicked ſhall periſh.

29 The way of the LORD *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity.

30 The righteous ſhall never be removed: but the wicked ſhall not inhabit the earth.

31 The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *ſpeaketh* frowardneſs.

CHAP. XI.

A falſe balance *is* abomination to the LORD: but a juſt weight *is* his delight.

2 *When* pride cometh, then cometh ſhame: but with the lowly *is* wiſdom.

3 The integrity of the upright ſhall guide them: but the perverſeneſs of tranſgreſſors ſhall deſtroy them.

4 Riches profit not in the day of wrath: but righteouſneſs delivereth from death.

5 The righteouſneſs of the perfect ſhall direct his way: but the wicked ſhall fall by his own wickedneſs.

6 The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in *their own* naughtineſs.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt *men* periſheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his ſtead.

9 An hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked periſh, *there is* ſhouting.

11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wiſdom deſpiſeth his neighbour: but a man of underſtanding holdeth his peace.

13 A talebearer revealeth ſecrets: but he that is of a faithful ſpirit concealeth the matter.

14 Where no counſel *is*, the people fall: but in the multitude of counſellors *there is* ſafety.

15 He that is ſurety for a ſtranger ſhall ſmart *for it*: and he that hateth ſuretiſhip is ſure.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doeth good to his own ſoul: but *he that is* cruel troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil *purſueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *ſuch as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked ſhall not be

GENERAL REFLECTIONS on Chap. VIII. IX.

From the former of theſe chapters, we ſee the tranſcendent excellence of heavenly wiſdom, which is only communicated to thoſe who love her; that to find her, we need only to deſire and ſeek her: that they who hearken to her, are perfectly happy; while ſuch as reject her, wrong their own ſouls, and wilfully expoſe themſelves to death and miſery. From the latter we are ſhewn, that the greateſt folly is, to ſuffer ourſelves to be allured to the charms of voluptuouſneſs; and that we cannot ſtand too much upon our guard againſt the temptations to impurity, and the love of the world.

COMMENTARY AND NOTES ON CHAP. X. XI.

X. 1 *The proverbs of Solomon*, &c.] Here properly begin the proverbs of Solomon, what hath hitherto been delivered being rather a preface to awaken attention, and recommend the wiſe inſtructions which now follow.

6 *Bleſſings are upon the head of the juſt*, &c.] The juſt and merciful ſhall be bleſſed; while their own iniquity ſhall ſuddenly overwhelm thoſe, to their own confuſion, who wickedly defraud and oppreſs their neighbours.

10 *But a prating fool ſhall fall.*] When a man connives at his friend's failings, the offender is encouraged to purſue his wicked courſes, and heap up matter for very ſorrowful reflections afterwards; but the man who, with an honeſt freedom, prudently reproves him, moſt effectually eſtabliſhes his honour and ſafety.

26 *As vinegar to the teeth, and as ſmoke*, &c.] Vinegar is not more offenſive to the teeth, nor ſmoke more troubleſome to the eyes, than a remiſs or negligent perſon to thoſe who employ him, and rely upon him in any weighty buſineſs.

XI. 4 *The day of wrath*, &c.] That is, of God's judgments.

7 *When a wicked man dieth*, &c.] In the Septuagint we find an antitheſis, When a good man dies, his hope does not periſh: but the expectation of the wicked periſheth.

8 *The wicked cometh in his ſtead.*] Falleth into thoſe very diſtreſſes from which the righteous is happily delivered.

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be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwine's ſnout, *ſo is* a fair woman which is without diſcretion.

23 The deſire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that ſcattereth, and yet increaſeth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal ſoul ſhall be made fat: and he that watereth ſhall be watered alſo himſelf.

26 He that withholdeth corn, the people ſhall curſe him: but bleſſing *ſhall be* upon the head of him that ſelleth *it*.

27 He that diligently ſeeketh good procureth favour: but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches ſhall fall: but the righteous ſhall flouriſh as a branch.

29 He that troubleth his own houſe ſhall inherit the wind: and the fool *ſhall be* ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth ſouls *is* wiſe.

31 Behold, the righteous ſhall be recompenſed in the earth: much more the wicked and the ſinner.

CHAP. XII.

WHOSO loveth inſtruction loveth knowledge: but he that hateth reproof *is* brutiſh.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved.

4 A virtuous woman *is* a crown to her huſband: but ſhe that maketh aſhamed *is* as rottenneſs in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright ſhall deliver them.

7 The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart ſhall be deſpiſed.

9 *He that is* deſpiſed, and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread.

10 A righteous *man* regardeth the life of his beaſt: but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land ſhall be ſatisfied with bread: but he that followeth vain *perſons is* void of underſtanding.

12 The wicked deſireth the net of evil *men:* but the root of the righteous yieldeth *fruit*.

13 The wicked is ſnared by the tranſgreſſion of *his* lips: but the juſt ſhall come out of trouble.

14 A man ſhall be ſatisfied with good by the fruit of *his* mouth: and the recompence of a man's hands ſhall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counſel *is* wiſe.

16 A fool's wrath is preſently known: but a prudent *man* covereth ſhame.

17 *He that* ſpeaketh truth ſheweth forth righteouſneſs: but a falſe witneſs deceit.

18 There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe *is* health. Before CHRIST 1000.

19 The lip of truth ſhall be eſtabliſhed for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellors of peace *is* joy.

21 There ſhall no evil happen to the juſt: but the wicked ſhall be filled with miſchief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſs.

24 The hand of the diligent ſhall bear rule: but the ſlothful ſhall be under tribute.

25 Heavineſs in the heart of man maketh it ſtoop: but a good word maketh it glad.

26 The righteous *is* more excellent than his neighbour: but the way of the wicked ſeduceth them.

27 The ſlothful *man* roaſteth not that which he took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſs *is* life; and *in* the pathway *thereof there is* no death.

CHAP. XIII.

A Wiſe ſon *heareth* his father's inſtruction: but a ſcorner heareth not rebuke.

2 A man ſhall eat good by the fruit of *his* mouth: but the ſoul of the tranſgreſſors *ſhall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips ſhall have deſtruction.

4 The ſoul of the ſluggard deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathſome, and cometh to ſhame.

6 Righteouſneſs keepeth *him that is* upright in the way: but wickedneſs overthroweth the ſinner.

7 There is that maketh himſelf rich, yet *hath* nothing: *there is* that maketh himſelf poor, yet *hath* great riches.

8 The ranſom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked ſhall be put out.

10 Only by pride cometh contention: but with the well adviſed *is* wiſdom.

11 Wealth *gotten* by vanity ſhall be diminiſhed: but he that gathereth by labour ſhall increaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life.

13 Whoſo deſpiſeth the word ſhall be deſtroyed: but he that feareth the commandment ſhall be rewarded.

14 The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of tranſgreſſors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked meſſenger falleth into miſchief: but a faithful ambaſſador *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof ſhall be honoured.

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22 *As a jewel of gold in a ſwine's ſnout, ſo is,* &c.] As a golden ring is ill placed in the ſnout of a ſwine, which is always rooting in the mire, ſo is beauty ill beſtowed on the perſon of a woman whoſe mind is deſtitute of all ſavour and reliſh of diſcretion and virtue.

31 *The righteous ſhall be recompenſed in the earth,* &c.] Shall be puniſhed for their offences, but only for their profit.

GENERAL REFLECTIONS on Chap. X. XI.

We here meet with the following inſtructions: that goods gotten by fraud, injuſtice, or extortion, never profit any man; that the bleſſing of God is only what enriches, and always reſts upon the upright; that he who walks with integrity, walks with aſſurance; but that ſuch as depart from the right way, ſhall never proſper; that the wicked do much miſchief in the world, and when they die their hopes periſh; but that the condition of the righteous is always immoveable; that the good and virtuous ſhall be bleſſed: but the ſinner ſhall not eſcape the juſt vengeance of God.

COMMENTARY AND NOTES ON CHAP. XII. XIII.

XII. 4 *She that maketh aſhamed is as rottenneſs in his bones.*] Septuagint reads, A miſchievous woman undoes her huſband, like a worm in wood.

16 *A prudent man covereth ſhame.*] Stifles his reſentment, and ſuppreſſes the irregular boilings of his wrath.

XIII. 4 *The ſoul of the ſluggard,* &c.] Neither riches nor learning can be gained by the ſlothful man; but the induſtrious ſhall enjoy more than was either expected, or even deſired.

8 *The ranſom,* &c.] As the rich can buy themſelves off from danger, violence, and oppreſſion; ſo the poor is free from all theſe, by reaſon of his poverty.

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19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men* ſhall be wiſe: but a companion of fools ſhall be deſtroyed.

21 Evil purſueth ſinners: but to the righteous good ſhall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and the wealth of the ſinner *is* laid up for the juſt.

23 Much food *is in* the tillage of the poor: but there is *that is* deſtroyed for want of judgment.

24 He that ſpareth his rod hateth his ſon: but he that loveth him chaſteneth him betimes.

25 The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

CHAP. XIV.

EVERY wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his uprightneſs feareth the LORD: but *he that is* perverſe in his ways deſpiſeth him.

3 In the mouth of the fooliſh *is* a rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 A faithful witneſs will not lie: but a falſe witneſs will utter lies.

6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge *is* eaſy unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 Fools make a mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 There is a way which ſeemeth right unto a man, but the end thereof *are* the ways of death.

13 Even in laughter the heart is ſorrowful; and the end of that mirth *is* heavineſs.

14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe *man* feareth, and departeth from evil: but the fool rageth and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that deſpiſeth his neighbour ſinneth: but he that hath mercy on the poor happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good. Before CHRIST 1000.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 A true witneſs delivereth ſouls: but a deceitful *witneſs* ſpeaketh lies.

26 In the fear of the LORD *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the deſtruction of the prince.

29 *He that is* ſlow to wrath *is* of great underſtanding: but *he that is* haſty of ſpirit exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy the rottenneſs of the bones.

31 He that oppreſſeth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedneſs: but the righteous hath hope of his death.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people.

35 The king's favour *is* toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

CHAP. XV.

A Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs.

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 A wholeſome tongue *is* a tree of life; but perverſeneſs therein *is* a breach in the ſpirit.

5 A fool deſpiſeth his father's inſtruction: but he that regardeth reproof is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doeth* not ſo.

8 The ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſs.

10 Correction *is* grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die.

11 Hell and deſtruction *are* before the LORD: how much more then the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 A merry heart maketh a chearful countenance: but by ſorrow of the heart the ſpirit is broken.

14 The heart of him that hath underſtanding ſeeketh

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22 *The wealth of the ſinner is laid up for the juſt.*] The wealth of him who regards nothing, but his own ſinful luſts and pleaſures, ſhall be transferred from his family into one that is truly virtuous.

25 *The righteous eateth to the ſatisfying of his ſoul*, &c.] A righteous man never wants ſatisfaction, becauſe his deſires are limited, and he lives in a temperate uſe of God's bleſſings; but wicked men often bring themſelves to extreme poverty by their luxury and riot.

GENERAL REFLECTIONS on Chap. XII. XIII.

We are here exhorted to avoid fraud, deceit, and wrong; to follow juſtice, and live in the fear of God; are ſhewn the great advantage of diligence and humility, and the evils that proceed from ſloth, negligence, and pride, the advantage we reap from the company of perſons fearing God, and the danger there is of frequenting that of the wicked.

COMMENTARY AND NOTES ON CHAP. XIV. XV.

XIV. 4 *Where no oxen are*, &c.] Good huſbandry cauſes plenty. By oxen we are to underſtand labour, and by the crib, the barn.

6 *A ſcorner ſeeketh wiſdom, and findeth it not*, &c.] He who ſcoffs and jeers at any thing he reads or hears, would have the reputation of wiſdom; but is diſappointed of his end.

19 *The evil bow before the good*, &c.] To cure the inſolence of proſperity, the wicked would do well to conſider, that they may not only be brought low; but may be reduced to humble themſelves before the face of thoſe good men whom they have oppreſſed.

23 *In all labour there is profit*, &c.] Solomon diſtinguiſhes between the labour of the tongue and the labour of the hands; conſidering want as the conſequence of one, and wealth as the reward of the other.

XV. 8 *The ſacrifice of the wicked*, &c.] It is impious to think of pleaſing God with mere gifts and ſacrifices, which when preſented from wicked men, are abominable to the divine Majeſty; but the very prayers of the upright man, though they are not able to bring him any coſtly offerings, are acceptable to him, and prevail for great bleſſings from him.

11 *Hell and deſtruction are before the Lord*, &c.] The Lord is perfectly acquainted with things moſt hidden and ſecret to us; much more then with the ſouls of all men living upon earth, if they have not ſo much as an intention or inclination to depart from him.

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eth knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

16 Better *is* little with the fear of the LORD than great treasure and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly *is* joy to *him that is* destitute of wisdom: but a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* in due season how good *is it!*

24 The way of life *is* above to the wise, that he may depart from hell beneath.

25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleasant words.

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

33 The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.

CHAP. XVI.

THE preparations of the heart in man, and the answer of the tongue is from the LORD.

2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

3 Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.

6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteousness than great revenues without right.

9 A man's heart deviseth his way: but the LORD directeth his steps.

10 A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 A just weight and balance *are* the LORD's: all the weights of the bag *are* his work. Before CHRIST 1000.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

26 He that laboureth laboureth for himself; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man soweth strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

CHAP. XVII.

BETTER *is* a dry morsel and quietness therewith, than an house full of sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be unpunished.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

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19 *The way of a slothful man is as an hedge of thorns,* &c.] A slothful man feigns to himself most grievous difficulties, which he fancies or pretends are impossible to be overcome; while the industrious honest man conquers all impediments.

24 *The way of life is above to the wise,* &c.] The truly wise man sees that the way to be perfectly happy, is, to raise his thoughts, desires, and hopes, above this earth, and to have respect to God in all his actions.

GENERAL REFLECTIONS on Chap. XIV. XV.

The following reflections are suggested in these chapters: That women do much good or harm in families; that the mark of a man who fears God, is, to walk in uprightness; that we should always speak with truth and prudence, and avoid insincerity; and that the joy of the wicked ends in sorrow and misery. We are further taught, that God examines the conduct and hearts of all men; that wise men receive wholsome corrections and instructions with submission; but that fools cannot endure them; that God blesseth the righteous, and hears their prayers, but rejects those of the wicked.

COMMENTARY AND NOTES ON CHAP. XVI. XVII.

XVI. *The preparations of the heart in man,* &c.] We must be careful to distinguish between our election and the success; and remember, that we stand in need of a double help from God, for the making an happy choice, one of judging right, and the other of governing events: for unless our judgment be directed right, many errors will happen.

11 *All the weights of the bag,* &c.] It is stones in the original. The Hebrew weights were not made of metal, lest the rust should eat and diminish them.

XVII. 4 *A liar giveth ear to a naughty tongue,* &c.] The Septuagint reads, A good man gives no heed to lying lips.

7 *Excellent speech becometh not a fool,* &c.] It doth not become a fool to discourse of grace and weighty matters.

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8 A gift *is as* a precious ſtone in the eyes of him that hath it: whitherſoever it turneth, it proſpereth.

9 He that covereth a tranſgreſſion ſeeketh love; but he that repeateth a matter ſeparateth *very* friends.

10 A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool.

11 An evil *man* ſeeketh only rebellion: therefore a cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wiſdom, ſeeing *he hath* no heart *to it?*

17 A friend loveth at all times, and a brother is born for adverſity.

18 A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend.

19 He loveth tranſgreſſion that loveth ſtrife: *and* he that exalteth his gate ſeeketh deſtruction.

20 He that hath a froward heart findeth no good: and he that hath a perverſe tongue falleth into miſchief.

21 He that begetteth a fool *doeth it* to his ſorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine: but a broken ſpirit drieth the bones.

23 A wicked *man* taketh a gift out of the boſom to pervert the ways of judgment.

24 Wiſdom *is* before him that hath underſtanding; but the eyes of a fool *are* in the ends of the earth.

25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity.

27 He that hath knowledge ſpareth his words: *and* a man of underſtanding is of an excellent ſpirit.

28 Even a fool when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips *is eſteemed* a man of underſtanding.

CHAP. XVIII.

THROUGH deſire a man, having ſeparated himſelf, ſeeketh *and* intermeddleth with all wiſdom.

2 A fool hath no delight in underſtanding, but that his heart may diſcover itſelf.

3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the well-ſpring of wiſdom *as* a flowing brook.

5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for ſtrokes.

7 A fool's mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

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8 The words of a talebearer *are* as wounds, and they go down into the innermoſt parts of the belly.

9 He alſo that is ſlothful in his work is brother to him that is a great waſter.

10 The name of the LORD *is* a ſtrong tower: the righteous runneth into it, and is ſafe.

11 The rich man's wealth *is* his ſtrong city, and as an high wall in his own conceit.

12 Before deſtruction the heart of man is haughty, and before honour *is* humility.

13 He that anſwereth a matter before he heareth *it*, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* firſt in his own cauſe *ſeemeth* juſt; but his neighbour cometh and ſearcheth him.

18 The lot cauſeth contentions to ceaſe, and parteth between the mighty.

19 A brother offended *is harder to be won* than a ſtrong city: and *their* contentions *are* like the bars of a caſtle.

20 A man's belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue: and they that love it ſhall eat the fruit thereof.

22 *Whoſo* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor uſeth intreaties; but the rich anſwereth roughly.

24 A man *that hath* friends muſt ſhew himſelf friendly: and there is a friend *that* ſticketh cloſer than a brother.

CHAP. XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul *be* without knowledge, *it is* not good; and he that haſteth with *his* feet ſinneth.

3 The fooliſhneſs of man perverteth his way: and his heart fretteth againſt the LORD.

4 Wealth maketh many friends; but the poor is ſeparated from his neighbour.

5 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies ſhall not eſcape.

6 Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he purſueth *them with* words, *yet* they *are* wanting *to him.*

8 He that getteth wiſdom loveth his own ſoul: he that keepeth underſtanding ſhall find good.

9 A falſe

11 *A cruel meſſenger*, &c.] That is, the means God makes uſe of to puniſh ſin.

14 *The beginning of ſtrife is*, &c.] The very firſt breach in friendſhip is like cutting the banks of a river, which preſently overflows the neighbouring grounds but cannot eaſily be reduced into its bound again.

19 *He that exalteth his gate*, &c.] He that raiſeth himſelf above his degree.

24 *The eyes of a fool are in the ends of the earth.*] His thoughts are roving up and down to no purpoſe: not at all fixed or ſettled in the purſuit of wiſdom.

GENERAL REFLECTIONS on Chap. XVI, XVII.

We are here exhorted to avoid injuſtice, deceit, and haughtineſs, to abſtain from ſlander, malice, and wrath, and to apply ourſelves to the ſtudy of wiſdom and the fear of God, ſince that is of more worth than all that the world can beſtow. We may alſo infer from hence, that to delight in peace, have faithful ſervants, and virtuous children, conduce greatly to the happineſs of families; that God ſearches and examines the heart; and that to deſpiſe the poor, and rejoice at the calamities of others, is to ſin againſt God, and expoſe ourſelves to his wrath.

COMMENTARY AND NOTES ON CHAP. XVIII. XIX.

XVIII. 1, 2 *Through deſire a man having ſeparated himſelf*, &c.] He that lives retired, and ſequeſters himſelf from all company and buſineſs, out of a true affection to wiſdom, endeavours to have a ſound knowledge and underſtanding of the ways and will of God; ſee 2 *Cor.* vi. 17. But a vain man addicts himſelf to his ſtudies only that he may flouriſh with a ſhew of wiſdom, which he doth not love.

3 *Then cometh alſo contempt, and with ignominy reproach.*] The wicked man contemns God and religion, and uſes ignominious and reproachful language to good and pious men.

4 *The words of a man's mouth are as deep waters*, &c.] The mind of a man of underſtanding is like a fountain, out of which wiſe thoughts ſpring continually.

19 *A brother offended is harder*, &c.] It is eaſier to take a ſtrong city, or break the bars of a caſtle, than compoſe differences between brethren.

XIX. 1 *Than he that is perverſe in his lips, and is a fool.*] Some with greater propriety read, "Than he who is perverſe in his ways, though he be rich."

2 *He that haſteth with his feet*, &c.] Runneth headlong upon buſineſſes, without mature deliberation.

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9 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies ſhall periſh.

10 Delight is not ſeemly for a fool; much leſs for a ſervant to have rule over princes.

11 The diſcretion of a man deferreth his anger; and it *is* his glory to paſs over a tranſgreſſion.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the graſs.

13 A fooliſh ſon *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

14 Houſe and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD.

15 Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger.

16 He that keepeth the commandment keepeth his own ſoul; *but* he that deſpiſeth his ways ſhall die.

17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

18 Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying.

19 A man of great wrath ſhall ſuffer puniſhment: for if thou deliver *him*, yet thou muſt do it again.

20 Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in the latter end.

21 *There are* many devices in a man's heart; nevertheleſs the counſel of the LORD, that ſhall ſtand.

22 The deſire of man *is* his kindneſs: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life: and *he that hath it* ſhall abide ſatisfied; he ſhall not be viſited with evil.

24 A ſlothful *man* hideth his hand in *his* boſom, and will not ſo much as bring it to his mouth again.

25 Smite a ſcorner, and the ſimple will beware: and reprove one that hath underſtanding, *and* he will underſtand knowledge.

26 He that waſteth *his* father, *and* chaſeth away *his* mother, *is* a ſon that cauſeth ſhame, and bringeth reproach.

27 Ceaſe, my ſon, to hear the inſtruction *that cauſeth* to err from the words of knowledge.

28 An ungodly witneſs ſcorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for ſcorners, and ſtripes for the back of fools.

CHAP. XX.

WINE *is* a mocker, ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe.

2 The fear of a king *is* as the roaring of a lion: *whoſo* provoketh him to anger ſinneth *againſt* his own ſoul.

3 *It is* an honour for man to ceaſe from ſtrife: but every fool will be meddling.

4 The ſluggard will not plow by reaſon of the cold; *therefore* ſhall he beg in harveſt, and *have* nothing.

5 Counſel in the heart of man *is like* deep water; but a man of underſtanding will draw it out.

6 Moſt men will proclaim every one his own goodneſs: but a faithful man who can find?

7 The juſt *man* walketh in his integrity: his children *are* bleſſed after him.

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8 A king that ſitteth in the throne of judgment ſcattereth away all evil with his eyes.

9 Who can ſay, I have made my heart clean, I am pure from my ſin?

10 Divers weights, *and* divers meaſures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the ſeeing eye, the LORD hath made even both of them.

13 Love not ſleep, leſt thou come to poverty: open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 *It is* naught, *it is* naught, ſaith the buyer: but when he is gone his way, then he boaſteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is ſurety *for* a ſtranger: and take a pledge of him for a ſtrange woman.

17 Bread of deceit *is* ſweet to a man; but afterwards his mouth ſhall be filled with gravel.

18 *Every* purpoſe is eſtabliſhed by counſel: and with good advice make war.

19 He that goeth about *as* a talebearer revealeth ſecrets: therefore meddle not with him that flattereth with his lips.

20 Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs.

21 An inheritance *may be* gotten haſtily at the beginning; but the end thereof ſhall not be bleſſed.

22 Say not thou, I will recompenſe evil; *but* wait on the LORD, and he ſhall ſave thee.

23 Divers weights *are* an abomination unto the LORD; and a falſe balance *is* not good.

24 Man's goings *are* of the LORD; how can a man then underſtand his own way?

25 *It is* a ſnare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

26 A wiſe king ſcattereth the wicked, and bringeth the wheel over them.

27 The ſpirit of man *is* the candle of the LORD, ſearching all the inward parts of the belly.

28 Mercy and truth preſerve the king; and his throne is upholden by mercy.

29 The glory of young men *is* their ſtrength: and the beauty of old men *is* the grey head.

30 The blueneſs of a wound cleanſeth away evil: ſo *do* ſtripes the inward parts of the belly.

CHAP. XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it witherſoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To do juſtice and judgment *is* more acceptable to the LORD than ſacrifice.

4 An high look, and a proud heart, *and* the plowing of the wicked, *is* ſin.

5 The

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24 *A ſlothful man*, &c.] A lazy wretch, who indulges himſelf in ſloth, will not ſtretch out his hand, even to put meat into his mouth.

GENERAL REFLECTIONS on Chap. XVIII. XIX.

Theſe chapters warn us againſt diſputes and flatterers; judges are alſo cautioned againſt reſpect of perſons, bribes, and raſh judgments; that falſe witneſſes will not eſcape unpuniſhed; that to pardon injuries, is the effect of true wiſdom; and that the right way to happineſs, is, to keep the commands of God, to fear him, and to ſubmit with meekneſs to his fatherly corrections.

COMMENTARY AND NOTES ON Chap. XX. XXI.

XX. 1 *Wine is a mocker*, &c.] This precept is levelled againſt drunkenneſs, not only as being an enemy to wiſdom in common affairs, but alſo in thoſe of eternal conſequence; for a man intoxicated with liquor can have no reverence for the Almighty or his precepts.

2 *The fear of a king*] Septuagint, The threatening of a king.

Sinneth againſt his own ſoul.] Endangers his life.

13 *Open thine eyes, and thou ſhalt*, &c.] Awake betimes, and riſe to ſome honeſt labour, and thou ſhalt, &c.

17 *Bread of deceit*, &c.] Under the term "bread of deceit," may be comprehended all things got wrongfully, which, though they may be pleaſant at firſt, in the concluſion will bring ſorrow and pain.

25 *It is a ſnare to the man who devoureth*, &c.] There are two ſorts of profaneneſs; 1. when a man makes no diſtinction between things holy and common; and, 2. when in his diſtreſs he vows to give ſomething to God, but, having obtained his deſire, ſtudies how he may be looſed from his obligations.

29 *The beauty of old men*, &c.] That which makes old men venerable, is, their aged gravity and experience, which qualifies them to adviſe and conſult for the ſafety of the public and individuals.

30 *The blueneſs of a wound*, &c.] Sharp and ſevere puniſhment.

XXI. 1 *The king's heart is in the hand of the Lord*, &c.] This remark contains an inſtruction ſufficient to check the pride of the moſt abſolute monarch, and give patience to the moſt oppreſſed ſubject.

4 *The plowing of the wicked*, &c.] The wicked are guided from baſe motives to wrong ends; therefore all their actions are ſinful.

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5 The thoughts of the diligent *tend* only to plenteouſneſs; but of every one *that is* haſty only to want.

6 The getting of treaſures by a lying tongue *is* a vanity toſſed to and fro of them that ſeek death.

7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgment.

8 The way of man *is* froward and ſtrange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the houſetop, than with a brawling woman in a wide houſe.

10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes.

11 When the ſcorner is puniſhed, the ſimple is made wiſe: and when the wiſe is inſtructed, he receiveth knowledge.

12 The righteous *man* wiſely conſidereth the houſe of the wicked: *but God* overthroweth the wicked for *their* wickedneſs.

13 Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.

14 A gift in ſecret pacifieth anger: and a reward in the boſom ſtrong wrath.

15 *It is* joy to the juſt to do judgment: but deſtruction *ſhall be* to the workers of iniquity.

16 The man that wandereth out of the way of underſtanding ſhall remain in the congregation of the dead.

17 He that loveth pleaſure *ſhall be* a poor man: he that loveth wine and oil ſhall not be rich.

18 The wicked *ſhall be* a ranſom for the righteous, and the tranſgreſſor for the upright.

19 *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman.

20 *There is* treaſure to be deſired and oil in the dwelling of the wiſe; but a fooliſh man ſpendeth it up.

21 He that followeth after righteouſneſs and mercy findeth life, righteouſneſs, and honour.

22 A wiſe *man* ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof.

23 Whoſo keepeth his mouth and his tongue keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth in proud wrath.

25 The deſire of the ſlothful killeth him; for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the righteous giveth and ſpareth not.

27 The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A falſe witneſs ſhall periſh: but the man that heareth ſpeaketh conſtantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wiſdom nor underſtanding nor counſel againſt the LORD.

31 The horſe *is* prepared againſt the day of battle: but ſafety *is* of the LORD.

CHAP. XXII.

A *Good* name *is* rather to be choſen than great riches, *and* loving favour rather than ſilver and gold.

2 The rich and poor meet together: the LORD *is* the maker of them all.

3 A prudent *man* foreſeeth the evil, and hideth himſelf: but the ſimple paſs on, and are puniſhed. Before CHRIST 1000.

4 By humility *and* the fear of the LORD *are* riches, honour, and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 Train up a child in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* ſervant to the lender.

8 He that ſoweth iniquity ſhall reap vanity: and the rod of his anger ſhall fail.

9 He that hath a bountiful eye ſhall be bleſſed; for he giveth of his bread to the poor.

10 Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He that loveth pureneſs of heart, *for* the grace of his lips the king *ſhall be* his friend.

12 The eyes of the LORD preſerve knowledge, and he overthroweth the words of the tranſgreſſor.

13 The ſlothful *man* ſaith, *There is* a lion without, I ſhall be ſlain in the ſtreets.

14 The mouth of ſtrange women *is* a deep pit: he that is abhorred of the LORD ſhall fall therein.

15 Fooliſhneſs *is* bound in the heart of a child; *but* the rod of correction ſhall drive it far from him.

16 He that oppreſſeth the poor to increaſe his *riches, and* he that giveth to the rich, *ſhall* ſurely *come* to want.

17 Bow down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it is* a pleaſant thing if thou keep them within thee; they ſhall withal be fitted in thy lips.

19 That thy truſt may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counſels and knowledge.

21 That I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee?

22 Rob not the poor, becauſe he *is* poor: neither oppreſs the afflicted in the gate:

23 For the LORD will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 Make no friendſhip with an angry man; and with a furious man thou ſhalt not go:

25 Leſt thou learn his ways, and get a ſnare to thy ſoul.

26 Be not thou *one* of them that ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings; he ſhall not ſtand before mean *men*.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a ruler, conſider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not deſirous of his dainties: for they *are* deceitful meat.

4 Labour

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22 *A wiſe man ſcaleth*, &c.] Implying that the virtue of the mind is more beneficial and prevalent than the ſtrength of the body.

GENERAL REFLECTIONS on Chap. XX. XXI.

Solomon here recommends to us to avoid exceſs of wine, which is productive of many feuds and diſorders; to reverence kings, abſtain from law-ſuits, fly from ſloth; and not to content ourſelves with only praiſing virtue, but to practiſe it alſo. He alſo ſhews us, that to do right and juſt, is more acceptable to God than any ſacrifice; that riches unlawfully gained do not proſper; that the righteous, who addict themſelves to piety and liberality, find life and glory; that the prayers of the wicked are an abomination; and laſtly, that no human wiſdom or counſel can reſiſt God, who will ever protect and deliver thoſe who truſt in him.

COMMENTARY AND NOTES ON CHAP. XXII. XXIII.

XXII. 3 *A prudent man foreſeeth the evil*, &c.] Cautious and circumſpect perſons foreſee a calamity before it comes, retire from the danger into a place of ſafety, and take God for their defence; but the careleſs and ſupine go on ſecurely in their accuſtomed track, till inevitable danger and ruin overtake them.

8 *He that ſoweth iniquity*, &c.] He who injures another, ſhall produce trouble to himſelf.

12 *The eyes of the Lord preſerve knowledge*, &c.] The eyes of the Lord favour them who love knowledge.

13 *The ſlothful man ſaith*, &c.] This is a beautiful picture of a ſlothful man, who, in order to humour his lazineſs, pretends difficulties where there are none.

28 *Remove not the ancient landmark*, &c.] Be content with thy own eſtate, and do not ſeek to enlarge it by the poſſeſſions of other men.

XXIII. 2 *Put a knife to thy throat*, &c.] Curb thy appetite, leſt intemperance expoſe thee to as much danger as if a knife were at thy throat.

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4 Labour not to be rich: ceaſe from thine own wiſdom.

5 Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither deſire thou his dainty meats:

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee; but his heart *is* not with thee.

8 The morſel *which* thou haſt eaten ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the ears of a fool: for he will deſpiſe the wiſdom of thy words.

10 Remove not thy old landmark; and enter not into the fields of the fatherleſs:

11 For their redeemer *is* mighty; he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for *if* thou beateſt him with the rod, he ſhall not die.

14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

15 My ſon, if thine heart be wiſe, my heart ſhall rejoice, even mine.

16 Yea, my reins ſhall rejoice, when thy lips ſpeak right things.

17 Let not thine heart envy ſinners: but *be thou* in the fear of the LORD all the day long.

18 For ſurely there is an end; and thine expectation ſhall not be cut off.

19 Hear thou, my ſon, and be wiſe, and guide thine heart in the way.

20 Be not among winebibbers; among riotous eaters of fleſh:

21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall clothe *a man* with rags.

22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding.

24 The father of the righteous ſhall greatly rejoice: and he that begetteth a wiſe *child* ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice.

26 My ſon, give me thine heart, and let thine eyes obſerve my ways.

27 For a whore *is* a deep ditch; and a ſtrange woman *is* a narrow pit.

28 She alſo lieth in wait as *for* a prey, and increaſeth the tranſgreſſors among men.

29 Who hath woe? who hath ſorrow? who hath contentions? who hath babbling? who hath wounds without cauſe? who hath redneſs of eyes?

30 They that tarry long at the wine; they that go to ſeek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder.

33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt. Before CHRIST 1000.

35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick; they have beaten me, *and* I felt *it* not: when ſhall I awake? I will ſeek it yet again.

CHAP. XXIV.

BE not thou envious againſt evil men, neither deſire to be with them.

2 For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdom is an houſe builded; and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong; yea, a man of knowledge increaſeth ſtrength.

6 For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellors *there is* ſafety.

7 Wiſdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviſeth to do evil ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou faint in the day of adverſity, thy ſtrength *is* ſmall.

11 If thou forbear to deliver *them that are* drawn unto death, and *thoſe that are* ready to be ſlain;

12 If thou ſayeſt, Behold, we knew it not; doth not he that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall *not* he render to *every* man according to his works?

13 My ſon, eat thou honey, becauſe *it is* good; and the honeycomb, *which is* ſweet to thy taſte:

14 So *ſhall* the knowledge of wiſdom *be* unto thy ſoul: when thou haſt found *it*, then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait, O wicked *man*, againſt the dwelling of the righteous; ſpoil not his reſting place:

16 For a juſt *man* falleth ſeven times, and riſeth up again: but the wicked ſhall fall into miſchief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth:

18 Leſt the LORD ſee *it*, and it diſpleaſe him, and he turn away his wrath from him.

19 Fret not thyſelf becauſe of evil *men*, neither be thou envious at the wicked;

20 For there ſhall be no reward to the evil *man*; the candle of the wicked ſhall be put out.

21 My ſon, fear thou the LORD and the king: *and* meddle not with them that are given to change:

22 For their calamity ſhall riſe ſuddenly; and who knoweth the ruin of them both?

23 Theſe *things* alſo *belong* to the wiſe. *It is* not good to have reſpect of perſons in judgment.

24 He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him:

25 But to them that rebuke *him* ſhall be delight, and a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſs *his* lips that giveth a right anſwer.

27 Prepare

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4 *Labour not to be rich*, &c.] Do not weary thyſelf with laborious toil to amaſs a large eſtate; but depend, after all thy honeſt endeavours, on the bleſſing of God.

18 *For ſurely there is an end; and thine expectation ſhall not be cut off.*] Be aſſured, that though thou art afflicted for the preſent, the time will come when thou ſhalt not only be delivered, but rewarded for thy patience: it ſhall not be in the power of man to diſappoint thee of thy hope; but thou ſhalt certainly flouriſh, when wicked men ſhall hang down their heads, and periſh.

29, 30 *Who hath woe? who hath ſorrow?* &c.] If thou wiſheſt to avoid ſuch women, then avoid intemperance, the lamentable effects of which are too numerous to recount.

31 *When it moveth itſelf aright.*] When it looks bright, and mantles in the glaſs.

GENERAL REFLECTIONS on Chap. XXII. XXIII.

Theſe chapters contain excellent inſtructions concerning a good reputation, the povidence of God, meekneſs, piety, the education and correction of children, charity, the deſtruction of the wicked, ſloth, anger, the oppreſſion of the poor, &c. that meekneſs and the fear of God conſtitute the whole happineſs of man; but that evil company, impurity, and intemperance lead to miſery, and expoſe perſons to the wrath and diſpleaſure of God.

COMMENTARY AND NOTES ON CHAP. XXIV. XXV.

XXIV. 5 *A wiſe man is ſtrong*, &c.] In the Septuagint it is, A wiſe man is better than a ſtrong man; and a man of knowledge than a ſtrong labourer.

11, 12 *If thou forbear to deliver them*, &c.] Exert thy whole power to deliver innocent perſons, who by falſe accuſations are dragged to execution, or in preſent danger of loſing their lives.

13 *My ſon, eat thou honey*, &c.] By the example of honey are ſet forth the pleaſantneſs and the profit of wiſdom.

16 *A juſt man falleth ſeven times*, &c.] Not into ſin, but into trouble and affliction.

XXV.

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27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as an armed man.

CHAP. XXV.

In this and the four following chapters are contained sundry maxims and observations of Solomon, collected by the men of Hezekiah, about kings, and other subjects of both private and public concern.

700. THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself*; and discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift *is like* clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit *it*.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

Before CHRIST 700.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in the corner of the house top, than with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

CHAP. XXVI.

AS snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: so *is* a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

10 The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, *so* a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth firebrands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

23 Burning

XXV. 2 *It is the glory of God to conceal a thing*, &c.] God declares his superintendency of authority and wisdom, by concealing the reasons of his decrees and judgments; but earthly princes should make the minutest scrutiny into every particular, before they deliver their judgment.

11 *A word fitly spoken is like apples of gold in pictures of silver.*] It should be rendered, A word fitly spoken, or a discourse well timed, is like pine apples in a flowered silver basket.

22 *Thou shalt heap coals of fire upon his head*, &c.] Thou shalt overcome him, by melting his heart to love, and subduing the enmity of it.

GENERAL REFLECTIONS on Chap. XXIV. XXV.

The admonitions in these chapters are, to get wisdom, compassionate the afflicted, fear God's judgments, and observe his protection of the righteous when afflicted. We are also taught, not to seek after vain glory, but to be humble, avoid disputes, keep secrets, submit to correction, not to boast of things that are not true; but to behave charitably and prudently, and return good for evil.

COMMENTARY AND NOTES ON CHAP. XXVI. XXVII.

XXVI. 5 *Answer a fool according to his folly*, &c.] The Syriac preserves here the true reading, Answer a fool according to thine own wisdom.

6 *Cutteth off the feet*, &c.] That is, shall be sure to suffer damage.

19 *So is the man that deceiveth his neighbour*, &c.] That revileth, defameth, or leads his neighbour into any mischief.

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Before CHRIST 700.

23 Burning lips and a wicked heart are *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

CHAP. XXVII.

BOAST not thyself of to morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

5 Open rebuke *is* better than secret love.

6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself.*

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds.

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered. Before CHRIST 700.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance for thy maidens.

CHAP. XXVIII.

THE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the LORD understand all *things.*

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.

13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

21 To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He

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23 *Burning lips*, &c.] Septuagint reads, Smooth lips disguising a wicked heart.

XXVII. 5 *Open rebuke*, &c.] He who ingenuously tells others plainly of their faults, is a better friend than he that has more of the passion of love in his heart, but does not make it known by such good effects.

16 *Whosoever hideth her*, &c.] It is as impossible to prevent the wind from being heard, or fragrant perfume from being smelt, as to hinder a contentious woman from scolding.

21 *As the fining pot for silver*, &c.] As gold and silver is tried by putting it into the fire, which discovers whether it be pure or adulterate; so a man is discovered what he is, by trying how he can bear praises and commendations, which will probably shew either the virtue or vanity of his heart.

GENERAL REFLECTIONS on Chap. XXVI. XXVII.

We are exhorted here to avoid vanity, idleness, impertinence, and deceit, and to study and practise meekness, charity, and sincerity, in the fear of God; that true friends are a great treasure, which we should prize; and that industry is profitable as to this world, and also a help to piety and virtue.

COMMENTARY AND NOTES ON CHAP. XXVIII. XXIX.

XXVIII. 14 *Happy is the man*, &c.] That man is truly happy, who fearing to offend the Almighty, is cautious and circumspect in all his actions; but he that is careless and negligent shall be plunged into guilt and misery.

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26 He that truſteth in his own heart is a fool: but whoſo walketh wiſely, he ſhall be delivered.

27 He that giveth unto the poor ſhall not lack: but he that hideth his eyes ſhall have many a curſe.

28 When the wicked riſe, men hide themſelves: but when they periſh, the righteous increaſe.

CHAP. XXIX.

HE, that being often reproved hardeneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoſo loveth wiſdom rejoiceth his father: but he that keepeth company with harlots ſpendeth *his* ſubſtance.

4 The king by judgment eſtabliſheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour ſpreadeth a net for his feet.

6 In the tranſgreſſion of an evil man *there is* a ſnare: but the righteous doth ſing and rejoice.

7 The righteous conſidereth the cauſe of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a ſnare: but wiſe *men* turn away wrath.

9 *If* a wiſe man contendeth with a fooliſh man, whether he rage or laugh, *there is* no reſt.

10 The bloodthirſty hate the upright: but the juſt ſeek his ſoul.

11 A fool uttereth all his mind: but a wiſe *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his ſervants *are* wicked.

13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever.

15 The rod and reproof give wiſdom: but a child left *to himſelf* bringeth his mother to ſhame.

16 When the wicked are multiplied, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

17 Correct thy ſon, and he ſhall give thee reſt; yea, he ſhall give delight unto thy ſoul.

18 Where *there is* no viſion, the people periſh: but he that keepeth the law, happy *is* he.

19 A ſervant will not be corrected by words: for though he underſtand he will not anſwer.

20 Seeſt thou a man *that is* haſty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his ſervant from a child ſhall have him become *his* ſon at the length.

22 An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

23 A man's pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

24 Whoſo is partner with a thief hateth his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth a ſnare: but whoſo putteth his truſt in the LORD ſhall be ſafe.

26 Many ſeek the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjuſt man *is* an abomination to the juſt: and *he that is* upright in the way *is* an abomination to the wicked.

CHAP. XXX.

1 *Agur's confeſſion.* 7 *His prayer.* 10 *A ſervant not to be wrongfully accuſed.* 11 *Four wicked generations.* 15 *Four things inſatiable.* 18 *Four things hard to be known.* 24 *Four things little, but wiſe.* 29 *Four things ſtately.*

Before CHRIST 700.

THE words of Agur the ſon of Jakeh, *even* the prophecy: the man ſpake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdom, nor have the knowledge of the holy.

4 Who hath aſcended up into heaven, or deſcended? who hath gathered the winds in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſon's name, if thou canſt tell?

5 ¶ Every word of God *is* pure: he *is* a ſhield unto them that put their truſt in him.

6 Add thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 ¶ Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9 Leſt I be full, and deny *thee*, and ſay, Who *is* the LORD? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

10 ¶ Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty.

11 ¶ *There is* a generation, *that* curſeth their father, and doth not bleſs their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation, whoſe teeth *are as* ſwords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 ¶ The horſeleach hath two daughters, *crying*, Give, give. There are three *things that* are never ſatisfied, *yea*, four *things* ſay not, *It is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* ſaith not, *It is* enough.

17 ¶ The eye *that* mocketh at *his* father, and deſpiſeth to obey *his* mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

18 ¶ There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a ſerpent upon a rock; the way of a ſhip in the midſt of the ſea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs.

21 For three *things* the earth is diſquieted, and for four *which* it cannot bear:

22 For a ſervant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when ſhe is married; and an handmaid that is heir to her miſtreſs.

24 ¶ There be four *things which are* little upon the earth, but they *are* exceeding wiſe:

25 The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The

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26 *He that truſteth in his own heart*, &c.] He that relies intirely on his own judgment, will often miſcarry; but he that diſtruſting his own wiſdom, ſeeks and follows good advice, ſhall eſcape many misfortunes.

XXIX. 6 *In the tranſgreſſion of an evil man there is a ſnare*, &c.] He is likely to fall into the ſnare that he layeth for others.

18 *Where there is no viſion*, &c.] Where there are none to inſtruct the people, they grow idle and careleſs, running into all licentiouſneſs, till they are abandoned by God to deſtruction.

GENERAL REFLECTIONS on Chap. XXVIII. XXIX. We learn from hence the great advantages ariſing from godly ſorrow for ſin, and the fear of God: that people without inſtruction are corrupted, and deſerve our pity; that the ſureſt way to poſſeſs tranquillity is, to truſt in God, and walk uprightly before him.

COMMENTARY AND NOTES ON CHAP. XXX. XXXI.

XXX. 4 *Or deſcended*, &c.] Rather, and deſcended.

15, 16 *The horſeleach hath two daughters*, &c.] Some, inſtead of the "horſeleach," tranſlate, Deſtiny, or the neceſſity of dying; to which the ancient rabbios gave two daughters, Eden, or paradiſe, and Gehenna, or hell.

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Before CHRIST 700.

27 The locuſts have no king, yet go they forth all of them by bands;

28 The ſpider taketh hold with her hands, and is in kings' palaces.

29 ¶ There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* ſtrongeſt among beaſts, and turneth not away for any;

31 A greyhound; an he goat alſo; and a king, againſt whom *there is* no riſing up.

32 ¶ If thou haſt done fooliſhly in lifting up thyſelf, or if thou haſt thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

1 *Lemuel's leſſon of temperance and chaſtity.* 6 *The afflicted are to be comforted, and the poor defended.* 10 *The praiſe and properties of a virtuous woman.*

1015. THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my ſon? and what, the ſon of my womb? and what, the ſon of my vows?

3 Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes ſtrong drink:

5 Leſt they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 ¶ Give ſtrong drink unto him that is ready to periſh, and wine unto thoſe that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his miſery no more.

8 Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction.

9 Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil.

12 She will do him good and not evil all the days of her life. Before CHRIST 1015.

13 She ſeeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ſhips; ſhe bringeth her food from afar.

15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens.

16 She conſidereth a field, and buyeth it: with the fruit of her hands ſhe planteth a vineyard.

17 She girdeth her loins with ſtrength, and ſtrengtheneth her arms.

18 She perceiveth that her merchandiſe *is* good: her candle goeth not out by night.

19 She layeth her hands to the ſpindle, and her hands hold the diſtaff.

20 She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy.

21 She is not afraid of the ſnow for her houſhold: for all her houſhold *are* clothed with ſcarlet.

22 She maketh herſelf coverings of tapeſtry; her clothing *is* ſilk and purple.

23 Her huſband is known in the gates, when he ſitteth among the elders of the land.

24 She maketh fine linen, and ſelleth *it*; and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and ſhe ſhall rejoice in time to come.

26 She openeth her mouth with wiſdom; and in her tongue *is* the law of kindneſs.

27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs.

28 Her children ariſe up, and call her bleſſed; her huſband *alſo*, and he praiſeth her.

29 Many daughters have done virtuouſly, but thou excelleſt them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, ſhe ſhall be praiſed.

31 Give her of the fruit of her hands; and let her own works praiſe her in the gates.

31 *A greyhound*, &c.] The margin reads, A horſe.

XXXI. 1 *The words of king Lemuel*, &c.] It is probable that king Lemuel was a foreign prince of great wiſdom, who had collected theſe weighty ſentences from the inſtructions of his mother, which being of the greateſt moment, were thought proper to be added to the foregoing.

6 *Give ſtrong drink*, &c.] If the liberal uſe of wine is to be indulged to any, it is to thoſe who are miſerable, and the meaner ſort, whom it may be charity to comfort, when in danger of periſhing for want of the neceſſary ſupports of life.

31 *In the gates.*] The public aſſemblies and places of judicature, which were held in the gates.

GENERAL REFLECTIONS on Chap. XXX. XXXI.

Theſe chapters ſuggeſt, that the wiſe and pious are uſeful in the world; but that the wicked do great miſchief and are enemies to the righteous; that we ſhould earneſtly apply ourſelves to attain true wiſdom, and regulate all our deſires and actions by the rules of moderation and equity.

The Book of ECCLESIASTES, or The PREACHER.

THE ARGUMENT.

Eccleſiaſtes *is a* **Greek** *word, and ſignifies, The Preacher. The ſcope of this book is concerning the chief good or happineſs of man; and preſents us with an admirable picture of the vanity of human life, with all its cares, toils, reſearches, pleaſures, and purſuits, when ſeparated from religion or the fear of God, and the obſervance of his laws. The Preacher perſuades all men to be content with things preſent, to give God thanks for them, to uſe them freely with quiet minds, living as pleaſantly and taking as much liberty, as a future account will allow, void of anxious or troubleſome thoughts concerning the events of things, and occurrences of this tranſitory life.*

CHAP. I.

Before CHRIST 977. 1 *The preacher ſheweth that all things here below are vain,* 4 *becauſe the creatures are reſtleſs,* 9 *and there is nothing new brought forth, but the old things are forgotten,* &c.

THE words of the Preacher, the ſon of David, king of Jeruſalem. Before CHRIST 977.

2 Vanity of vanities, ſaith the Preacher, vanity of vanities; all *is* vanity.

COMMENTARY AND NOTES ON CHAP. I.

I. 2 *Vanity of vanities*, &c.] The original Hebrew word is much ſtronger than our word vanity, and implies that the thing ſpoken of is ſo trivial, that it is below or leſs than nothing.

3 What

3, 4 *What*

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Before CHRIST 977.

3 What profit hath a man of all his labour which he taketh under the ſun?

4 ¶ *One* generation paſſeth away, and *another* generation cometh: but the earth abideth for ever.

5 The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe.

6 The wind goeth toward the ſouth, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the ſea; yet the ſea *is* not full; unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour; man cannot utter *it:* the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.

9 ¶ The thing that hath been, it *is that* which ſhall be; and that which is done *is* that which ſhall be done: and *there is* no new *thing* under the ſun.

10 Is there *any* thing whereof it may be ſaid, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things;* neither ſhall there be *any* remembrance of *things* that are to come with *thoſe* that ſhall come after.

12 ¶ I the preacher was king over Iſrael in Jeruſalem.

13 And I gave my heart to ſeek and ſearch out by wiſdom concerning all *things* that are done under heaven: this ſore travail hath God given to the ſons of man to be exerciſed therewith.

14 I have ſeen all the works that are done under the ſun; and, behold, all *is* vanity and vexation of ſpirit.

15 *That which* is crooked cannot be made ſtraight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all *they* that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge.

17 And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit.

18 For in much wiſdom *is* much grief: and he that increaſeth knowledge increaſeth ſorrow.

CHAP. II.

1 *The vanity in the purſuits of pleaſure,* 18 *and of labour.* 24 *Nothing better than a chearful uſe of what a man hath gotten; but that is the gift of God to the good only.*

I Said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure: and, behold, this alſo *is* vanity.

2 I ſaid of laughter, *It is* mad: and of mirth, What doeth it?

3 I ſought in mine heart to give myſelf unto wine, yet acquainting mine heart with wiſdom; and to lay hold on folly, till I might ſee what *was* that good for the ſons of men, which they ſhould do under the heaven all the days of their life.

4 I made me great works; I builded me houſes; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kinds of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle above all that were in Jeruſalem before me:

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8 I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I got me men ſingers and women ſingers, and the delights of the ſons of men, *as* muſical inſtruments, and that of all ſorts.

9 So I was great, and increaſed more than all that were before me in Jeruſalem: alſo my wiſdom remained with me.

10 And whatſoever mine eyes deſired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of ſpirit, and *there was* no profit under the ſun.

12 ¶ And I turned myſelf to behold wiſdom, and madneſs, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs.

14 The wiſe man's eyes *are* in his head; but the fool walketh in darkneſs: and I myſelf perceived alſo that one event happeneth to them all.

15 Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then more wiſe? Then I ſaid in my heart, that this alſo *is* vanity.

16 For *there is* no remembrance of the wiſe more than of the fool for ever; ſeeing that which now *is* in the days to come ſhall all be forgotten. And how dieth the wiſe *man?* as the fool.

17 Therefore I hated life; becauſe the work that is wrought under the ſun *is* grievous unto me: for all *is* vanity and vexation of ſpirit.

18 ¶ Yea, I hated all my labour which I had taken under the ſun: becauſe I ſhould leave it unto the man that ſhall be after me.

19 And who knoweth whether he ſhall be a wiſe *man* or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe under the ſun. This *is* alſo vanity.

20 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.

21 For there is a man whoſe labour *is* in wiſdom, and in knowledge, and in equity; yet to a man that hath not laboured therein ſhall he leave it *for* his portion. This alſo *is* vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the ſun?

23 For all his days *are* ſorrows, and his travail grief; yea, his heart taketh not reſt in the night. This is alſo vanity.

24 ¶ *There is* nothing better for a man *than* that he ſhould eat, drink, and that he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it *was* from the hand of God.

25 For who can eat, or who elſe can haſten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good in his ſight wiſdom and knowledge, and joy: but to the ſinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God. This alſo *is* vanity and vexation of ſpirit.

CHAP.

3, 4 *What profit hath a man,*] The mind of man runs from one thing to another, without any end, but finds no ſatisfaction reſulting from all its reſtleſs thoughts.

For ever.] For a very long time.

5 *The ſun alſo ariſeth,* &c.] The ſun alſo, in a ſettled courſe, obſerves its times of riſing and ſetting; whereas man, when he goeth down to the earth, cannot, like the ſun, come up again.

13 *I gave my heart to ſeek and ſearch out by wiſdom,* &c.] The Preacher, from this verſe, to the end of the chapter, demonſtrates how little ſatisfaction is to be found in the mere ſpeculation of things, though a man arrive to the higheſt degree of human knowledge.

17 *I gave my heart to know wiſdom, and to know madneſs and folly,* &c.] Madneſs and folly may refer to the idle ſpeculations wherein men of parts and wit ſometimes not only employ their time, but applaud themſelves for purſuing.

II. 2 *I ſaid of laughter, it is mad,* &c.] i. e. of diſſolute and frantic mirth.

8 *The delights of the ſons of men,* &c.] The learned Bochart, with good reaſon, underſtands hereby the moſt excellent compoſitions of muſic, or the moſt elegant verſes, ſet to raviſhing and melting notes.

15 *As it happeneth to the fool, ſo it happeneth even to me,* &c.] He repreſents how all mankind, wiſe and fooliſh, are alike liable to the ſame caſualties, and many inconveniencies which are common to every one of us in this life.

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CHAP. III.

Before CHRIST 977.

1 *By the neceſſary change of times vanity is added to human travail.* 11 *There is a fitneſs in God's works.*

TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep; and a time to laugh; a time to mourn, and a time to dance;

5 A time to caſt away ſtones, and a time to gather ſtones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to loſe; a time to keep, and a time to caſt away;

7 A time to rend, and a time to ſew; a time to keep ſilence, and a time to ſpeak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have ſeen the travail, which God hath given to the ſons of men to be exerciſed in it.

11 ¶ He hath made every *thing* beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end.

12 ¶ I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that, whatſoever God doeth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* ſhould fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is paſt.

16 ¶ And moreover I ſaw under the ſun the place of judgment, *that* wickedneſs *was* there; and the place of the righteouſneſs, *that* iniquity *was* there.

17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* a time there for every purpoſe and for every work.

18 ¶ I ſaid in mine heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.

19 For that which befalleth the ſons of men befalleth beaſts: even one thing befalleth them: as the one dieth, ſo dieth the other; yea, they have all one breath; ſo that a man hath no preeminence above a beaſt: for all *is* vanity.

20 All go unto one place; all are of the duſt, and all turn to duſt again.

21 ¶ Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

22 ¶ Wherefore I perceive that *there is* nothing better, than that a man ſhould rejoice in his own works; for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him?

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CHAP. IV.

Vanity is increaſed by oppreſſion, 4 *by envy,* 5 *by idleneſs,* 7 *by covetouſneſs,* 9 *and by ſolitarineſs.*

SO I returned, and conſidered all the oppreſſions that are done under the ſun: and behold the tears of *ſuch as were* oppreſſed, and they had no comforter; and on the ſide of their oppreſſors *there was* power, but they had no comforter.

2 Wherefore I praiſed the dead which are already dead more than the living which are yet alive.

3 Yea, better *is he* than both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſun.

4 Again, I conſidered all travail, and every right work, that for this a man in envied of his neighbour. This *is* alſo vanity and vexation of ſpirit.

5 ¶ The fool foldeth his hands together, and eateth his own fleſh.

6 Better *is* an handful *with* quietneſs, than both the hands full *with* travail and vexation of ſpirit.

7 ¶ Then I returned, and I ſaw vanity under the ſun.

8 There is one *alone*, and *there is* not a ſecond; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye ſatisfied with riches; neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? This *is* alſo vanity, yea, it *is* a ſore travail.

9 ¶ Two *are* better than one; becauſe they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail againſt him, two ſhall withſtand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wiſe child than an old and fooliſh king, who will no more be admoniſhed.

14 For out of priſon he cometh to reign; whereas alſo *he that is* born in his kingdom becometh poor.

15 I conſidered all the living which walk under the ſun, with the ſecond child that ſhall ſtand up in his ſtead.

16 *There is* no end of all the people, *even* of all that have been before them: they alſo that come after ſhall not rejoice in him. Surely this alſo *is* vanity and vexation of ſpirit.

CHAP. V.

1 *Vanity in divine ſervice;* 8 *in murmuring,* 9 *in riches.* 18 *The enjoyment of what a man hath, is the gift of God.*

KEEP thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.

2 Be not raſh with thy mouth, and let not thine heart be haſty to utter *any* thing before God: for God *is*

GENERAL REFLECTIONS on Chap. I. II.

We are here ſhewn the vanity and inconſtancy of worldly affairs, and even of life itſelf, independent of the knowledge and fear of God, which is a remedy againſt it; and that therefore, we ſhould, from the example of Solomon, be convinced of the worthleſſneſs of riches, pleaſures, and honours, ſo as not to fix our hearts upon them, deſtroy our peace of mind here, and loſe the happineſs of the life to come.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 11 *He hath made every thing beautiful,* &c.] God hath diſpoſed all things moſt wiſely; and there is ſuch a beautiful order appearing in the ſeveral contrarieties (namely, of heat and cold, day and night, &c.) that we may well conclude there is ſo in all manner of events, though never ſo oppoſite.

17 *There is a time for every purpoſe and for every work.*] They who govern the world have their time now for contriving and effecting what miſchief they pleaſe: but God will take a time hereafter of calling them to an account for the injuſtice they deſigned and acted in their courts of judgment.

IV. 4 *That for this a man is envied of his neighbour,* &c.] Having before repreſented the evils ariſing from ſuperiors through oppreſſion, &c. the Preacher comes now to ſpeak of the evils produced by equals or inferiors, under the general name of envy.

12 *A threefold cord is not quickly broken.*] A proverbial kind of ſpeech, importing the advantages of union.

GENERAL REFLECTIONS on Chap. III. IV.

We are hence to obſerve, that God knows every thing; that he examines particularly the behaviour of judges; and that if they commit any injuſtice, he will call them to account for it at his righteous bar. We ſhould alſo reflect, that envy is contrary to charity, and the ſubmiſſion we owe to God; and that a poor wiſe man is preferable to a king that is deſtitute of wiſdom.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 1 *Keep thy foot when thou goeſt to the houſe of God,* &c.] Be very careful to approach the temple of the Lord with the utmoſt reverence both of body and mind.

2 *Be not raſh with thy mouth,* &c.] Though this precept of Solomon may denote the expediency of an eſtabliſhed form of prayer; nevertheleſs, an extempore method is by no means to be rejected, provided it be pious, conſiſtent and regular.

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is in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of buſineſs; and a fool's voice *is known* by multitude of words.

4 When thou voweſt a vow unto God, defer not to pay it; for *he hath* no pleaſure in fools: pay that which thou haſt vowed.

5 Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay.

6 Suffer not thy mouth to cauſe thy fleſh to ſin; neither ſay thou before the angel, that it *was* an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* alſo *divers* vanities: but fear thou God.

8 ¶ If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for *he that is* higher than the higheſt regardeth; and *there be* higher than they.

9 ¶ Moreover the profit of the earth is for all: the king *himſelf* is ſerved by the field.

10 He that loveth ſilver ſhall not be ſatisfied with ſilver; nor he that loveth abundance with increaſe: this *is* alſo vanity.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travail: and he begetteth a ſon, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

16 And this alſo *is* a ſore evil, *that* in all points as he came, ſo ſhall he go: and what profit hath he that hath laboured for the wind?

17 All his days alſo he eateth in darkneſs, and *he hath* much ſorrow and wrath with his ſickneſs.

18 ¶ Behold *that* which I have ſeen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun all the days of his life, which God giveth him: for it *is* his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 For he ſhall not much remember the days of his life; becauſe God anſwereth *him* in the joy of his heart.

CHAP. VI.

1 *The vanity of riches*; 3 *of children*, 6 *and of old age.* 7 *Of inſatiable deſires.*

THERE is an evil which I have ſeen under the ſun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

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3 ¶ If a man beget an hundred *children*, and live many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo *that* he have no burial; I ſay, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

5 Moreover he hath not ſeen the ſun, nor known *any thing*: this hath more reſt than the other.

6 Yea, though he live a thouſand years twice *told*, yet hath he ſeen no good: do not all go to one place?

7 ¶ All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better *is* the ſight of the eyes than the wandering of the deſire: this *is* alſo vanity and vexation of ſpirit.

10 ¶ That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 Seeing there be many things that increaſe vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun?

CHAP. VII.

1 *Remedies againſt the vanity of life are, a good name;* 2 *mortification,* 7 *patience,* 11 *wiſdom, &c.*

A Good name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the houſe of mourning, than to go to the houſe of feaſting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the ſadneſs of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

5 *It is* better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools:

6 For as the crackling of thorns under a pot, ſo *is* the laughter of the fool: this alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man mad; and a gift deſtroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in ſpirit *is* better than the proud in ſpirit.

9 Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſom of fools.

10 Say not thou, What is *the cauſe* that the former days were better than theſe? for thou doſt not enquire wiſely concerning this.

11 ¶ Wiſdom *is* good with an inheritance: and *by it there is* profit to them that ſee the ſun.

12 For wiſdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it.

13 Conſider

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6 *Neither ſay thou before the angel, that it was an error*, &c.] Think not to be abſolved from the obligations thou layeſt on thyſelf, in the preſence of God and his holy angels, by ſuch fooliſh excuſes as theſe, It was a miſtake, &c.

17 *All his days alſo he eateth in darkneſs*, &c.] The miſer even eats up himſelf, taking no joy, no comfort, in any thing he poſſeſſes.

VI. 4 *He cometh in with vanity*, &c.] The untimely birth is vain, or to no purpoſe.

10 *That which hath been is named already, and it is known that it is man*, &c.] The beſt interpretation of this ſeems to be, that as he was made at firſt, ſo his name was given him; that is, the name of Adam, ſignifying, that he was taken out of the earth, and therefore mortal.

General Reflections on Chap. V. VI.

Let us learn from theſe chapters, to preſent ourſelves before God with becoming reverence; and conclude, with the wiſe man, that if God grants us wealth, we ought to receive it as his gift, and uſe it with ſobriety and gratitude, but never to make it the object of our happineſs.

COMMENTARY and NOTES on CHAP. VII. VIII.

VII. 1 *The day of death than the day of one's birth.*] If we would be happy, we ought to order our lives in ſuch a manner, that death, of which the fooliſh and wicked ſtand ſo much in dread, may be welcome to us, and only releaſe us from the troubles into which we are introduced at our birth.

10 *Say not thou, What is the cauſe*, &c.] Let us not murmur and repine, ſaying, Why are we caſt into a troubleſome age, full of oppreſſion, and violence, and wrong? but rather ſubmit to the providence of God, who doth all things well.

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13 Conſider the work of God: for who can make *that* ſtraight, which he hath made crooked?

14 In the day of proſperity be joyful, but in the day of adverſity conſider: God alſo hath ſet the one over againſt the other, to the end that man ſhould find nothing after him.

15 All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his righteouſneſs, and there is a wicked *man* that prolongeth *his life* in his wickedneſs.

16 Be not righteous over much; neither make thyſelf over wiſe: why ſhouldeſt thou deſtroy thyſelf?

17 Be not over much wicked, neither be thou fooliſh: why ſhouldeſt thou die before thy time?

18 *It is* good that thou ſhouldeſt take hold of this; yea, alſo from this withdraw not thine hand: for he that feareth God ſhall come forth of them all.

19 Wiſdom ſtrengtheneth the wiſe more than ten mighty *men* which are in the city.

20 For *there is* not a juſt man upon earth, that doeth good, and ſinneth not.

21 Alſo take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee:

22 For oftentimes alſo thine own heart knoweth that thou thyſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid, I will be wiſe; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out:

25 ¶ I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs.

26 And I find more bitter than death the woman, whoſe heart *is* ſnares and nets, *and* her hands *as* bands: whoſo pleaſeth God ſhall eſcape from her; but the ſinner ſhall be taken by her.

27 Behold, this have I found, ſaith the preacher, *counting* one by one, to find out the account:

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found; but a woman among all thoſe have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

CHAP. VIII.

2 *Kings are to be reſpected.* 6 *Man's ignorance of futurity.* 11 *The common abuſe of God's forbearance.* 16 *God's work is unſearchable.*

WHO *is* the wiſe *man?* and who knoweth the interpretation of a thing? a man's wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed.

2 ¶ I *counſel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not haſty to go out of his ſight: ſtand not in an evil thing; for he doeth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment ſhall feel no evil thing: and a wiſe man's heart diſcerneth both time and judgment.

6 Becauſe to every purpoſe there is time and judgment, therefore the miſery of man *is* great upon.

7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 ¶ *There is* no man that hath power over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no diſcharge in *that* war; neither ſhall wickedneſs deliver thoſe that are given to it.

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9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And ſo I ſaw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had ſo done: this *is* alſo vanity.

11 ¶ Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him:

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days, *which are* as a ſhadow: becauſe he feareth not before God.

14 There is a vanity which is done upon the earth; that there be juſt *men*, unto whom it happeneth according to the work of the wicked: again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I ſaid that this alſo *is* vanity.

15 ¶ Then I commendeth mirth, becauſe a man hath no better thing under the ſun, than to eat, and to drink, and to be merry: for that ſhall abide with him of his labour the days of his life, which God giveth him under the ſun.

16 ¶ When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhall not find; yea farther; though a wiſe *man* think to know *it*, yet ſhall he not be able to find *it*.

CHAP. IX.

1 *Like things happen to good and bad men.* 7 *God's providence over all.* 13 *Wiſdom is better than ſtrength.*

FOR all this I conſidered in my heart even to declare all this, that the righteous, and the wiſe, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner; *and* he that ſweareth, as *he* that feareth an oath:

3 This *is* an evil among all *things* that are done under the ſun, that *there is* one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Alſo their love, and their hatred, and their envy, is now periſhed; neither have they any more a portion for ever in any *thing* that is done under the ſun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let

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16 *Be not righteous over much*, &c.] The words ſhould be tranſlated, Do not exerciſe juſtice too rigorouſly, neither ſet up for a man of too great wiſdom, by pretending to reform and regulate all things.

VIII. 5 *The commandment*, &c.] The commandments or orders of the king.

6 *Therefore the miſery of man is great upon him.*] Unleſs he obſerves time and judgment.

7 *For he knoweth not that which ſhall be*, &c.] He cannot be ſure that the like opportunity will return again.

GENERAL REFLECTIONS on Chap. VII. VIII.

We have here pointed out to us the great wiſdom of being moderate in our diſcourſe and behaviour. We are moreover taught, that ſinners commonly harden themſelves, becauſe God ſupports them, and defers their puniſhment: but nevertheleſs vengeance will ſooner or later overtake them.

COMMENTARY AND NOTES ON CHAP. IX. X.

IX. 2 *All things come alike to all*, &c.] All events, both proſperous and adverſe, happen equally and indiſcriminately to all.

10 *Whatſoever*

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8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou loveſt all the days of the life of thy vanity, which he hath given thee under the ſun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takeſt under the ſun.

10 Whatſoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wiſdom, in the grave, whither thou goeſt.

11 ¶ I returned, and ſaw under the ſun, that the race *is* not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill; but time and chance happeneth to them all.

12 For man alſo knoweth not his time: as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare; ſo *are* the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.

13 ¶ This wiſdom have I ſeen alſo under the ſun, and it *ſeemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembered that ſame poor man.

16 Then ſaid I, Wiſdom *is* better than ſtrength: nevertheleſs the poor man's wiſdom *is* deſpiſed, and his words are not heard.

17 The words of wiſe *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wiſdom *is* better than weapons of war: but one ſinner deſtroyeth much good.

CHAP. X.

1 *Obſervations on wiſdom and folly*; 16 *on the defects and virtues of governors*; 18 *on ſlothfulneſs*; 19 *on money*. 20 *Men's thoughts of kings ought to be reverent.*

DEAD flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour: *ſo doth* a little folly him that is in reputation for wiſdom *and* honour.

2 A wiſe man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea alſo, when he that is a fool walketh by the way, his wiſdom faileth *him*, and he ſaith to every one *that* he *is* a fool.

4 If the ſpirit of the ruler riſe up againſt thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have ſeen under the ſun, as an error *which* proceedeth from the ruler:

6 Folly is ſet in great dignity, and the rich ſit in low place.

7 I have ſeen ſervants upon horſes, and princes walking as ſervants upon the earth.

8 He that diggeth a pit ſhall fall into it: and whoſo breaketh an hedge, a ſerpent ſhall bite him.

9 Whoſo removeth ſtones ſhall be hurt therewith; *and* he that cleaveth wood ſhall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then muſt he put to more ſtrength: but wiſdom *is* profitable to direct.

11 Surely the ſerpent will bite without enchantment; and a babbler is no better.

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12 The words of a wiſe man's mouth *are* gracious; but the lips of a fool will ſwallow up himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of his talk *is* miſchievous madneſs.

14 A fool alſo is full of words: a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?

15 The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Bleſſed *art* thou, O land, when thy king *is* the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs!

18 ¶ By much ſlothfulneſs the building decayeth; and through idleneſs of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and wine maketh merry: but money anſwereth all *things*.

20 ¶ Curſe not the king, no not in thy thought; and curſe not the rich in thy bedchamber: for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

CHAP. XI.

1 *Exhortations to charitableneſs.* 7 *Death ought to be remembered in life,* 9 *and the day of judgment in the days of youth.*

CAST thy bread upon the waters: for thou ſhalt find it after many days.

2 Give a portion to ſeven, and alſo to eight; for thou knoweſt not what evil ſhall be upon the earth.

3 If the clouds be full of rain, they empty *themſelves* upon the earth: and if the tree fall toward the ſouth, or toward the north, in the place where the tree falleth, there it ſhall be.

4 He that obſerveth the wind ſhall not ſow; and he that regardeth the clouds ſhall not reap.

5 As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child: even ſo thou knoweſt not the works of God who maketh all.

6 In the morning ſow thy ſeed, and in the evening withhold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both *ſhall be* alike good.

7 ¶ Truly the light *is* ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkneſs; for they ſhall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes: but know thou, that for all theſe *things* God will bring thee into judgment.

10 Therefore remove ſorrow from thy heart, and put away evil from thy fleſh: for childhood and youth *are* vanity.

CHAP.

10 *Whatſoever thy hand findeth to do*, &c.] Now is the ſeaſon for ſtudying the principles of wiſdom and virtue, for which thou wilt have no opportunity in the place whither thou art going.

17 *The words of wiſe men are heard in quiet*, &c.] The modeſt ſpeeches of a wiſe man, delivered without noiſe, will be more regarded than the moſt clamorous and imperious language of a powerful fool.

X. 8 *He that diggeth a pit*, &c.] It is very dangerous to purſue our own deſires and paſſions, eſpecially to the injury of our country, leſt we fall into the pit that we have digged for others.

11 *The ſerpent will bite without enchantment* &c.] This alludes to the ancient cuſtom of charming ſerpents with muſic.

15 *He knoweth not how to go to the city.*] He knows not even the moſt trivial matters, that are as plain as the highway.

16 *And thy princes eat in the morning.*] Indulge themſelves in pleaſures, when they ſhould attend the buſineſs of the ſtate.

GENERAL REFLECTIONS on Chap. IX. X.

We may obſerve from theſe chapters, that though good and bad events happen to all, yet juſt men, and their actions, are in the hands of God; and that people and ſtates are very unhappy when princes or magiſtrates have not that wiſdom which is neceſſary, or if they are addicted to voluptuouſneſs.

COMMENTARY AND NOTES ON CHAP. XI. XII.

XI. 1 *Caſt thy bread upon the waters*, &c.] Implying that our charity ſhould be liberal, with willingneſs and chearfulneſs, and without any proſpect of advantage or requital.

5 *The way of the ſpirit*, &c.] It ſhould be tranſlated, The way of the wind.

9 *Rejoice, O young man*, &c.] This ſeems to be ſpoken ironically: Do ſo, indulge thyſelf in youthful vanities, luſts, and other vices; ſtick at nothing to gratify thy vicious appetites: but take this along with thee, thou wilt, for ſo doing, without repentance, periſh everlaſtingly.

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1 *The Creator to be remembered in due time.* 8 *The preacher's care to edify.* 13 *The general concluſion.*

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them;

2 While the ſun, or the light, or the moon, or the ſtars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out of the windows be darkened,

4 And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low;

5 Alſo *when* they ſhall be afraid of *that which is* high, and fears *ſhall be* in the way, and the almond tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets:

6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the foun- Before CHRIST 977.
tain, or the wheel broken at the ciſtern.

7 Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

8 ¶ Vanity of vanities, ſaith the preacher; all *is* vanity.

9 And moreover, becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* ſet in order many proverbs.

10 The preacher ſought to find out acceptable words: and *that which was* written *was* upright, even words of truth.

11 The words of the wiſe *are* as goads, and as nails faſtened *by* the maſters of aſſemblies, *which* are given from one ſhepherd.

12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end; and much ſtudy *is* a wearineſs of the fleſh.

13 ¶ Let us hear the concluſion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God ſhall bring every work into judgment, with every ſecret thing, whether *it be* good, or whether *it be* evil.

XII. 1 *Remember now thy Creator in the days of thy youth*, &c.] The royal preacher here adviſes thoſe who are young to be religious in their early days, and not to defer the ſervice of God, and the care of their ſouls, in hopes of a long life, which may not be their lot.

2 *While the ſun, or the light, or the moon.*] Before the faculties and powers of the mind, the underſtanding, the fancy, and the memory, be dimmed and obſcured.

Nor the clouds return after the rain.] This may be tranſlated, The clouds return, and after that the rain; i. e. there is a ſucceſſion of miſery, of grief, pain, or weakneſs, drawing on one another.

3, 4, 5, 6 *In the day when the keepers of the houſe ſhall tremble*, &c.] The decay of an old man, and his approaching to diſſolution, is here beautifully deſcribed under the image of a ruinous old houſe which can ſtand no longer. By "the keepers of the houſe trembling," we may underſtand the arms and the hands, which are appointed for the guard and defence of the body, becoming feeble and paralytic. "The ſtrong men ſhall bow themſelves," i. e. the back, thighs, and legs, in which the ſtrength of man chiefly conſiſted, ſhall bend and ſtoop. "And the grinders," the teeth, "ſhall ceaſe;" "and thoſe that look out of the windows," the eyes, "be darkened." "The doors ſhall be ſhut;" i. e. the lips ſhall be cloſed, by reaſon of the falling of the teeth, and the voice become weak and feeble. "And he ſhall riſe up at the voice of the bird;" i. e. early in the morning, at cock-crow, for want of reſt at night. "And all the daughters of muſick, &c." i. e. the ears ſhall be dull of hearing. "They ſhall be afraid of that which is high, &c." any hillock or riſing ground at which they may ſtumble, or any eminence from which they may fall. "And the almond tree ſhall flouriſh;" i. e. the head ſhall grow hoary like the bloſſoms. "And the graſhopper ſhall be a burden;" the whole body, being dried, ſhrunk, and withered, ſhall find even a graſhopper troubleſome, and ſhall be uneaſy to itſelf. "And deſire ſhall fail;" i. e. all ſorts of appetite. By "the ſilver cord," is probably meant the marrow of the back-bone and the nerves of the body, which are ſaid to be looſened when they can no longer perform their office of conveying ſenſation to the ſoul. By "the golden bowl," the membrane that incloſes the heart, which may be ſaid to be broken when its natural tone and elaſticity is deſtroyed. "The pitcher broken at the fountain;" i. e. the large arteries and veins near the heart, which convey the blood to and fro from the principal organ of life, and may juſtly be deemed the fountain of motion, in which the animal life conſiſts. "The wheel broken at the ciſtern:" by "the wheel" may be meant the great artery annexed to the left ventricle of the heart; and by "the ciſtern," the left ventricle itſelf.

13 *This is the whole duty of man.*] Or, the all of man; i. e. the all that he has to truſt to; his great concern, his only way to happineſs.

General Reflections on Chap XI. XII.

We are hence taught to be liberal to the neceſſitous, to rely on God and his providence, being perſuaded that he will never abandon thoſe who love and ſerve him; and by the deſcription given us of the infirmities of old age, we are led to ſee that youth is the beſt and moſt acceptable time to devote ourſelves to God, before the powers of nature decay; therefore while it is called to day let us beg of God to give us grace to work out our own ſalvation with fear and trembling.

The SONG of SOLOMON.

THE ARGUMENT.

This book (collected, among others, by Ezra, after the Babyloniſh captivity) has generally been conſidered as a typical deſcription of the union of Chriſt and his church, under the form of a dramatic paſtoral poem. This ſentiment, embraced by the Jews, was adopted by all the Chriſtian fathers, who lived in the firſt four centuries; all of whom conſidered it as pointing out the union that was to take place, in a ſpiritual ſenſe, between Chriſt and his church. Proteſtant divines have been unanimous in the ſame opinion; and biſhop Patrick, in particular, has made it appear, that the bold and ſtriking figures to be met with in this poem cannot be applied to any other perſon but the Divine Being. This poem has been bleſſed to many who have conſidered it in a ſpiritual ſenſe, which it would not, had it been written by a profane perſon for profane purpoſes. It ſeems to have been written by Solomon in his advanced age, when he began to take a view of the Meſſiah's kingdom, and truſted for ſalvation in that Redeemer, who was the deſire of all nations, and who was to be manifeſted in due time.

C H A P. I.

Before CHRIST 1014.

1 *The church's love unto Chriſt:* 5 *ſhe prayeth to be directed to his flock.* 8 *Chriſt directeth her to the ſhepherd's tents:* 9 *and ſhewing his love to her,* 11 *giveth her gracious promiſes.* 12 *They congratulate one another.*

THE ſong of ſongs, which *is* Solomon's.

2 Let him kiſs me with the kiſſes of his mouth: for thy love *is* better than wine. Before CHRIST 1014.

3 Becauſe of the ſavour of thy good ointments thy name

COMMENTARY AND NOTES ON CHAP. I. II. III.

I. 1 *The ſong of ſongs*, &c.] The expreſſion, "The ſong of ſongs," is an Hebraiſm, and ſignifies, The moſt excellent ſong; as "The holy of holies," is, The moſt holy; and "King of kings," The greateſt king.

2 *Let him kiſs me*, &c.] This ſpeech is delivered by Solomon, in the perſon of the virgin daughter of Sion; i. e. the church, whom he here introduces wiſhing, in the moſt paſſionate ſtrain, for ſome token of the love of her great bridegroom, the prince of peace.

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Before CHRIST 1014.

name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5 ¶ I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; *but* mine own vineyard have I not kept.

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 ¶ I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my wellbeloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of camphire in the vineyards of En-gedi.

15 Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our rafters of fir.

CHAP. II.

1 *The mutual love of Christ and his church.* 8 *Her hope,* 10 *and calling.* 14 *Christ's care of the church.* 16 *The profession of the church, her faith and hope.*

I *Am* the rose of Sharon, *and* the lilly of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons, I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.

4 He brought me to the banquetting house, and his banner over me *was* love.

5 Stay me with flagons, comfort me with apples: for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. Before CHRIST 1014.

10 ¶ My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

CHAP. III.

1 *The church's fight and victory in temptation.* 16 *The church glorieth in Christ.*

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said,* Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAP.

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5 *I am black, but comely,* &c.] This is an allegorical expression, meaning, that every man, being a sinner, both by nature and practice, may be called black; but is comely, beautiful, and lovely, when his sins are pardoned, and he is reconciled, as an object of favour to God.

14 *In the vineyards of En-gedi.*] It should be translated, The balm-trees of En-gedi.

II. 5 *Comfort me with apples,* &c.] Read, oranges.

11, 12 *For, lo, the winter is past,* &c.] This may be applied to the state of all true Christians, in whom, after the wintry clouds of error, ignorance, and wickedness are dispersed, all the tokens of a new world appear, inviting them to partake of the pleasures produced by the nearer approaches of the sun of righteousness, who causes such abundant blessings to spring up in their souls, that being now at peace with the once offended Majesty of heaven, they look upon all their afflictions as past, and rejoice in the God of their salvation.

III. 1 *By night on my bed,* &c.] I have long searched for him, who, from the descriptions given of him by the prophets, is become the beloved of my soul; yet after all, their predictions are only shadows of him, insufficient to convey an adequate idea of his matchless beauty.

3 *The watchmen that go about the city,* &c.] By "the watchmen" Solomon seems to mean the prophets; and by "the city," the whole church of Christ.

6 *Who is this that cometh out of the wilderness,* &c.] This is figurative of the church, which, by the divine favour, emerges out of her barren state of infidelity, to depend on Christ alone for every blessing.

GENERAL REFLECTIONS on Chap. I. II. III.

We learn from hence, that if we are real, and not merely nominal Christians, the Lord of glory will live in us, and walk in us by his holy Spirit; that we are united to our Redeemer by such bonds of love, as neither the wrath of man, nor the rage of devils, can ever frustrate or render abortive. That as the church is the spouse, and the divine Redeemer the husband; so there should subsist a reciprocal and the most fervent love from believers to Christ, which should appear in every possible means to promote his cause, who will in the end crown them with glory, honour, and immortality.

COMMENTARY

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Before CHRIST 1014.

CHAP. IV.

1 *Christ setteth forth the graces of the church:* 8 *he sheweth his love to her.* 16 *The church prayeth to be made fit for his presence.*

BEHOLD, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which come up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard.

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAP. V.

1 *Christ awaketh the church with his calling.* 2 *The church having a taste of Christ's love is sick of love.* 9 *A description of Christ by his graces.*

I Am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him. Before CHRIST 1014.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* bushy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set.

13 His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAP. VI.

1 *The church professeth her faith in Christ.* 4 *Christ sheweth the graces of the church,* 10 *and his love toward her.*

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or

COMMENTARY AND NOTES ON CHAP. IV. V. VI.

IV. 1 *Behold, thou art fair,* &c.] The spouse of the church is here comfortably assured of her being amiable in the eyes of him whom no beauty can please, but that which is divine.

13 *Camphire,* &c.] The margin reads, cypress.

14 *Aloes,* &c.] The wood of aloes, which is of an agreeable smell.

16 *Awake, O north wind,* &c.] O let not the inspirations of thy holy Spirit be wanting to me, but breathe perpetually upon me, as the north and south winds do upon this garden; for then shall I fill the world with the sweet odour of Christ.

V. 2 *I sleep, but my heart waketh,* &c.] Solomon represents himself as having lost that clear sight of the Messiah he enjoyed in the preceding vision, but, falling into a trance, fancied he heard his voice speaking to his spouse, whom Solomon conceives to be in the same melancholy condition with himself.

VI. 1 *Whither is thy beloved gone,* &c.] The daughters of Jerusalem (pious Christians) here justify what the spouse had said in the conclusion of the former chapter, declaring themselves in love with him whom she had so beautifully described.

2 *My beloved is gone down into his garden,* &c.] The bride replies, that he was gone to that garden he himself hath planted; the hearts of his obedient people, where he delights to reside.

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Before CHRIST 1014.

12 Or ever I was aware, my ſoul made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye ſee in the Shulamite? As it were the company of two armies.

CHAP. VII.

1 *A further deſcription of the church's graces.* 10 *The church profeſſeth her faith and deſire.*

HOW beautiful are thy feet with ſhoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat ſet about with lilies.

3 Thy two breaſts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fiſhpools in Heſhbon, by the gate of Bath-rabbim: thy noſe *is* as the tower of Lebanon which looketh toward Damaſcus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.

6 How fair and how pleaſant art thou, O love, for delights!

7 This thy ſtature is like to a palm tree, and thy breaſts to cluſters *of grapes*.

8 I ſaid, I will go up to the palm tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples;

9 And the roof of thy mouth like the beſt wine for my beloved, that goeth *down* ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak.

10 ¶ I *am* my beloved's, and his deſire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us ſee if the vine flouriſh, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a ſmell, and at our gates *are* all manner of pleaſant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1 *The love of the church to Chriſt.* 8 *The calling of the Gentiles.* 14 *The church prayeth for Chriſt's coming.*

Before CHRIST 1014.

O That thou *wert* as my brother, that ſucked the breaſts of my mother! *when* I ſhould find thee without, I would kiſs thee; yea, I ſhould not be deſpiſed.

2 I would lead thee, *and* bring thee into my mother's houſe, *who* would inſtruct me: I would cauſe thee to drink of ſpiced wine of the juice of my pomegranate.

3 His left hand *ſhould* be under my head, and his right hand ſhould embrace me.

4 I charge you, O daughters of Jeruſalem, that ye ſtir not up, nor awake *my* love, until he pleaſe.

5 Who *is* this that cometh up from the wilderneſs, leaning upon her beloved? I raiſed thee up under the apple tree: there thy mother brought thee forth: there ſhe brought thee forth *that* bare thee.

6 ¶ Set me as a ſeal upon thine heart, as a ſeal upon thine arm: for love *is* ſtrong as death; jealouſy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

8 ¶ We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for?

9 If ſhe *be* a wall, we will build upon her a palace of ſilver: and if ſhe *be* a door, we will incloſe her with boards of cedar.

10 I *am* a wall, and my breaſts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *muſt have* a thouſand, and thoſe that keep the fruit thereof two hundred.

13 Thou that dwelleſt in the gardens, the companions hearken to thy voice: cauſe me to hear *it*.

14 ¶ Make haſte, my beloved, and be thou like to a roe or to a young hart upon the mountains of ſpices.

GENERAL REFLECTIONS on Chap. IV. V. VI.

The uſe we are to make of theſe chapters is, that we be made ſenſible there is nothing ſo pleaſing to a penitent ſinner, as the ſmiles of a gracious Redeemer; that it is the duty of thoſe who profeſs Chriſtianity, to adorn their profeſſion by a holy life, and not grieve their Almighty Father and Benefactor; and laſtly, we may perceive in what a compaſſionate manner Chriſt leads his ſincere diſciples through this world, by filling their minds with divine love, ſo as to ſupport them under all afflictions, till at laſt he brings them to his heavenly kingdom in glory.

COMMENTARY AND NOTES ON CHAP. VII. VIII.

VII. 5 *Thine head upon thee*, &c.] Vulgate reads, The hair of your head is as the king's purple mixed with ſtripes.

8 *Like apples.*] Read, oranges.

10 *I am my beloved's*, &c.] This denotes the cloſe and intimate love and affection which ſubſiſts between Chriſt and his members.

VIII. 1 *O that thou wert as my brother*, &c.] The Chaldee paraphraſt interprets this to relate to the time when the Meſſiah ſhall be revealed to the congregation of Iſrael. But the literal ſenſe of the words may be applied to the open profeſſion of Chriſtianity with the greateſt confidence and ſecurity, nothing being more innocent and harmleſs than the love and ſervice wherein it engages its diſciples to their great Lord and maſter.

8 *We have a little ſiſter*, &c.] This alludes to the converſion of the Gentiles.

14 *Make haſte, my beloved*, &c.] Make all poſſible ſpeed to ſave us; and perfect thy loving kindneſs towards us, O thou kind Redeemer of the ſons of men!

GENERAL REFLECTIONS on Chap. VII. VIII.

We learn in general from this beautiful poem, that as our firſt parents lived in a garden before and when they offended God; ſo likewiſe a garden is here, and in other places of ſacred writ, choſen as the place wherein to diſplay the great love of God to mankind. And that though the name of God is not mentioned in this book, yet the love of Chriſt to the fallen race of Adam is here pointed out in as ſtriking a manner as the providence of God was evidenced towards the Jews. Let us therefore bleſs God, that he has been pleaſed to leave upon record this ſacred book, in which we ſee the endearing relation that takes place between Chriſt and his church.

The Book of the Prophet ISAIAH.

THE ARGUMENT.

Iſaiah *has been always called by Chriſtian divines the evangelical prophet, becauſe he ſpeaks more clearly of Chriſt and his church than the others, and deſcribes every circumſtance relating to the humiliation and ſuffering of the Meſſiah as minutely as if he had been an eye-witneſs of the events. Nothing can exceed the ſublimity of his language, in ſetting forth the glories of the goſpel diſpenſation. The Jews affirm, that this great prophet was the ſon of king Joaſh, and brother of king Amaziah; that he began to propheſy in the laſt year of king Uzziah, and that he was put to death by king Manaſſeh, 698 years before Chriſt. He foretold the captivity of the Jews, and the afflictions they ſhould ſuffer;*

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he alſo pointed out their return with the utmoſt clearneſs and preciſion. But the moſt noble and intereſting part of this ſacred book relates to the ſtate of the Chriſtian church reſpecting both Jews and Gentiles, and the infinite happineſs that would reſult from a lively faith in the promiſed Meſſiah. There is a great deal of ſtrength in his exhortations, reproofs, and threatenings.

CHAP. I.

Before CHRIST 760.

1 *Iſaiah complaineth of Judah's rebellion:* 5 *her judgments lamented:* 10 *he upbraideth their whole ſervice, &c.*

THE viſion of Iſaiah, the ſon of Amoz, which he ſaw concerning Judah and Jeruſalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me.

3 The ox knoweth his owner, and the aſs his maſter's crib: *but* Iſrael doth not know, my people doth not conſider.

4 Ah ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters: they have forſaken the LORD, they have provoked the Holy One of Iſrael unto anger, they are gone away backward.

5 ¶ Why ſhould ye be ſtricken any more? ye will revolt more and more: the whole head is ſick, and the whole heart faint.

6 From the ſole of the foot even unto the head *there is* no ſoundneſs in it; *but* wounds, and bruiſes, and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ointment.

7 Your country *is* deſolate, your cities *are* burned with fire: your land, ſtrangers devour it in your preſence, and *it is* deſolate, as overthrown by ſtrangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beſieged city.

9 Except the LORD of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom, *and* we ſhould have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpoſe *is* the multitude of your ſacrifices unto me? ſaith the LORD: I am full of the burnt offerings of rams, and the fat of fed beaſts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incenſe is an abomination unto me; the new moons and ſabbaths, the calling of aſſemblies, I cannot away with; *it is* iniquity, even the ſolemn meeting.

14 Your new moons and your appointed feaſts my ſoul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when ye ſpread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Waſh you, make you clean; put away the evil of your doings from before mine eyes; ceaſe to do evil;

17 Learn to do well; ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

18 Come now, and let us reaſon together, ſaith the LORD: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.

19 If ye be willing and obedient, ye ſhall eat the good of the land: Before CHRIST 760.

20 But if ye refuſe and rebel, ye ſhall be devoured with the ſword: for the mouth of the LORD hath ſpoken *it*.

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteouſneſs lodged in it; but now murderers.

22 Thy ſilver is become droſs, thy wine mixed with water.

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come unto them.

24 Therefore ſaith the Lord, the LORD of hoſts, the mighty one of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin:

26 And I will reſtore thy judges as at the firſt, and thy counſellers as at the beginning: afterward thou ſhalt be called, The city of righteouſneſs, the faithful city.

27 Zion ſhall be redeemed with judgment, and her converts with righteouſneſs.

28 ¶ And the deſtruction of the tranſgreſſors and of the ſinners *ſhall be* together, and they that forſake the LORD ſhall be conſumed.

29 For they ſhall be aſhamed of the oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen.

30 For ye ſhall be as an oak whoſe leaf fadeth, and as a garden that hath no water.

31 And the ſtrong ſhall be as tow, and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

CHAP. II.

1 *Iſaiah his prophecy of Chriſt's kingdom.* 6 *Wickedneſs is the cauſe why God hath forſaken his people.* 10 *He warneth them of the terrible day of the LORD.*

THE word that Iſaiah the ſon of Amoz ſaw concerning Judah and Jeruſalem.

2 And it ſhall come to paſs in the laſt days, *that* the mountain of the LORD's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it.

3 And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion ſhall go forth the law, and the word of the LORD from Jeruſalem.

4 And he ſhall judge among the nations, and ſhall rebuke many people; and they ſhall beat their ſwords into plowſhares, and their ſpears into pruninghooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.

5 O houſe of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou haſt forſaken thy people the houſe of Jacob, becauſe they be repleniſhed from the eaſt,

COMMENTARY AND NOTES ON CHAP. I. II.

I. 2, 3 *Hear, O heavens,* &c.] I call heaven and earth to teſtify againſt you, for your abominable impiety, idolatry and ingratitude; ſeeing the moſt ſtupid of the brute creation are more ſenſible of their maſter's kindneſs than you are of the goodneſs of God, who has for ſo many ages followed you both with miracles and mercies.

10, 11 *Hear the word,* &c.] Ye elders of Iſrael, whoſe crimes are equal to thoſe of the inhabitants of Sodom and Gomorrah, hear a deſcription from God of your profaneneſs, hypocriſy, and injuſtice, and his juſt denunciations againſt you.

21 *How is the faithful city,* &c.] Conſider the enormous wickedneſs that now abounds in Jeruſalem, and compare it with its former ſtate during the reigns of ſome of its pious kings.

II. 2 *And it ſhall come to paſs,* &c.] In the times of the goſpel diſpenſation, the Chriſtian religion ſhall not only be firmly eſtabliſhed, after the reſurrection of the Meſſiah, but no diſtinctions ſhall be made concerning the places where churches ſhall be built.

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eaſt, and *are* ſoothſayers like the Philiſtines, and they pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of ſilver and gold, neither *is there any* end of their treaſures; their land is alſo full of horſes, neither *is there any* end of their chariots:

8 Their land alſo is full of idols; they worſhip the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himſelf: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſty.

11 The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the LORD alone ſhall be exalted in that day.

12 For the day of the LORD of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he ſhall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Baſhan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ſhips of Tarſhiſh, and upon all pleaſant pictures.

17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low: and the LORD alone ſhall be exalted in that day.

18 And the idols he ſhall utterly aboliſh.

19 And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

20 In that day a man ſhall caſt his idols of ſilver, and his idols of gold, which they made *each one* for himſelf to worſhip, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

22 Ceaſe ye from man, whoſe breath *is* in his noſtrils; for wherein is he to be accounted of?

CHAP. III.

1 *The calamities coming upon Judah.* 9 *The people's impudency.* 12 *The oppreſſion of the rulers.* 16 *Judgments for women's pride.* 25 *The general deſolation.*

FOR, behold, the Lord, the LORD of hoſts, doth take away from Jeruſalem and from Judah the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counſeller, and the cunning artificer, and the eloquent orator.

4 And I will give children *to be* their princes, and babes ſhall rule over them.

5 And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

6 When a man ſhall take hold of his brother of the houſe of his father, *ſaying*, Thou haſt clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

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7 In that day ſhall he ſwear, ſaying, I will not be an healer; for in my houſe *is* neither bread nor cloathing: make me not a ruler of the people.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the LORD, to provoke the eyes of his glory.

9 The ſhew of their countenance doth witneſs againſt them; and they declare their ſin as Sodom, they hide *it* not. Woe unto their ſoul! for they have rewarded evil unto themſelves.

10 ¶ Say ye to the righteous, that *it ſhall be* well *with him:* for they ſhall eat the fruit of their doings.

11 Woe unto the wicked! *it ſhall be* ill *with him:* for the reward of his hands ſhall be given him.

12 ¶ *As for* my people, children *are* their oppreſſors, and women rule over them. O my people, they which lead thee cauſe *thee* to err, and deſtroy the way of thy paths.

13 The LORD ſtandeth up to plead, and ſtandeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the ſpoil of the poor *is* in your houſes.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord God of hoſts.

16 ¶ Moreover the Lord ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will ſmite with a ſcab the crown of the head of the daughters of Zion, and the LORD will diſcover their ſecret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the muffers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and noſe jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping pins,

23 The glaſſes, and the fine linen, and the hoods, and the vails.

24 And it ſhall come to paſs, *that* inſtead of ſweet ſmell there ſhall be ſtink; and inſtead of a girdle a rent; and inſtead of well ſet hair baldneſs; and inſtead of a ſtomacher a girding of ſackcloth; *and* burning inſtead of beauty.

25 ¶ Thy men ſhall fall by the ſword, and thy mighty in the war.

26 And her gates ſhall lament and mourn; and ſhe *being* deſolate ſhall ſit upon the ground.

CHAP. IV.

1 *The diſtreſs of the times.* 2 *The ſucceeding bleſſings and ſecurity of Chriſt's kingdom.*

AND in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 ¶ In

10, 11 *Enter into the rock, and hide thee,* &c.] Seek for a place of ſecurity, where you may eſcape my awful vengeance, but as that cannot be, humble yourſelves, for your pride and other ſins, and turn to the Lord with penitent hearts, that his judgment may not fall upon your guilty heads.

GENERAL REFLECTIONS on Chap. I. II.

Theſe chapters point out to us, that it is in vain to pay public worſhip to God, and attend, in religious aſſemblies, while we live in habitual ſin; for God abhors ſuch worſhip; and we ſhould obſerve, on the other hand, the great advantage that accrues to thoſe whom God has called to the knowledge of himſelf, and to a delight in his ways.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 1 *For behold, the Lord,* &c.] This prediction relates to the deſtruction of Jeruſalem by the Babylonians, which took place in the reign of king Zedekiah. They truſted in their abundance, therefore God threatens to take it from them.

4 *And I will give children,* &c.] Not only in age, but in wit, knowledge, manners, and ſtrength. This was literally fulfilled in the children of good Joſiah, who aſcended the throne when they were minors, and confuſion enſued.

16 *Becauſe the daughters of Zion are haughty,* &c.] Becauſe they are puffed up with pride, and glory in it, I will take away every thing they hold in the greateſt eſtimation.

IV. 1 *In that day,* &c.] In the time of the greateſt degeneracy I will ſend the Meſſiah to be the only hope and ſalvation of all thoſe who eſcape the general calamity, by not joining with the reſt in idolatry, and all other crimes.

5, 6, *And*

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2 ¶ In that day ſhall the branch of the LORD be beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely for them that are eſcaped of Iſrael.

3 And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy, *even* every one that is written among the living in Jeruſalem:

4 When the LORD ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof by the ſpirit of judgment, and by the ſpirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

CHAP. V.

1 *Under the parable of a vineyard God excuſeth his ſevere judgments;* 8 *upon covetouſneſs;* 11 *riot;* 18 *profaneneſs;* 20 *and injuſtice.* 26 *The executioners of God's judgments.*

NOW will I ſing to my well beloved a ſong of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a winepreſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it ſhould bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it ſhall be eaten up; *and* break down the wall thereof, and it ſhall be trodden down:

6 And I will lay it waſte: it ſhall not be pruned, nor digged; but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgment, but behold oppreſſion; for righteouſneſs, but behold a cry.

8 ¶ Woe unto them that join houſe to houſe, *that* lay field to field, till *there be* no place, that they may be placed alone in the midſt of the earth!

9 In mine ears *ſaid* the LORD of hoſts, Of a truth many houſes ſhall be deſolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah.

11 ¶ Woe unto them that riſe up early in the morning, *that* they may follow ſtrong drink; that continue until night, *till* wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feaſts: but they regard not the work of the LORD, neither conſider the operation of his hands. Before CHRIST 760.

13 Therefore my people are gone into captivity, becauſe *they have* no knowledge: and their honourable men *are* famiſhed, and their multitude dried up with thirſt.

14 Therefore hell hath enlarged herſelf, and opened her mouth without meaſure: and their glory and their multitude, and their pomp, and he that rejoiceth, ſhall deſcend in it.

15 And the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled:

16 But the LORD of hoſts ſhall be exalted in judgment, and God that is holy ſhall be ſanctified in righteouſneſs.

17 Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat.

18 ¶ Woe unto them that draw iniquity with cords of vanity, and ſin as it were with a cart rope:

19 That ſay, Let them make ſpeed, *and* haſten his work, that we may ſee *it:* and let the counſel of the Holy One of Iſrael draw nigh and come, that we may know *it!*

20 ¶ Woe unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter!

21 Woe unto *them that are* wiſe in their own eyes, and prudent in their own ſight!

22 Woe unto *them that are* mighty to drink wine, and men of ſtrength to mingle ſtrong drink:

23 Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him!

24 Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, *ſo* their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the LORD of hoſts, and deſpiſed the word of the holy One of Iſrael.

25 Therefore is the anger of the LORD kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes *were* torn in the midſt of the ſtreets. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

26 ¶ And he will lift up an enſign to the nations from far, and will hiſs unto them from the end of the earth: and, behold, they ſhall come with ſpeed ſwiftly:

27 None ſhall be weary nor ſtumble among them; none ſhall ſlumber nor ſleep; neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken:

28 Whoſe arrows *are* ſharp, and all their bows bent, their horſes' hoofs ſhall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *ſhall be* like a lion, they ſhall roar like young lions: yea, they ſhall roar, and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it.*

30 And in that day they ſhall roar againſt them like the roaring of the ſea: and if *one* look unto the land, behold darkneſs *and* ſorrow, and the light is darkened in the heavens thereof.

CHAP.

5, 6 *And the Lord will create,* &c.] The Lord's favour and protection to thoſe who fear him ſhall appear in every place; alluding to the pillar of the cloud, *Exod.* xiii. 21. Alſo, in the firſt judgment, very few Chriſtians ſuffered when Jeruſalem was deſtroyed by the Romans; and in the ſecond, Chriſt will be their Saviour to ſcreen them from divine wrath.

GENERAL REFLECTIONS on Chap. III. IV.

We learn from the threatenings recorded above, that pride, luxury and immodeſty are great ſins, cauſe people to forget God, and are the occaſion of the deſtruction of nations: but that God, who is ever gracious, amidſt all theſe provocations, gives tokens of his goodneſs, in permitting that, after the Jews had been chaſtiſed, he would come to redeem and ſanctify his church, as he has eminently done by ſending his Son into the world, to deliver them from the wrath that will fall on impenitent ſinners.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 1 *His vineyard.*] The vineyard means the twelve tribes; alſo the profeſſing church in all ages. This parable is a juſt deſcription of an ungrateful people.

2 *It brought forth wild grapes.*] By this is ſignified the idolatries and immoralities of the Iſraelites.

10 *One bath and the ſeed,* &c.] A bath and an ephah are the ſame meaſure. See *Exod.* xvi. 16.

14 *Hell hath enlarged herſelf,* &c.] That is, the grave. This image conveys the moſt tremendous horror.

17 *Then ſhall the lambs feed after their manner,* &c.] The righteous ſhall be under the peculiar care of providence, and want nothing that is neceſſary for their ſupport.

20 *Woe unto them that call evil good,* &c.] Who, either in word or act, preſumptuouſly deny the difference between good and evil.

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CHAP. VI.

1 *Iſaiah's viſion of the Lord in his glory:* 5 *He is terrified;* 8 *ſheweth the obſtinacy of the people.* 13 *A remnant ſhall be ſaved.*

IN the year that king Uzziah died I ſaw alſo the LORD ſitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and ſaid, Holy, holy, holy, *is* the LORD of hoſts: the whole earth *is* full of his glory.

4 And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 ¶ Then ſaid I, Woe *is* me! for I am undone; becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the King, the LORD of hoſts.

6 Then flew one of the ſeraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy ſin purged.

8 ¶ Alſo I heard the voice of the LORD, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here *am* I; ſend me.

9 And he ſaid, Go, and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed.

11 Then ſaid I, LORD, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate,

12 And the LORD have removed men far away, and *there be* a great forſaking in the midſt of the land.

13 ¶ But yet in it *ſhall be* a tenth, and *it* ſhall return, and ſhall be eaten: as a teil tree, and as an oak, whoſe ſubſtance *is* in them, when they caſt *their leaves: ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

CHAP. VII.

1 *Ahaz comforted by Iſaiah.* 10 *Chriſt is promiſed for a ſign.* 17 *God's judgments propheſied to come upon Judah.*

AND it came to paſs in the days of Ahaz the ſon of Jotham, the ſon of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the ſon of Remaliah, king of Iſrael, went up toward Jeruſalem to war againſt it, but could not prevail againſt it.

2 And it was told the houſe of David, ſaying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, thou, and Shear-jaſhub thy ſon, at the end of the conduit of the upper pool in the highway of the fullers' field; Before CHRIST 742.

4 And ſay unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of theſe ſmoking firebrands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah.

5 Becauſe Syria, Ephraim, and the ſon of Remaliah, have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of Tabeal:

7 Thus ſaith the Lord GOD, It ſhall not ſtand, neither ſhall it come to paſs.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin; and within threeſcore and five years ſhall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's ſon. If ye will not believe, ſurely ye ſhall not be eſtabliſhed.

10 ¶ Moreover the LORD ſpake again unto Ahaz, ſaying,

11 Aſk thee a ſign of the LORD thy God; aſk it either in the depth, or in the height above.

12 But Ahaz ſaid, I will not aſk, neither will I tempt the LORD.

13 And he ſaid, Hear ye now, O houſe of David? *Is it* a ſmall thing for you to weary men, but will ye weary my God alſo?

14 Therefore the LORD himſelf ſhall give you a ſign; Behold, a virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel.

15 Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

16 For before the child ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

17 ¶ The LORD ſhall bring upon thee, and upon thy people, and upon thy father's houſe, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Aſſyria.

18 And it ſhall come to paſs in that day, *that* the LORD ſhall hiſs for the fly that *is* in the uttermoſt part of the rivers of Egypt, and for the bee that *is* in the land of Aſſyria.

19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all buſhes.

20 In the ſame day ſhall the LORD ſhave with a raſor that is hired, *namely*, by them beyond the river, by the king of Aſſyria, the head, and the hair of the feet: and it ſhall alſo conſume the beard.

21 And it ſhall come to paſs in that day, *that* a man ſhall nouriſh a young cow, and two ſheep;

22 And it ſhall come to paſs, for the abundance of milk *that* they ſhall give that he ſhall eat butter: for butter

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VI. 1 *I ſaw alſo the Lord ſitting upon a throne*, &c.] The prophet ſaw the divine Shechinah, or glory of the Lord, ſitting upon a throne, to denote that he was about to judge the king, elders, and people of Iſrael.

2 *Seraphims*] The word ſeraphim ſignifies ſomething that is on fire.

With twain he covered his face] To expreſs the amazing ſplendor of the divine eſſence.

With twain he covered his feet] Covering their feet, denotes their inexpreſſible modeſty.

With twain he did fly] Implying the velocity and readineſs with which they execute the divine commands.

3 *Holy, holy, holy*, &c.] Moſt holy. This is a ſtrong proof of the Trinity.

6 *Having a live coal*, &c.] Signifying the gift of utterance or prophecy, and the act of purifying from the uncleanneſs mentioned ver. 5. See *Acts* ii. 3.

9 *Hear ye indeed, but underſtand not*, &c.] See *Matt.* xiii. 14, and *Acts* xxviii. 26.

10 *Make the heart—fat*, &c.] The Vulgate reads, Blind the heart.

GENERAL REFLECTIONS on Chap. V. VI.

We are hence taught, that the ſins which expoſe men to the divine vengeance are covetouſneſs, the love of riches, and pleaſure, drunkenneſs, carnal ſecurity, contempt of God's threatenings, impious opinions, and unrighteouſneſs in judgment. The prophet next ſhews us that the hardneſs and blindneſs of men is the effect of their own obſtinacy, and if they periſh in their ſins, it will be owing to their own perſevering in wickedneſs, and rejecting the counſel of God againſt themſelves.

COMMENTARY AND NOTES ON CHAP. VII. VIII.

VII. 2 *Syria is confederate with Ephraim*, &c.] That is, they had ſettled in the land of the ten tribes, of which Ephraim was the chief.

3 *Shear-Jaſhub*, &c.] The remains ſhall return.

8 *The head of Syria is Damaſcus*, &c.] That is, the kingdom of Syria ſhall not extend beyond its ancient bounds.

14 *Behold, a virgin ſhall conceive*, &c.] The ſeventy read, The virgin, &c. as though the prophet had ſaid, Since then the Meſſiah, the great deliverer, ſhall come into the world in ſo miraculous a manner, much more can God deliver you now without foreign aid.

15 *That he may know*, &c.] Till he comes to years of diſcretion.

19 *They ſhall come, and ſhall reſt—in the deſolate valleys*, &c.] No place ſhould be free from them, nor the ſtrongeſt fortifications able to reſiſt their efforts.

21 *A man ſhall nouriſh a young cow, and two ſheep.*] There ſhall be ſuch deſtruction both of man and beaſt, that there will want hands and cattle to till the ground.

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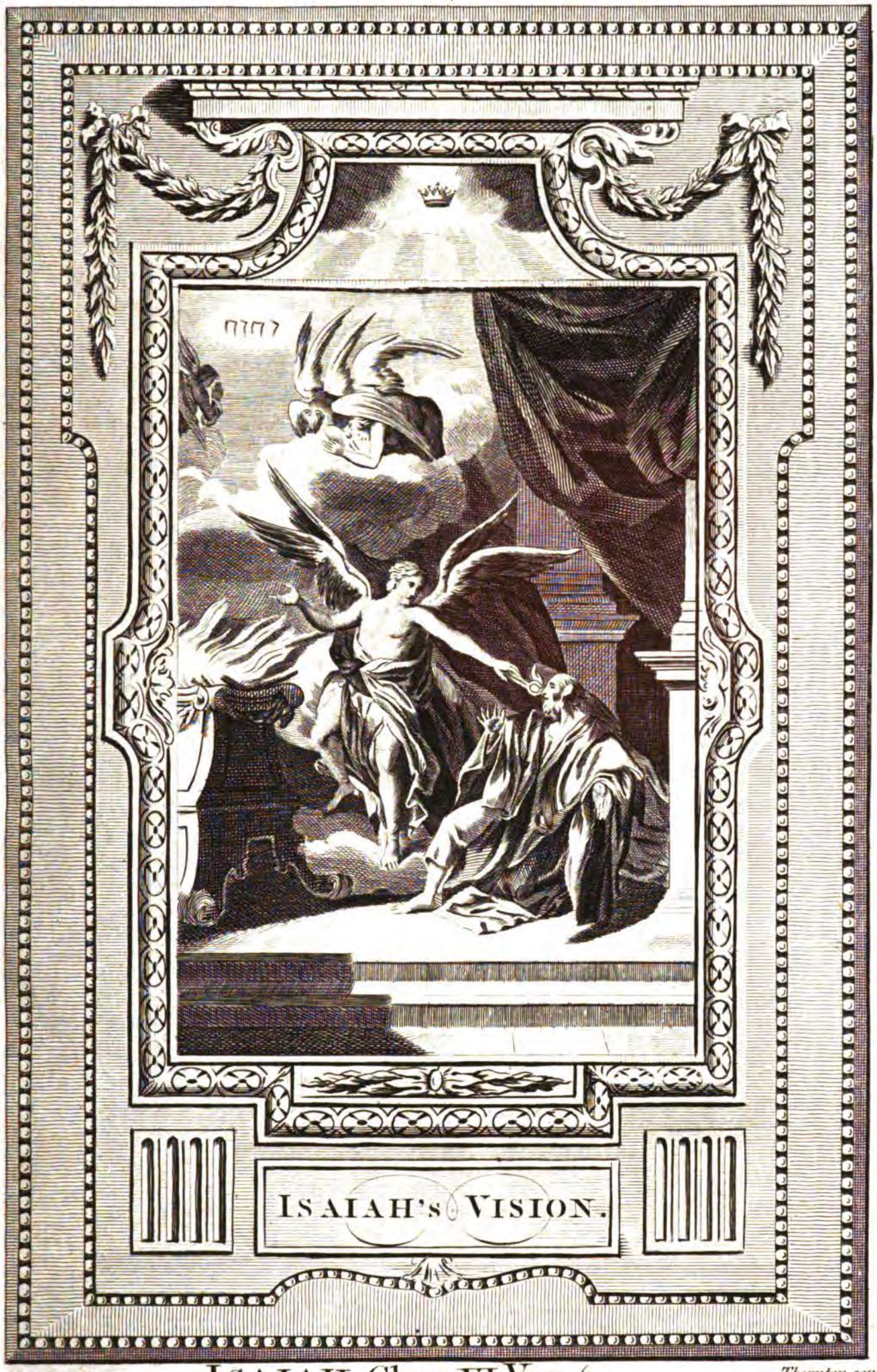

ISAIAH, Chap. VI. Ver. 6. *Thornton sculp.*

One of the Seraphims flew unto me, having a live Coal, which he had taken with the tongs from off the Altar.

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Before CHRIST 742. butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings; it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the trading of lesser cattle.

CHAP. VIII.

1 *Isaiah propheseth the spoiling of Syria and Israel by the king of Assyria;* 5 *Judah also shall be overrun by him.*

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

741. 4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 ¶ For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. Before CHRIST 741.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

CHAP. IX.

1 *The joy of the church in the birth of Christ.* 8 *Israel's judgments for pride,* 13 *impenitency,* 18 *and wickedness.*

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations. 940. 771. 740.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel. 738.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this

VIII. 1 *Maher-shalal-hash-baz.*] This compound word signifies, To run swiftly to the spoil, and make haste to the prey.

8 *And he shall pass,* &c.] This primarily respects the invasion of Judea by the Assyrians under Sennacherib. But the address is in a particular manner made to the divine Messiah, who is called Immanuel, God with us; because, in a spiritual sense, he was to be the Saviour of his church, the heirs of the promise made to Abraham.

15 *And many among them shall stumble,* &c.] These words refer to the manner in which the Messiah would be received by the Jews when he came in the flesh; for, because Christ came among them as a poor, despised, afflicted person, they could not, through the veil of his humanity, behold the glory of his divine nature.

20 *To the law*] These words denote, that we constantly make the holy scriptures the rule of our faith and practice.

There is no light in them.] It may be translated, There shall be no light in them. By "light" the Jews frequently understood prosperity.

GENERAL REFLECTIONS on Chap. VII. VIII.

We may learn hence, first, that all the promises of God will in due time be fully accomplished; that the sacred oracles are a most sure foundation for our faith, are able to enlighten our minds, and make us completely and eternally happy.

COMMENTARY AND NOTES ON CHAP. IX. X.

IX. 5 *Every battle of the warrior is with confused noise,* &c.] This particularly alludes to the exemplary destruction of the enemies of our blessed Saviour.

6 *Unto us a child is born,* &c.] That this is a prophecy concerning the divine Messiah there is not the least reason to doubt, for his character and officers are here pointed out in so clear a manner, that no one can doubt of them, unless he labours under the most inveterate and malicious prejudices, as the Jewish rabbies do, who absurdly apply them to the birth of king Hezekiah.

7 *The zeal of the Lord of hosts will perform this.*] God shall do this, not out of regard to the deserts of men, but for his own honour.

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Before CHRIST 738. this his anger is not turned away, but his hand *is* ſtretched out ſtill.

13 ¶ For the people turneth not unto him that ſmiteth them, neither do they ſeek the LORD of hoſts.

14 Therefore the LORD will cut off from Iſrael head and tail, branch and ruſh, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people cauſe *them* to err; and *they that are* led of them *are* deſtroyed.

17 Therefore the LORD ſhall have no joy in their young men, neither ſhall have mercy on their fatherleſs and widows: for every one *is* an hypocrite and an evil-doer, and every mouth ſpeaketh folly. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

18 ¶ For wickedneſs burneth as the fire: it ſhall devour the briers and thorns, and ſhall kindle in the thickets of the foreſt, and they ſhall mount up *like* the lifting up of ſmoke.

19 Through the wrath of the LORD of hoſts is the land darkened, and the people ſhall be as the fuel of the fire: no man ſhall ſpare his brother.

20 And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied: they ſhall eat every man the fleſh of his own arm:

21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh: *and* they together *ſhall be* againſt Judah. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1 *The woe of tyrants.* 6 *Aſſyria, the rod of hypocrites, broken.* 20 *A remnant of Iſrael ſhall be ſaved.*

713. WOE unto them that decree unrighteous decrees, and that write grievouſneſs *which* they have preſcribed;

2 To turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherleſs!

3 And what will ye do in the day of viſitation, and in the deſolation *which* ſhall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they ſhall bow down under the priſoners, and they ſhall fall under the ſlain. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

5 ¶ O Aſſyrian, the rod of mine anger, and the ſtaff in their hand is mine indignation.

6 I will ſend him againſt an hypocritical nation, and againſt the people of my wrath will I give him a charge, to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets.

7 Howbeit he meaneth not ſo, neither doth his heart think ſo; but *it is* in his heart to deſtroy and cut off nations not a few.

8 For he ſaith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemiſh? *is* not Hamath as Arpad? *is* not Samaria as Damaſcus?

10 As my hand hath found the kingdoms of the idols, and whoſe graven images did excel them of Jeruſalem and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols?

12 Wherefore it ſhall come to paſs, *that* when the LORD hath performed his whole work upon mount Zion and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks. Before CHRIST 713.

13 For he ſaith, By the ſtrength of my hand I have done *it*, and by my wiſdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treaſures, and I have put down the inhabitants like a valiant *man*:

14 And my hand hath found as a neſt the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boaſt itſelf againſt him that heweth therewith? *or* ſhall the ſaw magnify itſelf againſt him that ſhaketh it? as if the rod ſhould ſhake *itſelf* againſt them that lift it up, *or* as if the ſtaff ſhould lift up *itſelf, as if it were* no wood.

16 Therefore ſhall the Lord, the LORD of hoſts, ſend among his fat ones leanneſs; and under his glory he ſhall kindle a burning like the burning of a fire.

17 And the light of Iſrael ſhall be for a fire, and his Holy One for a flame: and it ſhall burn and devour his thorns and his briers in one day;

18 And ſhall conſume the glory of his foreſt, and of his fruitful field, both ſoul and body: and they ſhall be as when a ſtandard bearer fainteth.

19 And the reſt of the trees of his foreſt ſhall be few, that a child may write them.

20 ¶ And it ſhall come to paſs in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob, ſhall no more again ſtay upon him that ſmote them; but ſhall ſtay upon the LORD, the Holy One of Iſrael, in truth.

21 The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Iſrael be as the ſand of the ſea, *yet* a remnant of them ſhall return: the conſumption decreed ſhall overflow with righteouſneſs.

23 For the Lord GOD of hoſts ſhall make a conſumption, even determined in the midſt of all the land.

24 ¶ Therefore thus ſaith the Lord GOD of hoſts, O my people that dwelleſt in Zion, be not afraid of the Aſſyrian: he ſhall ſmite thee with a rod, and ſhall lift up his ſtaff againſt thee, after the manner of Egypt.

25 For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction.

26 And the LORD of hoſts ſhall ſtir up a ſcourge for him according to the ſlaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the ſea, ſo ſhall he lift it up after the manner of Egypt.

27 And it ſhall come to paſs in that day, *that* his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhall be deſtroyed becauſe of the anointing.

28 ¶ He is come to Aiath, he is paſſed to Migron; at Michmaſh he hath laid up his carriages:

29 They are gone over the paſſage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cauſe it to be heard unto Laiſh, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themſelves to flee.

32 As yet ſhall he remain at Nob that day: he ſhall ſhake his hand *againſt* the mount of the daughter of Zion, the hill of Jeruſalem.

33 Behold, the Lord, the LORD of hoſts, ſhall lop the bough with terror: and the high ones of ſtature *ſhall be* hewn down, and the haughty ſhall be humbled.

34 And

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14 *Head and tail*] That is, high and low.

Branch and ruſh, &c.] Strong and weak.

X. 5, 6 *O Aſſyrian*, &c.] God, as it were, calls upon the king of Aſſyria to gather his forces together, and come up againſt a wicked and hypocritical people; and though Sennacherib did not take Jeruſalem, no doubt he greatly diſtreſſed the reſt of the country, as a puniſhment for their crying abominations.

15 *Shall the ax*, &c.] The king of Aſſyria is no more than an inſtrument in my hand, in the ſame manner as an ax is in the hand of one that heweth wood.

20 *And it ſhall come to paſs*, &c.] A portion of my people, with the Gentiles, ſhall be called to the knowledge of the truth under the promiſed Meſſiah.

27 *The yoke ſhall be deſtroyed becauſe of the anointing.*] For the ſake of God's choſen people, called by the pſalmiſt "his anointed."

GENERAL

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Before CHRIST 713.

34 And he ſhall cut down the thickets of the foreſt with iron, and Lebanon ſhall fall by a mighty one.

CHAP. XI.

1 The peaceable kingdom of the Branch of Jeſſe. 10 The calling of the Gentiles, and reſtoration of Iſrael.

AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a Branch ſhall grow out of his roots:

2 And the ſpirit of the LORD ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of council and might, the ſpirit of knowledge and of the fear of the LORD;

3 And ſhall make him of quick underſtanding in the fear of the LORD: and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears:

4 But with righteouſneſs ſhall he judge the poor, and reprove with equity for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.

6 The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf and the young lion and the fatling together; and a little child ſhall lead them.

7 And the cow and the bear ſhall feed; their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox.

8 And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice' den.

9 They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the LORD, as the waters cover the ſea.

10 ¶ And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek: and his reſt ſhall be glorious.

11 And it ſhall come to paſs in that day, *that* the LORD ſhall ſet his hand again the ſecond time to recover the remnant of his people, which ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea.

12 And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah from the four corners of the earth.

13 The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.

14 But they ſhall fly upon the ſhoulders of the Philiſtines toward the weſt; they ſhall ſpoil them of the eaſt together: they ſhall lay their hand upon Edom and Moab; and the children of Ammon ſhall obey them.

15 And the LORD ſhall utterly deſtroy the tongue of the Egyptian ſea; and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make *men* go over dryſhod. Before CHRIST 713.

16 And there ſhall be an highway for the remnant of his people, which ſhall be left, from Aſſyria; like as it was to Iſrael in the day that he came up out of the land of Egypt.

CHAP. XII.

A thankſgiving of the faithful for the mercies of God.

AND in that day thou ſhalt ſay, O LORD, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comfortedſt me.

2 Behold, God *is* my ſalvation; I will truſt, and not be afraid: for the LORD JEHOVAH *is* my ſtrength and *my* ſong; he alſo is become my ſalvation.

3 Therefore with joy ſhall ye draw water out of the wells of ſalvation.

4 And in that day ſhall ye ſay, Praiſe the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and ſhout, thou inhabitant of Zion: for great is the Holy One of Iſrael in the midſt of thee.

CHAP. XIII.

1 God muſtereth the armies of his wrath; 6 he threateneth to deſtroy Babylon by the Medes; 19 her utter deſolation.

THE burden of Babylon, which Iſaiah the ſon of Amoz did ſee. 712.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, ſhake the hand, that they may go into the gates of the nobles.

3 I have commanded my ſanctified ones, I have alſo called my mighty ones for mine anger, *even* them that rejoice in my highneſs.

4 The noiſe of a multitude in the mountains, like as of a great people; a tumultuous noiſe of the kingdoms of nations gathered together: the LORD of hoſts muſtereth the hoſt of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to deſtroy the whole land.

6 ¶ Howl ye; for the day of the LORD *is* at hand; it ſhall come as a deſtruction from the Almighty.

7 Therefore ſhall all hands be faint, and every man's heart ſhall melt.

8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of them; they ſhall be in pain as a woman that travaileth: they ſhall be amazed one at another; their faces *ſhall be as* flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land deſolate: and he ſhall deſtroy the ſinners thereof out of it.

10 For the ſtars of heaven and the conſtellations thereof ſhall not give their light: the ſun ſhall be darkened

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GENERAL REFLECTIONS on Chap. IX. X.

We may hence obſerve, that God diſplays divers judgments upon the impenitent Iſraelites, whom he afflicts, that they may repent and turn to him; and that he employs the wicked to chaſtiſe his people, and execute his deſigns; wherefore we ſhould adore the ways of God's providence, and confeſs that he preſides over all things; but is by no means the author or cauſe of theſe ſins which men as his inſtruments commit, but will infallibly puniſh them in the end.

COMMENTARY AND NOTES ON CHAP. XI. XII.

XI. 1 *There ſhall come forth a rod*, &c.] The Meſſiah ſhall ariſe out of the family of David, as a ſmall branch that had been ſeverely lopped, and almoſt exterminated; and the prophecy ſhall be in the end fulfilled, which had been long obſcured, and the family become almoſt extinct.

2—5 *And the ſpirit of the Lord*, &c.] Chriſt, by his active obedience, ſhall perform all the duties of the law; and, by his paſſive obedience, ſhall open the kingdom of heaven to all believers, and at length deſtroy all his adverſaries: truth, integrity, and juſtice, will be the honour and ſtability of his kingdom.

11 *The Lord ſhall ſet his hand again the ſecond time*, &c.] This is a prophecy of the advances of Chriſt's kingdom under the goſpel diſpenſation.

15, 16 *And the Lord ſhall utterly deſtroy*, &c.] The deliverance of the Jews under the Meſſiah ſhall be as miraculous as that vouchſafed them under Moſes: his goſpel ſhall be clear, and plain to the meaneſt capacity among the ſmall number, in compariſon of the whole, who are diſpoſed to embrace it.

XII. 3 *With joy ſhall ye draw water out of the wells of ſalvation.*] The penitent ſinner ſhall be filled with joy unſpeakable when he finds himſelf reconciled to God in Chriſt Jeſus, from whom, as the Mediator, he will continually derive life, ſtrength, and ſalvation.

GENERAL REFLECTIONS on Chap. XI. XII.

We here ſee the deſign of Chriſt's kingdom, which is, to reconcile men to God, to give them peace of conſcience, and fill the earth with the knowledge of the Lord: let us therefore, by the aſſiſtance of divine grace, live in peace and unity, and by a holy life, and with thankful hearts ſhew forth the praiſes of God, who hath thus called us out of darkneſs into his marvellous light.

COMMENTARY AND NOTES ON CHAP. XIII. XIV.

XIII. 1 *The burden of Babylon*, &c.] A "burden," in the language of the prophets, denotes a denunciation of ruin and deſtruction.

4 *The noiſe of a multitude*, &c.] Various nations united againſt Babylon; for Cyrus's army was compoſed of Phrygians, Armenians, Perſians, Medes, and many others.

19—22

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Before CHRIST 712. darkened in his going forth, and the moon ſhall not cauſe her light to ſhine.

11 And I will puniſh the world for *their* evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and I will lay low the haughtineſs of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place, in the wrath of the LORD of hoſts, and in the day of his fierce anger.

14 And it ſhall be as the chaſed roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land.

15 Every one that is found ſhall be thruſt through; and every one that is joined *unto them* ſhall fall by the ſword.

16 Their children alſo ſhall be daſhed to pieces before their eyes; their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver; and *as for* gold, they ſhall not delight in it.

18 *Their* bows alſo ſhall daſh the young men to pieces; and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, ſhall be as when God overthrew Sodom and Gomorrah.

20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the Arabian pitch tent there; neither ſhall the ſhepherds make their fold there.

21 But wild beaſts of the deſert ſhall lie there; and their houſes ſhall be full of doleful creatures; and owls ſhall dwell there, and ſatyrs ſhall dance there.

22 And the wild beaſts of the iſlands ſhall cry in their deſolate houſes, and dragons in *their* pleaſant palaces: and her time *is* near to come, and her days ſhall not be prolonged.

CHAP. XIV.

1 *God's merciful reſtoration of Iſrael.* 3 *Their triumph in the fall of the king of Babylon.* 24 *God's purpoſe againſt Aſſyria.* 29 *Paleſtina is threatened.*

FOR the LORD will have mercy on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob.

2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the LORD for ſervants and handmaids: and they ſhall take them captives, whoſe captives they were; and they ſhall rule over their oppreſſors.

3 ¶ And it ſhall come to paſs in the day that the LORD ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve,

4 That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed! the golden city ceaſed!

5 The LORD hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers.

6 He who ſmote the people in wrath with a continual ſtroke, he that ruled the nations in anger, is perſecuted, *and* none hindereth.

7 The whole earth is at reſt, *and* is quiet: they break forth into ſinging.

8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us. Before CHRIST 712.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? art thou alſo become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, ſon of the morning! *how* art thou cut down to the ground, which didſt weaken the nations!

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the north:

14 I will aſcend above the heights of the clouds; I will be like the moſt High.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee ſhall narrowly look upon thee, *and* conſider thee, *ſaying*, *Is* this the man that made the earth to tremble, that did ſhake kingdoms;

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof; *that* opened not the houſe of his priſoners!

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own houſe.

19 But thou art caſt out of thy grave like an abominable branch, *and as* the raiment of thoſe that are ſlain, thruſt through with a ſword, that go down to the ſtones of the pit; as a carcaſe trodden under feet.

20 Thou ſhalt not be joined with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: the ſeed of evildoers ſhall never be renowned.

21 Prepare ſlaughter for his children for the iniquity of their fathers; that they do not riſe, nor poſſeſs the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the LORD of hoſts, and cut off from Babylon the name, and remnant, and ſon, and nephew, ſaith the LORD.

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſom of deſtruction, ſaith the LORD of hoſts.

24 ¶ The LORD of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, *ſo* ſhall it ſtand:

25 That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off them, and his burden depart from off their ſhoulders.

26 This *is* the purpoſe that is purpoſed upon the whole earth: and this *is* the hand that is ſtretched out upon all the nations.

27 For the LORD of hoſts hath purpoſed, and who ſhall diſannul *it?* and his hand *is* ſtretched out, and who ſhall turn it back?

28 In the year that king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Paleſtina, becauſe the rod of him that ſmote thee is broken: for out of the ſerpent's root ſhall come forth a cockatrice, and his fruit *ſhall be* a flying ſerpent.

30 And the firſtborn of the poor ſhall feed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine, and he ſhall ſlay thy remnant.

31 Howl,

19—22 *And Babylon*, &c.] Rauwalf, a German, who travelled to this place about two hundred years ago, tells us, that ſome of the ruins were full of ſnakes, toads, and other venomous creatures, ſo that no perſon could come near them with ſafety; and Mr. Hanway, who was on the ſpot, about the middle of the preſent century, tells us, that he could ſcarce find ſo many veſtiges of its ruins as might diſcover to him where the city once ſtood.

XIV. 4 *Thou ſhalt take up this proverb*, &c.] That is, this proverbial ſong, or ſpeech; from this to the 14th verſe.

12 *How art thou fallen from heaven, O Lucifer*, &c.] The king of Babylon is here meant; it being a common figure in the prophetic ſtyle to ſignify kings, rulers, and even deities, by the ſymbol of the heavenly luminaries, ſun, moon, or ſtars.

28, 29 *In the year*, &c.] Ahaz is called a rod, becauſe he was the ſon of Uzziah, who ſmote the Philiſtines, and deſtroyed moſt of their cities. By the cockatrice is meant Hezekiah, who alſo ſmote the Philiſtines, and revenged upon them the injuries they had done to the children of Judah, during the feeble reign of Ahaz.

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Before CHRIST 712. 31 Howl, O gate; cry, O city; thou, whole Paleſtina, *art* diſſolved: for there ſhall come from the north a ſmoke, and none *ſhall be* alone in his appointed times.

32 What ſhall *one* then anſwer the meſſengers of the nation? That the LORD hath founded Zion, and the poor of his people ſhall truſt in it.

CHAP. XV.

The lamentable ſtate of Moab.

726. THE burden of Moab. Becauſe in the night Ar of Moab is laid waſte, *and* brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence;

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab ſhall howl over Nebo, and over Medeba: on all their heads *ſhall be* baldneſs, *and* every beard cut off.

3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets, every one ſhall howl, weeping abundantly.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſoldiers of Moab ſhall cry out; his life ſhall be grievous unto him.

5 My heart ſhall cry out for Moab; his fugitives *ſhall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up; for in the way of Horonaim they ſhall raiſe up a cry of deſtruction.

6 For the waters of Nimrim ſhall be deſolate: for the hay is withered away, the graſs faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon ſhall be full of blood: for I will bring more upon Dimon, lions upon him that eſcapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

1 *The Moabite is exhorted to yield obedience to the throne of David.* 6 *He is threatened with judgments.*

SEND ye the lamb to the ruler of the land from Sela to the wilderneſs, unto the mount of the daughter of Zion.

2 For it ſhall be, *that*, as a wandering bird caſt out of the neſt, *ſo* the daughters of Moab ſhall be at the fords of Arnon.

3 Take counſel, execute judgment; make thy ſhadow as the night in the midſt of the noonday; hide the outcaſts; bewray not him that wandereth.

4 Let mine outcaſts dwell with thee, Moab; be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land.

5 And in mercy ſhall the throne be eſtabliſhed: and he ſhall ſit upon it in truth in the tabernacle of David, judging, and ſeeking judgment, and haſting righteouſneſs. Before CHRIST 726.

6 ¶ We have heard of the pride of Moab; *he is* very proud: *even* of his haughtineſs, and his pride, and his wrath: *but* his lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye mourn; ſurely *they are* ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderneſs: her branches are ſtretched out, they are gone over the ſea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for the ſhouting for thy ſummer fruits and for thy harveſt is fallen.

10 And gladneſs is taken away, and joy out of the plentiful field; and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage* ſhouting to ceaſe.

11 Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray; but he ſhall not prevail.

13 This *is* the word that the lord hath ſpoken concerning Moab ſince that time.

14 But now the LORD hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* feeble.

CHAP. XVII.

1 *Syria and Iſrael are threatened.* 6 *A remnant of Iſrael ſhall forſake idolatry.* 9 *The deſolation of the reſt.*

THE burden of Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap. 741.

2 The cities of Aroer *are* forſaken: they ſhall be for flocks, which ſhall lie down, and none ſhall make *them* afraid. 740.

3 The fortreſs alſo ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the glory of the children of Iſrael, ſaith the LORD of hoſts.

4 And in that day it ſhall come to paſs, *that* the glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſtman gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaning grapes ſhall be left in it, as the ſhaking of an olive tree, two *or* three berries in the top of 741.

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31 *Howl, O gate*, &c.] All this was literally fulfilled when Nebuchadnezzar came againſt Babylon, and took it.

GENERAL REFLECTIONS on Chap. XIII. XIV.

When we reflect on the deſtruction of the great city of Babylon, we ought to wonder at the infinite power of God, and to admire that mercy which he ſhewed to his people, by thus ſubduing their moſt formidable enemies by the hands of ſtrangers; and the exact accompliſhment of the prophecies ſhould make the ſcriptures precious to us, and teach us, at all times, to bleſs God that we have ſo ſure a word of prophecy to rely upon.

COMMENTARY AND NOTES ON CHAP. XV. XVI.

XV. 1 *The burden*] The deſtruction of Moab, here propheſied of, happened about three years after, when Salmanezer carried the people into captivity.

Kir, &c.] This word ſignifies a city: it was called the city of the ſun, which luminary was worſhipped here under the name of Chemoſh.

5, 6, 7 *My heart ſhall cry*, &c.] The prophet, taking a view of the calamities that would come upon the Moabites, feels for and pities them.

9 *The waters of Dimon ſhall be full of blood*, &c.] So many of the Moabites would be killed, that the river Dimon, near which the battle was fought, would be choaked up with the dead bodies.

XVI. 5 *In mercy ſhall the throne be eſtabliſhed*, &c.] This and the foregoing verſes relate to the kingdom of the Meſſiah, who was to ſit upon the throne of David, to give judgment to his church, and rule his people in righteouſneſs and peace.

12 *He ſhall come to his ſanctuary to pray*, &c.] After offering ſacrifices, they will meet together in a more ſacred place, to implore the aſſiſtance of their god Chemoſh, but for all that, they ſhall not ſucceed in their attempts.

14 *As the years of an hireling*, &c.] That is, a preciſe time, as by agreement.

GENERAL REFLECTIONS on Chap. XV. XVI.

We may learn from theſe chapters, that though God employs the wicked as inſtruments for the chaſtiſement of his people; yet he will, upon their ſincere repentance, ſhew mercy to them, after their temporary puniſhment, but will utterly deſtroy their enemies.

COMMENTARY AND NOTES ON CHAP. XVII. XVIII.

XVII. 1 *The burden of Damaſcus*, &c.] Damaſcus was taken by Tiglah-pileſer, 2 *Kings* xvi. 9. but deſtroyed by Salmanezer: the prophet connects the calamities of Damaſcus with thoſe of the ten tribes, on account of their confederacy againſt the Aſſyrians, and rebellions againſt God.

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Before CHRIST 741. of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

7 At that day ſhall a man look to his Maker, and his eyes ſhall have reſpect to the Holy One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves, or the images.

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which they left becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength, therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* a heap in the day of grief and of deſperate ſorrow.

12 ¶ Woe to the multitude of many people, *which* make a noiſe like the noiſe of the ſeas; and to the ruſhing of the nations, *that* make a ruſhing like the ruſhing of mighty waters!

13 The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at evening tide trouble; *and* before the morning he *is* not. This *is* the portion of them that ſpoil us, and the lot of them that rob us.

CHAP. XVIII.

1 *God threateneth to deſtroy the Ethiopians.* 7 *An acceſs will from thence be made to the church.*

714. WOE to the land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That ſendeth ambaſſadors by the ſea, even in veſſels of bulruſhes upon the waters, *ſaying*, Go, ye ſwift meſſengers, to a nation ſcattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whoſe land the rivers have ſpoiled!

3 All the inhabitants of the world, and dwellers on the earth, ſee ye, when he lifteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye.

4 For ſo the LORD ſaid unto me, I will take my reſt, and I will conſider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt, when the bud is perfect, and the ſour grape is ripening in the flower, he ſhall both cut off the ſprigs with pruning hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the beaſts of the earth: and the fowls ſhall ſummer upon them, and all beaſts of the earth ſhall winter upon them.

7 ¶ In that time ſhall the preſent be brought unto the LORD of hoſts of a people ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion. Before CHRIST 714.

CHAP. XIX.

1 *The confuſion of Egypt.* 11 *The fooliſhneſs of her princes.* 18 *The calling of Egypt into the church.*

THE burden of Egypt. Behold, the LORD rideth upon a ſwift cloud, and ſhall come into Egypt: and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

2 And I will ſet the Egyptians againſt the Egyptians: and they ſhall fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom.

3 And the ſpirit of Egypt ſhall fail in the midſt thereof; and I will deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the LORD of hoſts.

5 And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

6 And they ſhall turn the rivers far away; *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing ſown by the brooks, ſhall wither, be driven away, and be no *more*.

8 The fiſhers alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament; and they that ſpread nets upon the waters ſhall languiſh.

9 Moreover they that work in fine flax, and they that weave networks, ſhall be confounded.

10 And they ſhall be broken in the purpoſes thereof, all that make ſluices *and* ponds for fiſh.

11 ¶ Surely the princes of Zoan *are* fools, the counſel of the wiſe counſellors of Pharaoh is become brutiſh: how ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of ancient kings?

12 Where *are* they: where *are* thy wiſe *men?* and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have alſo ſeduced Egypt, *even they that are* the ſtay of the tribes thereof.

14 The LORD hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit.

15 Neither ſhall there be *any* work for Egypt, which the head or tail, branch or ruſh, may do.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear becauſe of the ſhaking of the hand of the LORD of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be a terror unto Egypt, every one that maketh mention thereof ſhall be afraid in himſelf, becauſe of the counſel of the LORD of hoſts, which he hath determined againſt it.

18 ¶ In that day ſhall five cities in the land of Egypt, ſpeak the language of Canaan, and ſwear to the LORD

7, 8 *At that day ſhall a man look*, &c.] The people, convinced that their idols are utterly unable to help them, ſhall, by unfeigned repentance, turn to the worſhip of the true God, as the only being that can deliver them in the day of trouble.

12 *Woe to the multitude*, &c.] Theſe words refer to the deſtruction of the army of Sennacherib, ten years after.

13 *A rolling thing before the whirlwind.*] As the ſtraw or chaff turned round in a whirlwind.

XVIII. 1, 2 *Woe to the land—with wings*, &c.] "The land with wings" denotes Egypt; and by the river of Ethiopia is meant the Nile.

4 *I will take my reſt, and conſider in my dwelling place*, &c.] I will have a peculiar regard for my church, and defend it, though without any viſible means or external aid.

7 *In that time*, &c.] Theſe words plainly relate to the calling of the Gentiles, who were to embrace the goſpel as ſoon as promulgated; which they accordingly did.

GENERAL REFLECTIONS on Chap. XVII. XVIII.

Theſe chapters point out to us, that the judgments of God are all of a progreſſive nature; and that the beſt way to eſcape puniſhment, is to avoid ſin. We have alſo reaſon from hence to admire the goodneſs of God, while he was denouncing judgments againſt the heathen, had thoughts of mercy towards a remnant, by ſending the Meſſiah to recover them from the ruins of the fall, and reſtore them to his favour.

COMMENTARY AND NOTES ON CHAP. XIX. XX.

XIX. This prophecy includes various particulars, alluding to Nebuchadnezzar and the Babylonians, Cambyſes and the Perſians. It was fulfilled exactly fifty-four years after it was delivered.

4 *And the Egyptians*, &c.] They ſhall be long governed and oppreſſed by cruel tyrants; which took place immediately after their being ſubdued by the Perſians, to whom they were ſubject many years.

11 *Surely the princes of Zoan*, &c.] The wiſe men of Egypt, who directed the kings by their advice from time to time.

18 *In that day*, &c.] Theſe words plainly refer to the goſpel diſpenſation. The five cities which firſt embraced the goſpel in Egypt were

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LORD of hoſts; one ſhall be called, The city of deſtruction.

19 In that day ſhall there be an altar to the LORD in the midſt of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it ſhall be for a ſign and for a witneſs unto the LORD of hoſts in the land of Egypt: for they ſhall cry unto the LORD becauſe of the oppreſſors, and he ſhall ſend them a ſaviour, and a great one, and he ſhall deliver them.

21 And the LORD ſhall be known to Egypt, and the Egyptians ſhall know the LORD in that day, and ſhall do ſacrifice and oblation; yea, they ſhall vow a vow unto the LORD, and perform *it*.

22 And the LORD ſhall ſmite Egypt: he ſhall ſmite and heal *it*: and they ſhall return *even* to the LORD, and he ſhall be intreated of them, and ſhall heal them.

23 ¶ In that day ſhall there be a highway out of Egypt to Aſſyria, and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt and with Aſſyria, *even* a bleſſing in the midſt of the land:

25 Whom the LORD of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

CHAP. XX.

A type prefiguring the ſhameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Aſhdod, (when Sargon the king of Aſſyria ſent him,) and fought againſt Aſhdod, and took it;

2 At the ſame time ſpake the LORD by Iſaiah the ſon of Amoz, ſaying, Go and looſe the ſackcloth from off thy loins, and put off thy ſhoe from thy foot. And he did ſo, walking naked and barefoot.

3 And the LORD ſaid, Like as my ſervant Iſaiah hath walked naked and barefoot three years *for* a ſign and wonder upon Egypt and upon Ethiopia;

4 So ſhall the king of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the ſhame of Egypt.

5 And they ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this iſle ſhall ſay in that day, Behold, ſuch *is* our expectation, whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

CHAP. XXI.

1 *The fall of Babylon by the Medes.* 11 *He giveth warning to Edom.* 13 *The ſet time of Arabia's calamity.*

THE burden of the deſert of the ſea. As whirlwinds in the ſouth paſs through; *ſo* it cometh from the deſert, from a terrible land.

2 A grievous viſion is declared unto me; the treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth. Go up, O Elam: beſiege, O Media; all the ſighing thereof have I made to ceaſe. Before CHRIST 714.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*; I was diſmayed at the ſeeing *of it*.

4 My heart panted, fearfulneſs affrighted me: the night of my pleaſure hath he turned into fear unto me.

5 Prepare the table, watch in the watchtower, eat, drink: ariſe, ye princes, *and* anoint the ſhield.

6 For thus hath the LORD ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot *with* a couple of horſemen, a chariot of aſſes, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion: My lord, I ſtand continually upon the watchtower in the daytime, and I am ſet in my ward whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horſemen. And he anſwered and ſaid, Babylon is fallen, is fallen: and all the graven images of her gods he hath broken unto the ground.

10 O my threſhing, and the corn of my floor: that which have I heard of the LORD of hoſts, the God of Iſrael, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 ¶ The watchman ſaid, The morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the LORD ſaid unto me, Within a year, according to the years of an hireling, and all the glory of Kedar ſhall fail:

17 And the reſidue of the number of archers, the mighty men of the children of Kedar, ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

CHAP. XXII.

1 *The prophet lamenteth the invaſion of Jewry; 8 he reproveth their truſt in human means, and not in God.*

THE burden of the valley of viſion. What aileth thee now, that thou art wholly gone up to the houſetops? 712.

2 Thou that art full of ſtirs, a tumultuous city, a joyous city: thy ſlain *men are* not ſlain with the ſword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore ſaid I, Look away from me; I will weep bitterly,

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were Heliopolis, Migdol, Tahpanhes, Noph, and Pathros: but they alſo literally mean, that the knowledge of the God of Iſrael ſhould be revealed in thoſe cities long before the coming of the Meſſiah, which firſt took place when Ptolomy Soter carried whole colonies of the Jews thither.

23 *In that day ſhall there be a highway*, &c.] When the goſpel is preached, all thoſe who embrace it ſhall conſider each other as brethren, notwithſtanding their being born in different parts of the world.

XX. 2 *Looſe the ſackcloth from off thy loins*, &c.] "Sackcloth" means an hairy garment worn by the prophets: they threw off their upper garment, when they delivered their predictions, in order to excite attention.

6 *And the inhabitant of this iſle*, &c.] Meaning the ſea coaſt of Paleſtine, where there were many fortified towns, to which the people fled, when the Syrians marched againſt Jeruſalem.

GENERAL REFLECTIONS on Chap. XIX. XX.

From what is here ſet down, we may find abundant cauſe to bleſs God for the Chriſtian diſpenſation, whereby types and ſhadows being done away, the truth is brought to our underſtanding in the cleareſt manner. Let us therefore ſearch the ſcriptures, which are able to make us wiſe unto ſalvation.

COMMENTARY AND NOTES ON CHAP. XXI. XXII.

XXI. 4, 5 *The night of my pleaſure—Prepare the table*, &c.] While the Babylonians make ſome faint proviſion for war, but are more intent upon feaſting, ariſe ye commanders of the Perſian army, and prepare for war in earneſt. Babylon was ſurpriſed and taken the night of a great feſtival, while the inhabitants were dancing, drinking, and revelling.

7 *A couple of horſemen*, &c.] This may denote Cyrus and Darius.

9 *And, behold, here cometh a chariot of men*, &c.] When Xerxes was defeated by the Grecians, he ſeized on all the treaſures in the temple of Babylon, and melted down the golden images, to reimburſe himſelf for the expences of the war: thus this divine prophecy was fulfilled by a heathen prince, in whom the idolatrous prieſts confided.

XXII. 1 *The burden of the valley of viſion*, &c.] The whole land of Judea was the "valley of viſion," becauſe there God was pleaſed to reveal the knowledge of his ways by the ſpirit of prophecy.

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Before CHRIST 712. bitterly, labour not to comfort me, becauſe of the ſpoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hoſts in the valley of viſion, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horſemen, and Kir uncovered the ſhield.

7 And it ſhall come to paſs, *that* thy choiceſt valleys ſhall be full of chariots, and the horſemen ſhall ſet themſelves in array at the gate.

8 ¶ And he diſcovered the covering of Judah, and thou didſt look in that day to the armour of the houſe of the foreſt.

9 Ye have ſeen alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houſes of Jeruſalem, and the houſes have ye broken down to fortify the wall.

11 Ye made alſo a ditch between the two walls for the water of the old pool: but ye have not looked into the maker thereof, neither had reſpect unto him that faſhioned it long ago.

12 And in that day did the Lord GOD of hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth:

13 And behold joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine: let us eat and drink; for to morrow we ſhall die.

14 And it was revealed in mine ears by the LORD of hoſts, Surely this iniquity ſhall not be purged from you till ye die, ſaith the Lord GOD of hoſts.

15 ¶ Thus ſaith the Lord GOD of hoſts, Go, get thee unto this treaſurer, *even* unto Shebna, which *is* over the houſe, *and ſay,*

16 What haſt thou here? and whom haſt thou here, that thou haſt hewed thee out a ſepulchre here, *as* he that heweth him out a ſepulchre on high, *and* that graveth an habitation for himſelf in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will ſurely cover thee.

18 He will ſurely violently turn and toſs thee *like* a ball into a large country: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lord's houſe.

19 And I will drive thee from thy ſtation, and from thy ſtate ſhall he pull thee down.

20 ¶ And it ſhall come to paſs in that day, that I will call my ſervant Eliakim the ſon of Hilkiah:

21 And I will clothe him with thy robe, and ſtrengthen him with thy girdle, and I will commit thy government into his hand: and he ſhall be a father to the inhabitants of Jeruſalem, and to the houſe of Judah.

22 And the key of the houſe of David will I lay upon his ſhoulder; ſo he ſhall open, and none ſhall ſhut; and he ſhall ſhut, and none ſhall open.

23 And I will faſten him *as* a nail in a ſure place; and he ſhall be for a glorious throne to his father's houſe.

24 And they ſhall hang upon him all the glory of his father's houſe, the offſpring and the iſſue, all veſſels of ſmall quantity, from the veſſels of cups, even to all the veſſels of flaggons.

25 In that day, ſaith the LORD of hoſts, ſhall the nail that is faſtened in the ſure place be removed, and be cut down, and fall; and the burden that *was* upon it ſhall be cut off: for the LORD hath ſpoken *it.* Before CHRIST 714.

CHAP. XXIII.

1 *The miſerable overthrow of Tyre.* 15 *Her reſtoration after ſeventy years, and her whoredoms.*

THE burden of Tyre. Howl, ye ſhips of Tarſhiſh; for it is laid waſte, ſo that there is no houſe, no entering in: from the land of Chittim it is revealed to them. 715.

2 Be ſtill, ye inhabitants of the iſle; thou whom the merchants of Zidon, that paſs over the ſea, have repleniſhed.

3 And by great waters the ſeed of Sihor, the harveſt of the river, *is* her revenue; and ſhe is a mart of nations.

4 Be thou aſhamed, O Zidon: for the ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I travail not, nor bring forth children, neither do I nouriſh up young men, nor bring up virgins.

5 As at the report concerning Egypt, *ſo* ſhall they be ſorely pained at the report of Tyre.

6 Paſs ye over to Tarſhiſh; howl, ye inhabitants of the iſle.

7 *Is* this your joyous *city,* whoſe antiquity *is* of antient days? her own feet ſhall carry her afar off to ſojourn.

8 Who hath taken this counſel againſt Tyre, the crowning *city,* whoſe merchants *are* princes, whoſe traffickers *are* the honourable of the earth?

9 The LORD of hoſts hath purpoſed it, to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth?

10 Paſs through thy land as a river, O daughter of Tarſhiſh: *there is* no more ſtrength.

11 He ſtretched out his hand over the ſea, he ſhook the kingdoms: the LORD hath given commandment againſt the merchant *city,* to deſtroy the ſtrong holds thereof.

12 And he ſaid, Thou ſhalt no more rejoice, O thou oppreſſed virgin, daughter of Zidon: ariſe, paſs over to Chittim; there alſo ſhalt thou have no reſt.

13 Behold the land of the Chaldeans; this people was not, *till* the Aſſyrian founded it for them that dwell in the wilderneſs: they ſet up the towers thereof, they raiſed up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ſhips of Tarſhiſh; for your ſtrength is laid waſte.

15 ¶ And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years according to the days of one king: after the end of ſeventy years ſhall Tyre ſing as an harlot.

16 Take an harp, go about the city, thou harlot that haſt been forgotten; make ſweet melody, ſing many ſongs, that thou mayeſt be remembered.

17 And it ſhall come to paſs after the end of ſeventy years, that the LORD will viſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandiſe and her hire ſhall be holineſs to the LORD: it ſhall not be treaſured nor laid up; for her merchandiſe ſhall be for them that dwell before the LORD, to eat ſufficiently, and for durable clothing.

CHAP. XXIV.

1 *The deplorable judgments of God upon the land.* 13 *A remnant ſhall joyfully praiſe him.*

BEHOLD,

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23 *And I will faſten him as a nail,* &c.] This is an expreſs alluſion to, and prophecy of the Meſſiah's kingdom: his goſpel, like a nail, was to be faſtened, that it could not be eaſily removed, and, like a pole, it was to be ſeen by all people. This, in a more enlarged ſenſe, points out the glory of God the Father, who was, in conſequence of the obedience unto death of our divine Redeemer, to accept of his glorious work as the meritorious cauſe of our juſtification.

GENERAL REFLECTIONS on Chap. XXI. XXII.

We may perceive, from theſe chapters, that all the glory and pride of this world are leſs than nothing in the ſight of God; that the goſpel of Chriſt is built on the ſureſt foundation, impregnable by the power and rage of men and devils; and that all the glory of the divine attributes is conſpicuouſly diſplayed in Chriſt's obedience and and ſufferings, in order to reconcile us to God, and make us happy in the enjoyment of his favour for ever, when the tranſitory things of this life ſhall have an end.

COMMENTARY AND NOTES ON CHAP. XXIII. XXIV.

XXIII. 1 *The burden of Tyre,* &c.] This is one of the cleareſt prophecies in the old teſtament, and hath been literally fulfilled.

18 *And her merchandize and her hire ſhall be holineſs to the Lord,* &c.] Theſe words are a clear proof that the people of Tyre were to be called to the belief of the goſpel: and it is remarkable, that though Chriſt was only ſent to the loſt ſheep of the houſe of Iſrael, yet he granted the requeſt of a Tyrian woman, who believed on him.

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BEHOLD, the LORD maketh the earth empty; and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof.

2 And it ſhall be, as with the people, ſo with the prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him.

3 The land ſhall be utterly emptied, and utterly ſpoiled: for the LORD hath ſpoken this word.

4 The earth mourneth *and* fadeth away, the world languiſheth *and* fadeth away, the haughty people of the earth do languiſh.

5 The earth alſo is defiled under the inhabitants thereof; becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant.

6 Therefore hath the curſe devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languiſheth, all the merryhearted do ſigh.

8 The mirth of tabrets ceaſeth, the noiſe of them that rejoice endeth, the joy of the harp ceaſeth.

9 They ſhall not drink wine with a ſong; ſtrong drink ſhall be bitter to them that drink it.

10 The city of confuſion is broken down: every houſe is ſhut up, that no man may come in.

11 *There is* a crying for wine in the ſtreets; all joy is darkened, the mirth of the land is gone.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ When thus it ſhall be in the midſt of the land among the people, *there ſhall be* as the ſhaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They ſhall lift up their voice, they ſhall ſing for the majeſty of the LORD, they ſhall cry aloud from the ſea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Iſrael in the iſles of the ſea.

16 ¶ From the uttermoſt part of the earth have we heard ſongs, *even* glory to the righteous. But I ſaid, My leanneſs, my leanneſs, woe unto me! the treacherous dealers have dealt treacherouſly; yea, the treacherous dealers have dealt very treacherouſly.

17 Fear, and the pit, and the ſnare, *are* upon thee, O inhabitant of the earth.

18 And it ſhall come to paſs, *that* he who fleeth from the noiſe of the fear ſhall fall into the pit; and he that cometh up out of the midſt of the pit ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage; and the tranſgreſſion thereof ſhall be heavy upon it; and it ſhall fall, and not riſe again.

21 And it ſhall come to paſs in that day, *that* the LORD ſhall puniſh the hoſt of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they ſhall be gathered together, *as* priſoners are gathered in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited.

23 Then the moon ſhall be confounded, and the ſun aſhamed, when the LORD of hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients gloriouſly. Before CHRIST 741.

CHAP. XXV.

1 *The prophet praiſeth God for his paſt judgments, 6 for his ſaving benefits, 9 and for his victorious ſalvation.*

O LORD, thou *art* my God; I will exalt thee, I will praiſe thy name; for thou haſt done wonderful *things*; *thy* counſels of old *are* faithfulneſs *and* truth.

2 For thou haſt made of a city an heap; *of* a defenced city a ruin: a palace of ſtrangers to be no city; it ſhall never be built.

3 Therefore ſhall the ſtrong people glorify thee, the city of the terrible nations ſhall fear thee.

4 For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones *is* as a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the noiſe of ſtrangers, as the heat in a dry place; *even* the heat with the ſhadow of a cloud: the branch of the terrible ones ſhall be brought low.

6 ¶ And in this mountain ſhall the LORD of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will deſtroy in this mountain the face of the covering caſt over all people, and the vail that is ſpread over all nations.

8 He will ſwallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people ſhall he take away from off all the earth: for the LORD hath ſpoken *it*.

9 And it ſhall be ſaid in that day, Lo, this *is* our God; we have waited for him, and he will ſave us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his ſalvation.

10 For in this mountain ſhall the hand of the LORD reſt, and Moab ſhall be trodden down under him, even as ſtraw is trodden down for the dunghill.

11 And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands.

12 And the fortreſs of the high fort of thy walls ſhall he bring down, lay low, *and* bring to the ground, *even* to the duſt.

CHAP. XXVI.

1 *A ſong inciting to confidence in God, 5 for his judgments upon the adverſary, 12 and favour to his people.*

IN that day ſhall this ſong be ſung in the land of Judah; We have a ſtrong city; ſalvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed *on thee*: becauſe he truſteth in thee.

4 Truſt ye in the LORD for ever: for in the LORD JEHOVAH *is* everlaſting ſtrength:

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the duſt.

6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy.

7 The

XXIV. 5 *The everlaſting covenant.*] The introduction of the goſpel covenant, founded on better promiſes than the firſt, and intended to comprehend the whole race of mankind.

23 *Then the moon ſhall be confounded*, &c.] Theſe words refer to the glorious kingdom of the Meſſiah, which was to take place when all thoſe predicted judgments were over; they alſo point out the ſubverſion of the Jewiſh ſtate, which, to the confuſion of deiſts and infidels, is only recorded by Jewiſh and heathen authors.

GENERAL REFLECTIONS on Chap. XXIII. XXIV.

The uſe we are to make of theſe chapters, is, that the judgments of God will ſurely overtake proud and wicked men; and that with reſpect to God's people, he is not only able, but diſpoſed to relieve them in the worſt of times.

COMMENTARY AND NOTES ON CHAP. XXV. XXVI.

XXV. 6 *In this mountain ſhall the Lord of hoſts make unto all people a feaſt*, &c.] In Sion or Jeruſalem God will beſtow his grace in a plentiful manner upon his people, and fill them with ſpiritual delights, when the Jews ſhall be converted, and the fulneſs of the Gentiles ſhall come into the church.

8 *He will ſwallow up death in victory*, &c.] St. Paul applies this ſentence, 1 *Cor.* xv. 54. to the general reſurrection.

XXVI. 2 *Open ye the gates*, &c.] This expreſſion implies the enlarging the number of believers, and bringing into the church daily ſuch as ſhould be ſaved.

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Before CHRIST 712.

7 The way of the juſt *is* uprightneſs: thou, moſt upright, doſt weigh the path of the juſt.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night; yea, with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs.

10 Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed for *their* envy at the people; yea, the fire of thine enemies ſhall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou alſo haſt wrought all our works in us.

13 O LORD our God, *other* lords beſide thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt increaſed the nation, O LORD, thou haſt increaſed the nation: thou art glorified: thou hadſt removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they viſited thee, they poured out a prayer *when* thy chaſtening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; ſo have we been in thy ſight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe. Awake and ſing, ye that dwell in duſt: for thy dew *is as* the dew of herbs, and the earth ſhall caſt out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thyſelf as it were for a little moment, until the indignation be overpaſt.

21 For, behold, the LORD cometh out of his place to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

CHAP. XXVII.

1 *God's care over his vineyard.* 7 *His chaſtiſements and judgments differ.* 12 *The reſtoration of the diſperſed.*

IN that day the LORD with his ſore and great and ſtrong ſword ſhall puniſh leviathan the piercing ſerpent, even leviathan that crooked ſerpent; and he ſhall ſlay the dragon that *is* in the ſea.

2 ¶ In that day ſing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: leſt *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would ſet the briers *and* thorns againſt me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my ſtrength, *that* he may make peace with me; *and* he ſhall make peace with me.

6 He ſhall cauſe them that come of Jacob to take root: Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit. Before CHRIST 712.

7 ¶ Hath he ſmitten him, as he ſmote thoſe that ſmote him? *or* is he ſlain according to the ſlaughter of them that are ſlain by him?

8 In meaſure, when it ſhooteth forth, thou wilt debate with it: he ſtayeth his rough wind in the day of the eaſt wind.

9 By this therefore ſhall the iniquity of Jacob be purged; and this *is* all the fruit to take away his ſin; when he maketh all the ſtones of the altar as chalkſtones that are beaten in ſunder, the groves and images ſhall not ſtand up.

10 ¶ Yet the defenced city *ſhall be* deſolate, *and* the habitation forſaken, and left like a wilderneſs: there ſhall the calf feed, and there ſhall he lie down, and conſume the branches thereof.

11 When the boughs thereof are withered, they ſhall be broken off: the women come, *and* ſet them on fire: for it *is* a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.

12 ¶ And it ſhall come to paſs in that day, *that* the LORD ſhall beat off from the channel of the river unto the ſtream of Egypt, and ye ſhall be gathered one by one, O ye children of Iſrael.

13 And it ſhall come to paſs in that day, *that* the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the LORD in the holy mount at Jeruſalem.

CHAP. XXVIII.

1 *Ephraim threatened.* 16 *Chriſt promiſed:* 18 *their ſecurity ſhall be tried.* 22 *God's providence.*

WOE to the crown of pride, to the drunkards of Ephraim, whoſe glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine! 725.

2 Behold, the Lord hath a mighty and ſtrong one, *which* as a tempeſt of hail *and* a deſtroying ſtorm, as a flood of mighty waters overflowing, ſhall caſt down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, ſhall be trodden under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, ſhall be a fading flower, *and* as the haſty fruit before the ſummer; which *when* he that looketh upon it ſeeth, while it is yet in his hand he eateth it up.

5 ¶ In that day ſhall the LORD of hoſts be for a crown of glory, and for a diadem of beauty, unto the reſidue of his people.

6 And for a ſpirit of judgment to him that ſitteth in judgment, and for ſtrength to them that turn the battle to the gate.

7 ¶ But they alſo have erred through wine, and through ſtrong drink are out of the way; the prieſt and the prophet have erred through ſtrong drink, they are ſwallowed up of wine, they are out of the way through ſtrong drink; they err in viſion, they ſtumble *in* judgment.

8 For all tables are full of vomit *and* filthineſs, *ſo that there is* no place *clean*.

9 ¶ Whom ſhall he teach knowledge? and whom ſhall he make to underſtand doctrine? *them that are* weaned from the milk, *and* drawn from the breaſts.

10 For precept *muſt be* upon precept, precept upon precept;

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19 *Thy dead men ſhall live,* &c.] The powers of the ſoul ſhall be quickened and renewed under the goſpel. This prophecy may alſo probably relate to the reformation of the church from popery, which has in a great meaſure taken place, and no doubt will do ſo univerſally when the man of ſin ſhall be totally deſtroyed.

GENERAL REFLECTIONS on Chap. XXV. XXVI.

The church is here comforted under her afflictions, with an aſſurance, that though her enemies are many and powerful, yet Chriſt, being almighty, will ſubdue them at laſt; which ſhould teach us, that our hopes being fixed on ſuch a Saviour, we ſhall never be confounded.

COMMENTARY AND NOTES ON Chap. XXVII. XXVIII.

XXVII. 2 *In that day,* &c.] This alludes to the Chriſtian church: by "red wine," underſtand its bloody perſecutions under the Roman emperors; and alſo the fervent love of the primitive Chriſtians.

12 *The Lord ſhall beat off from the channel of the river,* &c.] Euphrates, and the Nile. This muſt likewiſe be applied to the kingdom of Chriſt, when all the true Iſrael of God were to be ſaved by the meritorious work of the Redeemer.

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Before CHRIST 725.

precept; line upon line, line upon line; here a little, *and* there a little:

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

17 ¶ Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it*.

21 For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?

26 For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

CHAP. XXIX.

Before CHRIST 712.

1 *God's judgment in Jerusalem.* 9 *Their insensibility,* 13 *and hypocrisy.* 17 *A promise of better things.*

WOE to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when a hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is* it not yet a very little while, and Lebanon shall

XXVIII. 16 *I lay in Zion for a foundation a stone*] This is undoubtedly spoken of Christ, who is the rock on which his church is founded, and the centre of their hopes.

He that believeth shall not make haste.] In 1 *Pet.* ii. 6. and *Rom.* ix. 33. it is rendered, "shall not be ashamed." They shall remain fixed by faith on that solid foundation which God has laid, not being tossed about by every wind of doctrine, but shall wait on the Lord their Saviour continually for grace, strength, and salvation.

GENERAL REFLECTIONS on Chap. XXVII. XXVIII.

We may learn from these chapters, that nothing can give us greater comfort, than to trust in the infallible promises of God; being assured that our holy religion is founded on such a permanent foundation, that neither the malice of men, nor the rage of devils, can overthrow it; for they who trust in Christ will be kept secure under all afflictions here, till they are brought to possess everlasting happiness in heaven.

COMMENTARY AND NOTES ON CHAP. XXIX. XXX.

XXIX. 1 *Woe to Ariel,* &c.] "Ariel" signifies, the lion of God: it here means the city of Jerusalem.

13 *Their fear toward me is taught by the precept of men.*] Human authority has too much weight among them in matters of religion.

18 *In*

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Before CHRIST 712. ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt?

18 And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs.

19 The meek alſo ſhall increaſe *their* joy in the LORD, and the poor among men ſhall rejoice in the Holy One of Iſrael.

20 For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought.

22 Therefore thus ſaith the LORD, who redeemed Abraham, concerning the houſe of Jacob, Jacob ſhall not now be aſhamed, neither ſhall his face now wax pale.

23 But when he ſeeth his children, the work of mine hands, in the midſt of him, they ſhall ſanctify my name, and ſanctify the Holy One of Jacob, and ſhall fear the God of Iſrael.

24 They alſo that erred in ſpirit ſhall come to underſtanding, and they that murmured ſhall learn doctrine.

CHAP. XXX.

1 *Confidence in Egypt,* 8 *and contempt of God's word threatened.* 18 *God's mercies toward his church.*

713. WOE to the rebellious children, ſaith the LORD, that take counſel, but not of me; and that cover with a covering, but not of my ſpirit, that they may add ſin to ſin:

2 That walk to go down into Egypt, and have not aſked at my mouth; to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the ſhadow of Egypt!

3 Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow of Egypt *your* confuſion.

4 For his princes were at Zoan, and his ambaſſadors came to Hanes.

5 They were all aſhamed of a people *that* could not profit them, nor be an help nor profit, but a ſhame, and alſo a reproach.

6 The burden of the beaſts of the ſouth: into the land of trouble and anguiſh, from whence *come* the young and old lion, the viper and fiery flying ſerpent, they will carry their riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people *that* ſhall not profit *them.*

7 For the Egyptians ſhall help in vain, and to no purpoſe: therefore have I cried concerning this, Their ſtrength *is* to ſit ſtill.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which ſay to the ſeers, See not; and to the prophets, Propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits:

11 Get you out of the way, turn aſide out of the path, cauſe the Holy One of Iſrael to ceaſe from before us.

12 Wherefore thus ſaith the Holy One of Iſrael, Becauſe ye deſpiſe this word, and truſt in oppreſſion and perverſeneſs, and ſtay thereon:

13 Therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant.

14 And he ſhall break it as the breaking of the potters' veſſel that is broken in pieces; he ſhall not ſpare: ſo that there ſhall not be found in the burſting of it a ſherd to take fire from the hearth, or to take water *withal* out of the pit.

Before CHRIST 713.

15 For thus ſaith the Lord GOD, the Holy One of Iſrael: In returning and reſt ſhall ye be ſaved: in quietneſs and in confidence ſhall be your ſtrength: and ye would not.

16 But ye ſaid, No: for we will flee upon horſes; therefore ſhall ye flee: and, We will ride upon the ſwift; therefore ſhall they that purſue you be ſwift.

17 One thouſand *ſhall flee* at the rebuke of one; at the rebuke of five ſhall ye flee: till ye be left as a beacon upon the top of a mountain, and as an enſign on an hill.

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: bleſſed *are* all they that wait for him.

19 For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he ſhall hear it, he will anſwer thee.

20 And *though* the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers:

21 And thine ears ſhall hear a word behind thee, ſaying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence.

23 Then ſhall he give the rain of thy ſeed, that thou ſhalt ſow the ground withal; and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattle feed in large paſtures.

24 The oxen likewiſe and the young aſſes that ear the ground ſhall eat clean provender, which hath been winnowed with the ſhovel and with the fan.

25 And there ſhall be upon every high mountain, and upon every high hill, rivers *and* ſtreams of waters in the day of the great ſlaughter, when the towers fall.

26 Moreover the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſevenfold, as the light of ſeven days, in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing ſtream, ſhall reach to the midſt of the neck, to ſift the nations with the ſieve of vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to err.

29 Ye ſhall have a ſong, as in the night *when* a holy ſolemnity is kept; and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Iſrael.

30 And the LORD ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* ſcattering, and tempeſt, and hailſtones.

31 For through the voice of the LORD ſhall the Aſſyrian be beaten down, *which* ſmote with a rod.

32 And *in* every place where the grounded ſtaff ſhall paſs, which the LORD ſhall lay upon him, *it* ſhall be with tabrets and harps: and in battles of ſhaking, will he fight with it.

33 For Tophet *is* ordained of old; yea, for the king it

18 *In that day ſhall the deaf hear,* &c.] This alludes to the mediatorial office of the Meſſiah, who cured the deaf and blind both in a natural and ſpiritual ſenſe.

XXX. 21 *Thine ears ſhall hear,* &c.] As God will afford you teachers, ſo he will alſo give you grace to liſten to their inſtructions.

27 *The name of the Lord,* &c.] That is, the Lord himſelf, characteriſed by the name of Jehovah.

33 *Tophet,* &c.] This place, for the cruelties exerciſed in it, was conſidered as the emblem of hell itſelf; and, taken allegorically, may here be underſtood to point out the portion of the wicked and impenitent in a future ſtate.

GENERAL

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Before CHRIST 713. it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a ſtream of brimſtone, doth kindle it.

CHAP. XXXI.

1 *The folly of truſting in Egypt, inſtead of ſeeking to God.* 6 *An exhortation to turn to God.* 6 *The fall of Aſſyria.*

WOE to them that go down to Egypt for help; and ſtay on horſes, and truſt in chariots, becauſe *they are* many; and in horſemen, becauſe they are very ſtrong; but they look not unto the Holy One of Iſrael, neither ſeek the LORD!

2 Yet he alſo *is* wiſe, and will bring evil, and will not call back his words: but will ariſe againſt the houſe of the evildoers, and againſt the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God: and their horſes fleſh, and not ſpirit. When the LORD ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

4 For thus hath the LORD ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, *he* will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the LORD of hoſts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, ſo will the LORD of hoſts defend Jeruſalem; defending alſo he will deliver *it; and* paſſing over he will preſerve *it*.

6 ¶ Turn ye unto *him from* whom the children of Iſrael have deeply revolted.

7 For in that day every man ſhall caſt away his idols of ſilver, and his idols of gold, which your own hands have made unto you *for* a ſin.

8 ¶ Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man, ſhall devour him: but he ſhall flee from the ſword, and his young men ſhall be diſcomfited.

9 And he ſhall paſs over to his ſtrong hold for fear, and his princes ſhall be afraid of the enſign, ſaith the LORD whoſe fire *is* in Zion, and his furnace in Jeruſalem.

CHAP. XXXII.

1 *The bleſſings of Chriſt's kingdom.* 9 *Deſolation is foreſhewn.* 15 *Reſtoration is promiſed to ſucceed.*

BEHOLD, a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment.

2 And a man ſhall be as an hiding place from the wind, and a covert from the tempeſt; as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.

3 And the eyes of them that ſee ſhall not be dim, and the ears of them that hear ſhall hearken.

4 The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly.

5 The vile perſon ſhall be no more called liberal, nor the churl ſaid *to be* bountiful.

6 For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the LORD, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail: Before CHRIST 713.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poor with lying words even when the needy ſpeaketh right.

8 But the liberal deviſeth liberal things; and by liberal things ſhall he ſtand.

9 ¶ Riſe up, ye women that are at eaſe; hear my voice, ye careleſs daughters; give ear unto my ſpeech.

10 Many days and years ſhall ye be troubled, ye careleſs women: for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble, ye women that are at eaſe; be troubled, ye careleſs ones: ſtrip you, and make you bare, and gird *ſackcloth* upon *your* loins.

12 They ſhall lament for the teats, for the pleaſant fields, for the fruitful vine.

13 Upon the land of my people ſhall come up thorns *and* briers; yea, upon all the houſes of joy *in* the joyous city:

14 Becauſe the palaces ſhall be forſaken; the multitude of the city ſhall be left; the forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks;

15 ¶ Until the ſpirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt.

16 Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.

17 And the work of righteouſneſs ſhall be peace; and the effect of righteouſneſs quietneſs and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places;

19 When it ſhall hail, coming down on the foreſt; and the city ſhall be low in a low place.

20 Bleſſed *are* ye that ſow beſide all waters, that ſend forth *thither* the feet of the ox and the aſs.

CHAP. XXXIII.

1 *God's judgments againſt the enemies of Zion.* 13 *The conſternation of ſinners, and privileges of the godly.*

WOE to thee that ſpoileſt, and thou *waſt* not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee! when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the people fled; at the lifting up of thyſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar: as the running to and fro of locuſts ſhall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteouſneſs.

6 And wiſdom and knowledge ſhall be the ſtability of thy times, *and* ſtrength of ſalvation: the fear of the LORD *is* his treaſure.

7 Behold, their valiant ones ſhall cry without: the ambaſſadors of peace ſhall weep bitterly.

8 The

GENERAL REFLECTIONS on Chap. XXIX. XXX.

We are here ſhewn how deteſtable hypocriſy is in the ſight of God, who requires the religion of the heart, and not a mere nominal profeſſion. We are here alſo ſhewn how vain a thing it is to put our truſt in any thing ſhort of the almighty power of God, whoſe aſſiſtance can only be found in the uſe of the means he has preſcribed.

COMMENTARY AND NOTES ON CHAP. XXXI. XXXII.

XXXI. 8 *Shall fall with the ſword*, &c.] This alludes to the Aſſyrian army, which was in one night in great part deſtroyed (not by human power, but) by a ſudden ſtroke from heaven.

XXXII. 2 *And a man ſhall*, &c.] This is a clear prophecy of the divine Redeemer, who in our nature was to ſcreen ſinners from the wrath of an offended God by his life and death, reſurrection, and interceſſion, &c.

9 *Ye women that are at eaſe*, &c.] The prophet here warns the women of Jeruſalem, now immerſed in all ſorts of luxury, of the heavy judgments God would bring upon them for their pride and contempt of religion.

GENERAL REFLECTIONS on Chap. XXXI. XXXII.

Iſaiah here teaches us, not to rely on human means, but to hope and truſt in God for help and deliverance, who will then bring to paſs what we never thought of, and make us in ſilence acknowledge, that wiſe are all the ways of God; but the utmoſt wiſdom of man is ignorance in his ſight. Let us therefore wait for the fulfilment of his promiſe, that no weapon formed againſt his church ſhall ever proſper.

COMMENTARY AND NOTES ON CHAP. XXXIII. XXXIV.

XXXIII. 1 *Woe to thee*, &c.] There have been tyrants in all ages, who have oppreſſed and ſpoiled the people of God; but there is an awful denunciation againſt them, which will take place either in time or eternity.

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8 The highways lie waſte, the wayfaring man ceaſeth: he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* hewn down: Sharon is like a wilderneſs; and Baſhan and Carmel ſhake off *their fruits*.

10 Now will I riſe, ſaith the LORD; now will I be exalted; now will I lift up myſelf.

11 Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath, *as* fire, ſhall devour you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The ſinners in Zion are afraid; fearfulneſs hath ſurpriſed the hypocrites. Who among us ſhall dwell with the devouring fire? who among us ſhall dwell with everlaſting burnings?

15 He that walketh righteouſly, and ſpeaketh uprightly; he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil;

16 He ſhall dwell on high: his place of defence *ſhall be* the munitions of rocks: bread ſhall be given him; his waters *ſhall be* ſure.

17 Thine eyes ſhall ſee the king in his beauty: they ſhall behold the land that is very far off.

18 Thine heart ſhall meditate terror. Where *is* the ſcribe? where *is* the receiver? where *is* he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of deeper ſpeech than thou canſt perceive: of a ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion, the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down; not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers *and* ſtreams; wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby.

22 For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will ſave us.

23 Thy tacklings are looſed; they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the prey of a great ſpoil divided; the lame take the prey.

24 And the inhabitant ſhall not ſay, I am ſick: the people that dwell therein *ſhall be* forgiven *their* iniquity.

CHAP. XXXIV.

The indignation wherewith God avengeth his church of her enemies to their utter deſolation.

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly deſtroyed them, he hath delivered them to the ſlaughter.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their blood.

4 And all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcroll: and all their hoſt ſhall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

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5 For my ſword ſhall be bathed in heaven: behold, it ſhall come down upon Idumea, and upon the people of my curſe, to judgment.

6 The ſword of the LORD is filled with blood, it is made fat with fatneſs, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a ſacrifice in Bozrah, and a great ſlaughter in the land of Idumea.

7 And the unicorns ſhall come down with them, and the bullocks with the bulls; and their land ſhall be ſoaked with blood, and their duſt made fat with fatneſs.

8 For *it is* the day of the LORD's vengeance, *and* the year of recompences for the controverſy of Zion.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhall become burning pitch.

10 It ſhall not be quenched night nor day; the ſmoke thereof ſhall go up for ever: from generation to generation it ſhall lie waſte; none ſhall paſs through it for ever and ever.

11 But the cormorant and the bittern ſhall poſſeſs it; the owl alſo and the raven ſhall dwell in it: and he ſhall ſtretch out upon it the line of confuſion, and the ſtones of emptineſs.

12 They ſhall call the nobles thereof to the kingdom, but none *ſhall be* there, and all her princes ſhall be nothing.

13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof: and it ſhall be an habitation of dragons, *and* a court for owls.

14 The wild beaſts of the deſert ſhall alſo meet with the wild beaſts of the iſland, and the ſatyr ſhall cry to his fellow; the ſcreech owl alſo ſhall reſt there, and find for herſelf a place of reſt.

15 There ſhall the great owl make her neſt, and lay, and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of theſe ſhall fail, none ſhall want her mate: for my mouth it hath commanded, and his ſpirit it hath gathered them.

17 And he hath caſt the lot for them, and his hand hath divided it unto them by the line: they ſhall poſſeſs it for ever, from generation to generation, ſhall they dwell therein.

CHAP. XXXV.

1 The flouriſhing ſtate of Chriſt's kingdom. 3 The weak are encouraged with a view of the bleſſings of the goſpel.

THE wilderneſs and the ſolitary place ſhall be glad for them; and the deſert ſhall rejoice, and bloſſom as the roſe.

2 It ſhall bloſſom abundantly, and rejoice even with joy and ſinging: the glory of Lebanon ſhall be given unto it, the excellency of Carmel and Sharon, they ſhall ſee the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be ſtrong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and ſave you.

5 Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped.

6 Then ſhall the lame *man* leap as an hart, and the tongue

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19 *Their eyes ſhall ſee the king*, &c.] Theſe words denote the happy ſtate of thoſe who were to ſee the divine Meſſiah in the fleſh, and the ſupreme happineſs of thoſe who ſhould behold his glorified majeſty in heaven.

XXXIV. 8 *For it is the day of the Lord's vengeance*, &c.] This alludes, firſt, to the deliverance of the Jews by the Maccabees; and ſecondly, denotes the conqueſt that Chriſt would obtain over all the enemies of his church, by his obedience and ſufferings unto death.

9 *And the ſtreams*, &c.] It is probable the final deſtruction of Jeruſalem by the Romans is here primarily meant; and ſecondarily, it may refer to the blindneſs of their minds, and the hardneſs of their hearts, which prompted them to reject the counſel of God, and involve themſelves and poſterity in ruin and miſery.

GENERAL REFLECTIONS on Chap. XXXIII. XXXIV.

Here is pointed out the great evil of forming carnal notions of God and religion, which is the true ſpirit of paganiſm and popery: let us rather worſhip God, who is a ſpirit, in ſpirit and in truth, beware of unbelief, confeſs our ignorance, and beg of God to illuminate our underſtandings, and lead us into all truth.

COMMENTARY AND NOTES ON Chap. XXXV. XXXVI.

XXXV. 5 *Then the eyes of the blind ſhall be opened*, &c.] Theſe verſes were fulfilled in the times of the Meſſiah, who gave both ſpiritual and natural light to the people. Chriſt appeals to this prophecy, *Matt.* vi. 5.

8 *And*

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Before CHRIST 713. tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, and ſtreams in the deſert.

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* graſs with reeds and ruſhes.

8 And an highway ſhall be there, and a way, and it ſhall be called, The way of holineſs; the unclean ſhall not paſs over it; but it *ſhall be* for thoſe: the way-faring men, though fools, ſhall not err *therein*.

9 No lion ſhall be there, nor *any* ravenous beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk *there*:

10 And the ranſomed of the LORD ſhall return, and come to Zion with ſongs and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

CHAP. XXXVI.

1 *Sennacherib invadeth Judah.* 2 *Rabſhakeh inſulteth Hezekiah,* 13 *his blaſphemous ſpeech.*

NOW it came to paſs in the fourteenth year of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

710. 2 ¶ And the king of Aſſyria ſent Rabſhakeh from Lachiſh to Jeruſalem unto king Hezekiah with a great army. And he ſtood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him, Eliakim, Hilkiah's ſon, which was over the houſe, and Shebna the ſcribe, and Joah, Aſaph's ſon, the recorder.

4 And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt thou*, (but *they are but* vain words) *I have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our God: *is it* not he, whoſe high places and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and for horſemen?

10 And am I now come up without the LORD againſt this land to deſtroy it? the LORD ſaid unto me, Go up againſt this land, and deſtroy it.

11 Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it*: and ſpeak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you?

13 ¶ Then Rabſhakeh ſtood, and cried with a loud voice in the Jews' language, and ſaid, Hear ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, Let not Hezekiah deceive you: for he ſhall not be able to deliver you. Before CHRIST 710.

15 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us: this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make *an agreement* with me *by* a preſent, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own ciſtern:

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſuade you, ſaying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of theſe lands, that have delivered their land out of my hand, that the LORD ſhould deliver Jeruſalem out of my hand?

21 But they held their peace, and anſwered him not a word: for the king's commandment was, ſaying, Anſwer him not.

22 Then came Eliakim, the ſon of Hilkiah, that *was* over the houſhold, and Shebna the ſcribe, and Joah, the ſon of Aſaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

CHAP. XXXVII.

1 *Iſaiah prayeth,* 6 *and comforteth Hezekiah.* 8 *Sennacherib's letter:* 21 *His ruin foretold:* 36 *His boſt:* 37 *and himſelf ſlain.*

AND it came to paſs, when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and return to his own land; and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying,

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8 *And an highway ſhall be there,* &c.] This denotes the clearneſs of the goſpel diſpenſation.

10 *The ranſomed of the Lord,* &c. The church of Chriſt, whom he redeemed from ſin and death, by ſhedding his blood, upon the croſs, for their ſalvation.

XXXVI. 6 *Lo, thou truſteſt,* &c.] The kings of Egypt, being reckoned moſt perfidious allies, are therefore here compared to the feeble reeds that grow on the banks of the Nile.

18 *Beware leſt Hezekiah perſuade you,* &c.] As Sennacherib had ſubdued many nations who truſted in their dumb idols, ſo Rabſhakeh (conſidering the great Jehovah in the ſame light) imagined it would be in vain for Hezekiah to truſt in the God of Iſrael, and therefore he made uſe of thoſe blaſphemous expreſſions.

GENERAL REFLECTIONS on Chap. XXXV. XXXVI.

We here ſee that God propoſes to redeem his people, to beſtow many favours upon them, and render them eternally happy: let us, therefore, bleſs God for his goodneſs, and ſhew forth our gratitude by our lives and converſation. The haughty and impious behaviour of Sennacherib ſhould inſpire us with an abhorrence of all diſcourſe that violates the reverence due to the great God of heaven and earth.

COMMENTARY

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Before CHRIST 710. saying, Let not thy God, in whom thou trusteſt, deceive thee, saying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly; and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up unto the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hoſts, God of Iſrael, that dwelleſt *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou haſt made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee: and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of Aſſyria have laid waſte all the nations, and their countries,

19 And have caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

20 Now therefore, O LORD our God, ſave us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Iſaiah the ſon of Amoz ſent unto Hezekiah, saying, Thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

22 This *is* the word which the LORD hath ſpoken concerning him; The virgin, the daughter of Zion, hath deſpiſed thee, *and* laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed; and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the Holy One of Iſrael.

24 By thy ſervants haſt thou reproached the LORD, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains, to the ſides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* the foreſt of his Carmel.

25 I have digged, and drunk water; and with the ſole of my feet have I dried up all the rivers of the beſieged places.

26 Haſt thou not heard long ago *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of ſmall power, they were diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſetops, and *as corn* blaſted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me.

29 Becauſe thy rage againſt me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

30 And this *ſhall be* a ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of itſelf; and the ſecond year that which ſpringeth of the ſame: and in the third year ſow ye, and reap, and plant vineyards, and eat the fruit thereof. Before CHRIST 710.

31 And the remnant that is eſcaped of the houſe of Judah ſhall again take root downward, and bear fruit upward:

32 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the LORD of hoſts ſhall do this.

33 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

35 For I will defend this city to ſave it for mine own ſake, and for my ſervant David's ſake.

36 ¶ Then the angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 ¶ So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to paſs, as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword; and they eſcaped into the land of Armenia: and Eſar-haddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

1 *Hezekiah's life lengthened.* 8 *The ſun goeth back ten degrees for a ſign thereof:* 9 *his thankſgiving.*

IN thoſe days was Hezekiah ſick unto death. And Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaid the LORD, Set thine houſe in order: for thou ſhalt die, and not live. 713

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD.

3 And ſaid, Remember now, O LORD, I beſeech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy ſight. And Hezekiah wept ſore.

4 ¶ Then came the word of the LORD to Iſaiah, ſaying,

5 Go, and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Aſſyria: and I will defend this city.

7 And this *ſhall be* a ſign unto thee from the LORD, that the LORD will do this thing which he hath ſpoken;

8 Behold, I will bring again the ſhadow of the degrees, which is gone down in the ſun dial of Ahaz, ten degrees backward. So the ſun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of his ſickneſs:

10 I ſaid in the cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

11 I ſaid, I ſhall not ſee the LORD, *even* the LORD, in the land of the living: I ſhall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a ſhepherd's tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion ſo will he break

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COMMENTARY AND NOTES ON Chap. XXXVII. XXXVIII.

XXXVII. 24, 25 *By thy ſervants*, &c.] Great cities are, in ſcripture, often called ſervants; and by tall men are meant the principal men who inhabited them.

29 *Becauſe thy rage*, &c.] God will bring about the deſtruction of the Aſſyrian army by means unthought of. By a hook in the noſe, we have an alluſion to a cuſtom in the nations of the eaſt, of putting a cord through the noſes of dromedaries, inſtead of bridles.

XXXVIII. 3 *And ſaid, Remember now, O Lord*, &c.] Long life was eſteemed a great bleſſing among the Jews, and being taken away in youth or middle age, a mark of the divine diſpleaſure. It is not unlikely too that Hezekiah wiſhed to complete the reformation he had begun.

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Wide delin. **ISAIAH, Chap. XXXIX. Ver. 2.** *Smith sculp.*

He shewed the Ambassadors his precious things, the Silver, the Gold, and all the house of his Armour, &c.

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Before CHRIST 713. break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a ſwallow, ſo did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppreſſed; undertake for me.

15 What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done *it*. I ſhall go ſoftly all my years in the bitterneſs of my ſoul.

16 O LORD, by theſe *things men* live, and in all theſe *things is* the life of my ſpirit: ſo wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterneſs: but thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins behind thy back.

18 For the grave cannot praiſe thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he ſhall praiſe thee, as I *do* this day: the father to the children ſhall make known thy truth.

20 The LORD *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments all the days of our life in the houſe of the LORD.

21 For Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boil, and he ſhall recover.

22 Hezekiah alſo had ſaid, What *is* the ſign that I ſhall go up to the houſe of the LORD?

CHAP. XXXIX.

1 *Merodach-baladan viſiting Hezekiah, hath notice of his treaſures.* 3 *The Babyloniſh captivity foretold.*

712. AT that time Merodach-baladan, the ſon of Baladan, king of Babylon, ſent letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

2 And Hezekiah was glad of them, and ſhewed them the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

3 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country unto me, *even* from Babylon.

4 Then ſaid he, What have they ſeen in thine houſe? And Hezekiah anſwered, All that *is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the LORD of hoſts:

6 Behold, the days come, that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be carried to Babylon: nothing ſhall be left, ſaith the LORD.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

8 Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken. He ſaid moreover, For there ſhall be peace and truth in my days.

CHAP. XL.

1 *The promulgation of the goſpel.* 3 *The preaching of John Baptiſt,* 9 *and the apoſtles.* 12 *By God's omnipotency,* 18 *and his incomparableneſs,* 26 *the people are comforted.*

Before CHRIST 712. COMFORT ye, comfort ye my people, ſaith your God.

2 Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORD's hand double for all her ſins.

3 ¶ The voice of him that crieth in the wilderneſs, Prepare ye the way of the LORD, make ſtraight in the deſert a highway for our God.

4 Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain:

5 And the glory of the LORD ſhall be revealed, and all fleſh ſhall ſee *it* together: for the mouth of the LORD had ſpoken *it*.

6 The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh *is* graſs, and all the goodlineſs thereof *is* as the flower of the field:

7 The graſs withereth, the flower fadeth: becauſe the ſpirit of the LORD bloweth upon it: ſurely the people *is* graſs.

8 The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever.

9 ¶ O Zion that bringeſt good tidings, get thee up into the high mountain; O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift *it* up, be not afraid; ſay unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with ſtrong *hand*, and his arm ſhall rule for him: behold, his reward *is* with him, and his work before him.

11 He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſom, *and* ſhall gently lead thoſe that are with young.

12 ¶ Who hath meaſured the waters in the hollow of his hand, and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or *being* his counſeller hath taught him?

14 With whom took he counſel, and *who* inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance; behold, he taketh up the iſles as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt offering.

17 All nations before him *are* as nothing; and they are counted to him leſs than nothing, and vanity.

18 ¶ To whom then will ye liken God? or what likeneſs will ye compare unto him?

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

20 He that *is* ſo impoveriſhed that he hath no oblation chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman to prepare a graven image, *that* ſhall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not underſtood from the foundations of the earth?

22. *It*

16 *By theſe things men live*, &c.] As the life of every man is thy gift, ſo I ſhall always acknowledge the preſervation of mine to be owing to thy goodneſs in promiſing, and thy faithfulneſs in making good thy promiſe.

GENERAL REFLECTIONS on Chap. XXXVII. XXXVIII. From the conduct of Hezekiah, we ſee, that good men have recourſe to God in their troubles, who delivers them, and puniſhes their enemies. The ſame pious king's example alſo ſhews us, that thoſe, to whom God has been gracious in their extremity, ſhould celebrate his loving kindneſs, and employ their hearts, time, and talents, to his glory.

COMMENTARY AND NOTES ON CHAP. XXXIX. XL.

XXXIX. 2 *And Hezekiah was glad of them*, &c.] Hezekiah's pride and oſtentation were highly blameable, and diſpleaſing to God, who had given him all things: and from this period the Lord began to prepare the means that were to bring about the deſtruction of Jeruſalem, and the captivity of the people.

XL. 3 *The voice of him*, &c.] Theſe words deſcribe the office of John the Baptiſt, who prepared the way of the great Redeemer of mankind, by preaching in the wilderneſs; ſee *Matt.* iii.

5 *The glory of the Lord*, &c.] The manifeſtation of the kingdom of the Meſſiah, who is frequently mentioned in ſcripture by this appellation.

9 *O Zion*, &c.] Here the prophet alludes to the joyful ſound of the goſpel, which was to be publiſhed by the apoſtles after the aſcenſion of our Saviour.

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Before CHRIST 712.

22 *It is* he that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſhoppers; that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they ſhall not be planted; yea, they ſhall not be ſown: yea, their ſtock ſhall not take root in the earth: and he ſhall alſo blow upon them, and they ſhall wither, and the wirlwind ſhall take them away as ſtubble.

25 To whom then will ye liken me, or ſhall I be equal? ſaith the Holy One.

26 ¶ Lift up your eyes on high, and behold who hath created theſe *things*, that bringeth out their hoſt by number: he calleth them all by names by the greatneſs of his might, for that *he is* ſtrong in power; not one faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the LORD, and my judgment is paſſed over from my God?

28 Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no ſearching of his underſtanding.

29 He giveth power to the faint; and to *them that have* no might he increaſeth ſtrength.

30 Even the youths ſhall faint and be weary, and the young men ſhall utterly fall:

31 But they that wait upon the LORD ſhall renew *their* ſtrength; they ſhall mount up with wings as eagles; they ſhall run, and not be weary; *and* they ſhall walk, and not faint.

CHAP. XLI.

1 God expoſtulateth with his people about his mercies to the church, 10 his promiſes, 21 and vanity of idols.

KEEP ſilence before me, O iſlands; and let the people renew *their* ſtrength; let them come near; then let them ſpeak: let us come near together to judgment.

2 Who raiſed up the righteous *man* from the eaſt, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the duſt to his ſword, *and* as driven ſtubble to his bow.

3 He purſued them, *and* paſſed ſafely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the firſt, and with the laſt; I *am* he.

5 The iſles ſaw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* ſaid to his brother, Be of good courage.

7 So the carpenter encouraged the goldſmith, *and* he that ſmootheth *with* the hammer him that ſmote the anvil, ſaying, It *is* ready for the ſodering: and he faſtened it with nails, *that* it ſhould not be moved.

8 But thou, Iſrael, *art* my ſervant, Jacob whom I have choſen, the ſeed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and ſaid unto thee, Thou *art* my ſervant; I have choſen thee, and not caſt thee away.

10 ¶ Fear thou not; for I *am* with thee: be not diſmayed; for I *am* thy God: I will ſtrengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteouſneſs.

11 Behold, all they that were incenſed againſt thee ſhall be aſhamed and confounded: they ſhall be as nothing; and they that ſtrive with thee ſhall periſh. Before CHRIST 712.

12 Thou ſhalt ſeek them, and ſhalt not find them, *even* them that contended with thee: they that war againſt thee ſhall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, ſaying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Iſrael; I will help thee, ſaith the LORD, and thy redeemer, the Holy One of Iſrael.

15 Behold, I will make thee a new ſharp threſhing inſtrument having teeth: thou ſhalt threſh the mountains, and beat *them* ſmall, and ſhalt make the hills as chaff.

16 Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them: and thou ſhalt rejoice in the LORD, *and* ſhalt glory in the Holy One of Iſrael.

17 *When* the poor and needy ſeek water, and *there is* none, *and* their tongue faileth for thirſt, I the LORD will hear them, *I* the God of Iſrael will not forſake them.

18 I will open rivers in high places, and fountains in the midſt of the valleys: I will make the wilderneſs a pool of water, and the dry land ſprings of water.

19 I will plant in the wilderneſs the cedar, the ſhittah tree, and the myrtle, and the oil tree; I will ſet in the deſert the fir tree, *and* the pine, and the box tree together:

20 That they may ſee, and know, and conſider, and underſtand together, that the hand of the LORD hath done this, and the Holy One of Iſrael hath created it.

21 ¶ Produce your cauſe, ſaith the LORD; bring forth your ſtrong *reaſons*, ſaith the King of Jacob.

22 Let them bring *them* forth, and ſhew us what ſhall happen: let them ſhew the former things, what they *be*, that we may conſider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be diſmayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooſeth you.

25 I have raiſed up *one* from the north, and he ſhall come: from the riſing of the ſun ſhall he call upon my name: and he ſhall come upon princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may ſay, *He is* righteous? yea, *there is* none that ſheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The firſt *ſhall ſay* to Zion, Behold, behold them: and I will give to Jeruſalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counſeller, that, when I aſked of them, could anſwer a word.

29 Behold, they *are* all vanity; their work *are* nothing: their molten images *are* wind and confuſion.

CHAP. XLII.

1 The miſſion of Chriſt. 5 God's promiſe to him. 10 An exhortation to praiſe God for his goſpel.

BEHOLD my ſervant, whom I uphold; mine elect, *in whom* my ſoul delighteth; I have put my ſpirit upon him: he ſhall bring forth judgment to the Gentiles.

2 He

GENERAL REFLECTIONS on Chap. XXXIX. XL.

Seeing how prone the beſt of men are to be lifted up, we ſhould examine ourſelves, and be humble and thankful in all conditions; ever admiring and adoring God for his goodneſs, power, and wiſdom, praiſe him for his mercies, and put our whole hope and truſt in him.

COMMENTARY AND NOTES ON CHAP. XLI. XLII.

XLI. 5 *The iſles ſaw*, &c.] This is one of the moſt important paſſages in the ſacred ſcriptures, becauſe every word of it is applied to Cyrus, and confirmed by the beſt heathen authors; and from that circumſtance alone, were there no others, the deiſts ought to be put to ſilence.

14 *Fear not, thou worm Jacob*, &c.] Theſe words are to be conſidered as alluding to the almighty power of God in preſerving his church in its moſt feeble and abject ſtate.

17 *When the poor and needy*, &c.] This is another inſtance of God's peculiar care of his people in their moſt preſſing extremity.

XLII. 1, 2 *Behold my ſervant*, &c.] Theſe words evidently point to the Redeemer of mankind, and denote that the goſpel was to be a religion of peace.

3 *Smoking*

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Before CHRIST 712.

2 He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet.

3 A bruiſed reed ſhall he not break, and the ſmoking flax ſhall he not quench: he ſhall bring forth judgment unto truth.

4 He ſhall not fail nor be diſcouraged, till he have ſet judgment in the earth: and the iſles ſhall wait for his law.

5 ¶ Thus ſaith God the LORD, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that walk therein:

6 I the LORD have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the priſoners from the priſon, *and* them that ſit in darkneſs out of the priſon houſe.

8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praiſe to graven images.

9 Behold, the former things are come to paſs, and new things do I declare: before they ſpring forth I tell you of them.

10 ¶ Sing unto the LORD a new ſong, *and* his praiſe from the end of the earth, ye that go down to the ſea, and all that is therein; the iſles, and the inhabitants thereof.

11 Let the wilderneſs and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock ſing, let them ſhout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praiſe in the iſlands.

13 ¶ The LORD ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war: he ſhall cry, yea, roar; he ſhall prevail againſt his enemies.

14 I have long time holden my peace; I have been ſtill, *and* refrained myſelf: *now* will I cry like a travailing woman; I will deſtroy and devour at once.

15 I will make waſte mountains and hills, and dry up all their herds; and I will make the rivers iſlands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them.

17 They ſhall be turned back, they ſhall be greatly aſhamed, that truſt in graven images, that ſay to the molten images, Ye *are* our gods.

18 ¶ Hear, ye deaf; and look, ye blind, that ye may ſee.

19 Who *is* blind, but my ſervant? or deaf, as my meſſenger *that* I ſent? who *is* blind as *he that is* perfect, and blind as the LORD's ſervant?

20 Seeing many things, but thou obſerveſt not; opening the ears, but he heareth not.

21 The LORD is well pleaſed for his righteouſneſs' ſake; he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and ſpoiled; *they are* all of them ſnared in holes, and they are hid in priſon houſes: they are for a prey, and none delivereth; for a ſpoil, and none ſaith, Reſtore.

23 Who among you will give ear to this? *who* will hearken, and hear for the time to come?

24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the LORD, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law.

Before CHRIST 712.

25 Therefore he hath poured upon him the fury of his anger, and the ſtrength of battle: and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

1 *The church comforted.* 8 *God's omnipotency witneſſed.* 14 *He foretelleth the deſtruction of Babylon.*

BUT now thus ſaith the LORD that created thee, O Jacob, and he that formed thee, O Iſrael, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou paſſeſt through the waters, I *will be* with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burned; neither ſhall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Iſrael, thy Saviour: I gave Egypt *for* thy ranſom, Ethiopia and Seba for thee.

4 Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not: for I *am* with thee: I will bring thy ſeed from the eaſt, and gather thee from the weſt;

6 I will ſay to the north, Give up; and to the ſouth, Keep not back: bring my ſons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be aſſembled: who among them can declare this, and ſhew us former things? let them bring forth their witneſſes, that they may be juſtified: or let them hear, and ſay, *It is* truth.

10 Ye *are* my witneſſes, ſaith the LORD, and my ſervant whom I have choſen: that ye may know and believe me, and underſtand that I *am* he: before me there was no God formed, neither ſhall there be after me.

11 I, *even* I *am* the LORD; and beſide me *there is* no ſaviour.

12 I have declared, and have ſaved, and I have ſhewed, when *there was* no ſtrange *god* among you: therefore ye *are* my witneſſes, ſaith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who ſhall let it.

14 ¶ Thus ſaith the LORD, your redeemer, the Holy One of Iſrael; For your ſake I have ſent to Babylon, and have brought down all their nobles, and the Chaldeans, whoſe cry *is* in the ſhips.

15 I *am* the LORD, your Holy One, the creator of Iſrael, your King.

16 Thus ſaith the LORD, which maketh a way in the ſea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horſe, the army and the power; they ſhall lie down together, they ſhall not riſe: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither conſider the things of old.

19 Behold, I will do a new thing; now it ſhall ſpring forth; ſhall ye not know it? I will even make a way in the wilderneſs, *and* rivers in the deſert.

20 The beaſt of the field ſhall honour me, the dragons

3 *Smoking flax ſhall he not quench,* &c.] Where the leaſt ſpark of grace is given, the Lord will not quench it; but will with the utmoſt care keep it alive and improve it.

16 *I will bring the blind,* &c.] This refers to the times of the goſpel, when God would enlighten the dark minds of men with the rays of the divine truth.

GENERAL REFLECTIONS on Chap. XLI. XLII.

We are taught from hence, that nothing will conſtitute ſo effectually towards ſupporting us in a day of adverſity, as firmly depending on God's omnipotent power and goodneſs: be therefore our conſtant ſtudy and aim to walk in the fear of God, and be ſincere followers of Chriſt, than which nothing can be more honourable or advantageous to us.

COMMENTARY

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Before CHRIST 712. gons and the owls: becauſe I give waters in the wilderneſs, *and* rivers in the deſert, to give drink to my people, my choſen.

21 This people have I formed for myſelf; they ſhall ſhew forth my praiſe.

22 ¶ But thou haſt not called upon me, O Jacob; but thou haſt been weary of me, O Iſrael.

23 Thou haſt not brought me the ſmall cattle of thy burnt offerings; neither haſt thou honoured me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou haſt brought me no ſweet cane with money, neither haſt thou filled me with the fat of thy ſacrifices: but thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.

25 I, *even* I, *am* he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayeſt be juſtified.

27 Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me.

28 Therefore I have profaned the princes of the ſanctuary, and have given Jacob to the curſe, and Iſrael to reproaches.

CHAP. XLIV.

1 *God again comforteth his church with gracious promiſes.* 9 *The folly of the makers of idols.* 21 *God exhorteth Iſrael to truſt in his mercy, and promiſeth reſtoration to Cyrus.*

YET now hear, O Jacob my ſervant; and Iſrael, whom I have choſen.

2 Thus ſaith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my ſervant; and thou, Jeſurun, whom I have choſen.

3 For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offſpring:

4 And they ſhall ſpring up *as* among the graſs, as willows by the water courſes.

5 One ſhall ſay, I *am* the LORD's; and another ſhall call *himſelf* by the name of Jacob; and another ſhall ſubſcribe *with* his hand unto the LORD, and ſurname *himſelf* by the name of Iſrael.

6 Thus ſaith the LORD the King of Iſrael, and his redeemer the LORD of hoſts; I *am* the firſt, and I *am* the laſt; and beſide me *there is* no God.

7 And who, as I, ſhall call, and ſhall declare it, and and ſet it in order for me, ſince I appointed the ancient people? and the things that are coming, and ſhall come, let them ſhew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witneſſes. Is there a God beſide me? yea, *there is* no God; I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity; and their delectable things ſhall not profit; and they *are* their own witneſſes; they ſee not, nor know; that they may be aſhamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows ſhall be aſhamed: and the workmen, that *are* of men: let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together.

12 The ſmith with the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea, he is hungry, and his ſtrength faileth: he drinketh no water and is faint. Before CHRIST 712.

13 The carpenter ſtretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compaſs, and maketh it after the figure of a man, according to the beauty of man; that it may remain in the houſe.

14 He heweth him down cedars, and taketh the cypreſs and the oak, which he ſtrengtheneth for himſelf among the trees of the foreſt: he planteth an aſh, and the rain doth nouriſh *it*.

15 Then ſhall it be for a man to burn: for he will take thereof, and warm himſelf; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worſhippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth fleſh; he roaſteth roaſt, and is ſatisfied: yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire:

17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worſhippeth *it*, and prayeth unto it, and ſaith, Deliver me; for thou *art* my god.

18 They have not known nor underſtood: for he hath ſhut their eyes, that they cannot ſee; *and* their hearts, that they cannot underſtand.

19 And none conſidereth in his heart, neither *is there* knowledge nor underſtanding to ſay, I have burned part of it in the fire; yea, alſo I have baked bread upon the coals thereof; I have roaſted fleſh, and eaten *it*: and ſhall I make the reſidue thereof an abomination? ſhall I fall down to the ſtock of a tree?

20 He feedeth on aſhes: a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, *Is there* not a lie in my right hand?

21 ¶ Remember theſe, O Jacob and Iſrael; for thou *art* my ſervant: I have formed thee; thou *art* my ſervant: O Iſrael, thou ſhalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy tranſgreſſions, and, as a cloud, thy ſins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it:* ſhout, ye lower parts of the earth: break forth into ſinging, ye mountains, O foreſt, and every tree therein: for the LORD hath redeemed Jacob, and glorified himſelf in Iſrael.

24 Thus ſaith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that ſtretcheth forth the heavens alone; that ſpreadeth abroad the earth by myſelf:

25 That fruſtrateth the tokens of the liars, and maketh diviners mad; that turneth *wiſe* men backward, and maketh their knowledge fooliſh;

26 That confirmeth the word of his ſervant, and performeth the counſel of his meſſengers; that ſaith to Jeruſalem, Thou ſhalt be inhabited; and to the cities of Judah, Ye ſhall be built, and I will raiſe up the decayed places thereof:

27 That ſaith to the deep, Be dry, and I will dry up thy rivers:

28 That ſaith of Cyrus, *He is* my ſhepherd, and ſhall perform all my pleaſure: even ſaying to Jeruſalem, Thou ſhalt be built; and to the temple, Thy foundation ſhall be laid.

CHAP. XLV.

1 *God calleth Cyrus for his church's ſake:* 5 *he aſſerteth his own omnipotency.* 20 *Idols convinced of vanity.*

THUS

COMMENTARY AND NOTES ON CHAP. XLIII. XLIV.

XLIII. 22 *Thou haſt not called upon me,* &c.] The prophet here aſſigns a reaſon for the captivity of the Jews: they had rejected the worſhip of God for their heathen deities, and had practiſed idolatry.

XLIV. 5 *One ſhall ſay, I am the Lord's,* &c.] This relates to the increaſe of the church by the acceſſion of the Gentiles.

28 *That ſaith of Cyrus, He is my ſhepherd,* &c.] This is one of the moſt remarkable prophecies in ſcripture, where Cyrus is called by his name, ſee chap. xiv. 4. above one hundred years before he was born.

GENERAL REFLECTIONS on Chap. XLIII. XLIV.

Let us remember, that the promiſes herein contained are applicable to the Chriſtian church, and the truly faithful in all ages; it is our duty and intereſt, therefore, to meditate upon them with faith and gratitude, rejoice in God, and give him thanks for the deliverance he has wrought out for us by Chriſt Jeſus.

COMMENTARY

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Before CHRIST 712. THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me:

5 ¶ I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me.

6 That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. Before CHRIST 712.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 ¶ Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

CHAP. XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people.* 5 *Idols are not to be compared with God.* 12 *His salvation is near at hand.*

BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden: *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stouthearted, that are far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

CHAP.

COMMENTARY AND NOTES ON CHAP. XLV. XLVI.

XLV. 1 *Thus saith the Lord to his anointed*, &c.] This does not mean that Cyrus was a pious prince, (for he was an idolater and a tyrant) but that God would raise him up to deliver his chosen people out of slavery.

22 *Look unto me and be ye saved*, &c.] It should be rendered, and ye shall be saved; here Christ is exhibited as an object of worship, and a glorious deliverer to all nations, and therefore the inhabitants of the whole world are invited to look to him for salvation.

XLVI. 13 *I bring near*, &c.] This means, that God would remove the vail that obscured their intellectual faculties, and make the way of righteousness and peace clear unto them.

GENERAL REFLECTIONS on Chap. XLV. XLVI.

We may gather from these chapters that God disposes of all things in wisdom; and that the end he proposes to himself in his works, is to make himself known to men, and stir them up to serve him. Let us therefore bless God, that he has brought his righteousness so near to us, and consider it as our highest happiness to adhere to his gospel, and walk in his ways.

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CHAP. XLVII.

Before CHRIST 712. *God's judgments upon Babylon for her unmerciſulneſs and pride ſhall be irreſiſtible.*

COME down, and ſit in the duſt, O virgin daughter of Babylon, ſit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou ſhalt no more be called tender and delicate.

2 Take the milſtones, and grind the meal: uncover thy locks, make bare the leg, uncover the thigh, paſs over the rivers.

3 Thy nakedneſs ſhall be uncovered, yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, the LORD of hoſts *is* his name, the Holy One of Iſrael.

5 Sit thou ſilent, and get thee into darkneſs, O daughter of the Chaldeans: for thou ſhalt no more be called, The lady of kingdoms.

6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy; upon the ancient haſt thou very heavily laid thy yoke.

7 And thou ſaidſt, I ſhall be a lady for ever: *ſo* that thou didſt not lay theſe *things* to thy heart, neither didſt remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I *am*, and none elſe beſide me; I ſhall not ſit *as* a widow, neither ſhall I know the loſs of children:

9 But theſe two *things* which ſhall come in a moment in one day, the loſs of children, and widowhood: they ſhall come upon thee in their perfection for the multitude of thy ſorceries, *and* for the great abundance of thine enchantments.

10 For thou haſt truſted in thy wickedneſs: thou haſt ſaid, None ſeeth me. Thy wiſdom and thy knowledge, it hath perverted thee; and thou haſt ſaid in thine heart, I *am*, and none elſe beſide me.

11 Therefore ſhall evil come upon thee; thou ſhalt not know from whence it riſeth: and miſchief ſhall fall upon thee; thou ſhalt not be able to put it off: and deſolation ſhall come upon thee ſuddenly, *which* thou ſhalt not know.

12 ¶ Stand now with thine enchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth; if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail.

13 Thou art wearied in the multitude of thy counſels. Let now the aſtrologers, the ſtargazers, the monthly prognoſticators, ſtand up, and ſave thee from *theſe things* that ſhall come upon thee.

14 Behold they ſhall be as ſtubble; the fire ſhall burn them; they ſhall not deliver themſelves from the power of the flame: *there ſhall* not *be* a coal to warm at, *nor* fire to ſit before it.

15 Thus ſhall they be unto thee with whom thou haſt laboured, *even* thy merchants, from thy youth: they ſhall wander every one to his quarter; none ſhall ſave thee.

CHAP. XLVIII.

1 *God convinceth the people of their obſtinacy:* 12 *exhorteth to obedience:* 16 *lamenteth their diſobedience.*

HEAR ye this, O houſe of Jacob, which are called by the name of Iſrael, and are come forth out of the waters of Judah, which ſwear by the name of the LORD, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs.

2 For they call themſelves of the holy city, and ſtay themſelves upon the God of Iſrael; The LORD of hoſts *is* his name. Before CHRIST 712.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I ſhewed them; I did *them* ſuddenly, and they came to paſs.

4 Becauſe I knew that thou *art* obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs;

5 I have even from the beginning declared *it* to thee; before it came to paſs I ſhewed *it* thee: leſt thou ſhouldeſt ſay, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou haſt heard, ſee all this; and will not ye declare *it?* I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them.

7 They are created now, and not from the beginning; even before the day when thou heardeſt them not; leſt thou ſhouldeſt ſay, Behold, I knew them.

8 Yea, thou heardeſt not; yea, thou kneweſt not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldeſt deal very treacherouſly, and waſt called a tranſgreſſor from the womb.

9 ¶ For my name's ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with ſilver; I have choſen thee in the furnace of affliction.

11 For mine own ſake, *even* for mine own ſake, will I do *it:* for how ſhould *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Iſrael, my called; I *am* he; I *am* the firſt, I alſo *am* the laſt.

13 Mine hand alſo hath laid the foundation of the earth, and my right hand hath ſpanned the heavens: *when* I call unto them, they ſtand up together.

14 All ye, aſſemble yourſelves, and hear; which among them hath declared *theſe things?* The LORD hath loved him: he will do his pleaſure on Babylon, and his arm *ſhall be on* the Chaldeans.

15 I, *even* I, have ſpoken; yea, I have called him; I have brought him, and he ſhall make his way proſperous.

16 ¶ Come ye near unto me, hear ye this; I have not ſpoken in ſecret from the beginning; from the time that it was, there *am* I: and now the LORD God, and his Spirit, hath ſent me.

17 Thus ſaith the LORD, thy Redeemer, the Holy One of Iſrael; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou ſhouldeſt go.

18 O that thou hadſt hearkened to my commandments! then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea:

19 Thy ſeed alſo had been as the ſand, and the offſpring of thy bowels like the gravel thereof: his name ſhould not have been cut off nor deſtroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of ſinging declare ye, tell this, utter it *even* to the end of the earth; ſay ye, The LORD hath redeemed his ſervant Jacob.

21 And they thirſted not *when* he led them through the deſerts: he cauſed the waters to flow out of the rock for them: he clave the rock alſo, and the waters guſhed out.

22 *There is* no peace, ſaith the LORD, unto the wicked.

CHAP.

COMMENTARY AND NOTES on Chap. XLVII. XLVIII.

XLVII. 3 *I will not meet thee as a man.*] I will ſhew neither mercy nor pity.

9 *Theſe two things*, &c.] This prophecy was twice fulfilled; having been accompliſhed the very night that Babylon was taken, when the Perſians ſlew the king himſelf, and a great number of the people; and it was fulfilled a ſecond time, when beſieged by Darius, who cauſed three thouſand of the inhabitants to be crucified, and ſent their wives and children into captivity.

XLVIII. 6 *Thou haſt heard, ſee all this*, &c.] The tranſlation publiſhed under Henry VIII. gives the ſenſe of theſe words very clearly, Thou heardeſt it, and behold it is come to paſs: and ſhall not ye yourſelves confeſs the ſame?

6 *Go ye forth*, &c.] Theſe words may be underſtood to mean the promulgation of the goſpel, when all the heathen nations would be invited to forſake their idols, and ſeek refuge in Chriſt, who is the wiſdom and power of God to all them that believe.

GENERAL REFLECTIONS on Chap. XLVII. XLVIII.

We perceive from hence, that ſloth, luxury, and carnal deſires, are the preludes to the deſtruction of a nation: that there is no peace for the obſtinately wicked in this life, nor have they any reaſon to expect it in the next; becauſe the God of love and peace will become their enemy, and puniſh them eternally.

COMMENTARY

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Before CHRIST 712.

CHAP. XLIX.

1 *Christ being sent to the Jews, complaineth of them:* 5 *he is sent to the Gentiles.* 13 *God's love to his church.*

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD the redeemer of Israel, *and* his Holy One; to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them..

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, the LORD hath forsaken me, and my LORD hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. Before CHRIST 712.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?*

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

CHAP. L.

1 *Christ sheweth his ability to save,* 5 *by his obedience,* 7 *and by his confidence in God's assistance.*

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 ¶ The LORD God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

9 Behold the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who

COMMENTARY AND NOTES ON CHAP. XLIX. L.

XLIX. 1 *Listen, O isles,* &c.] By "isles" are meant the Gentile nations. These words plainly point to Christ, whom God hath peculiarly sanctified and set apart for his offices of king, priest, and prophet, which he will exercise till time shall be no more.

8 *In an acceptable time—in a day of salvation,* &c.] The first publishing of the gospel is that time which God thought proper to fix upon as a season of mercy, according to his eternal decree.

23 *And kings shall be thy nursing fathers,* &c.] Literally, the successors of Alexander, who about two hundred years before our Saviour's advent, took the Jews under their protection. Metaphorically, that many heathen princes who before had persecuted the gospel would, after being convinced of the truth of it, renounce their errors, seek for salvation only in and through Christ, and become protectors of the church.

L. 4 *The Lord God,* &c.] These words point to the divine knowledge wherewith the Redeemer was endued.

6 *I gave my back to the smiters,* &c.] These words were literally fulfilled in Christ.

9. *They shall wax old as a garment,* &c.] Herod, Pilate, the chief priests, and multitudes of other persecutors among the pagans and papists, are long since perished.

GENERAL

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Before CHRIST 712.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

CHAP. LI.

1 *An exhortation to trust in God,* 3 *his promises.* 4 *salvation,* 7 *and man's mortality.* 9 *Christ defendeth his church.* 17 *He bewaileth Jerusalem.*

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heaven, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 ¶ I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name. Before CHRIST 712.

16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come unto thee; who shall be sorry for thee? desolation and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAP. LII.

1 *The churches redemption:* 7 *Her ministers received:* 11 *Her freedom from bondage.*

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the LORD God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD; that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart

GENERAL REFLECTIONS on Chap. XLIX. L.

The incredulity of the Jews, the calling of the Gentiles, and the marvellous increase of the church of Christ, are here clearly seen. The ministers of the Lord may also learn from hence, that though they may meet with great opposition, yet God will support them in their calling; and all who labour and suffer for the cause of the Lord may be assured, that he will never forsake them.

COMMENTARY AND NOTES ON CHAP. LI. LII.

LI. 6 *Lift up your eyes,* &c.] How beautiful soever the whole frame of nature may be, it will ere long vanish away, but the salvation of Christ will endure for ever.

9 *Awake, awake,* &c.] These words have not only a retrospect to the deliverances God had wrought for the Israelites in ancient times, but also point forwards to those greater wonders the Messiah should perform for his people.

21 *Therefore hear now,* &c.] This alludes partly to the afflicted state of the oppressed Jews under the tyranny of Antiochus; and also to the persecutions of the primitive Christians, many of whom were thrown to wild beasts, and otherwise cruelly persecuted, for their attachment to Christ.

LII. 7 *How beautiful upon the mountains,* &c.] St. Paul, *Rom.* x. 15. applies this passage to the first preachers of the gospel, by which the kingdom of God was founded among men.

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Before CHRIST 712.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your reward.

13 ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

CHAP. LIII.

1 *The prophet complaining of want of faith describeth the humiliation of Christ;* 10 *and the good success thereof.*

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

13 *Behold, my servant,* &c.] The Messiah is here meant, who, touching his divinity, was the eternal Son of God; but with respect to his human nature, he is considered as a servant, because he took upon him the form of a servant, and became obedient unto death, even the death of the cross.

GENERAL REFLECTIONS on Chap. LI. LII.

From hence it may be remarked, that the followers of God, though persecuted and despised by the world, are precious in his sight. This great love towards us should engage our praise and gratitude, excite us to obey the gospel, and avoid the least appearance of evil.

COMMENTARY AND NOTES ON CHAP. LIII. LIV.

LIII. 1 *Who hath believed our report,* &c.] The prophet, by divine inspiration, laments that few of the Jews, comparatively, would accept the offers of salvation by the Messiah.

5 *The chastisement of our peace was upon him,* &c.] He was chastised for our reconciliation.

10 *The pleasure of the Lord shall prosper in his hand.*] The redemption of mankind is both highly acceptable to God, and the effect of his good pleasure and free grace.

CHAP. LIV.

Before CHRIST 712.

1 *The amplitude,* 4 *safety,* 6 *deliverance,* 11 *edification,* 15 *and preservation of the Gentiles' church.*

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on me.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

CHAP.

11 *He shall see of the travail of his soul,* &c.] He shall rejoice that his sufferings have not been in vain, but effectual for the salvation of many.

LIV. 3 *For thou shalt break forth,* &c.] This and the preceding verses allude to the calling of the Gentiles to embrace the gospel.

7 *For a small moment,* &c.] This primarily refers to the afflicted state of the Jews during the captivity; and, secondly, is an encouragement to believers to rely stedfastly on the promises of God, who after all their afflictions here, will at length return and bless them as the Lord God of their everlasting salvation.

GENERAL REFLECTIONS on Chap. LIII. LIV.

The expressions herein contained plainly denote Christ's humiliation, the completeness of his redemption, and his exaltation; and the truth of these predictions has appeared in the establishment of the Christian church, and in her preservation in the midst of so many dangers. This should prompt us to trust in God, and obey his will, requesting of him the intire accomplishment of all his glorious promises.

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CHAP. LV.

Before CHRIST 712. *The prophet exhorteth to faith, 6 and to repentance. 8 The happy state of believers.*

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For he shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

CHAP. LVI.

1 *An exhortation to holiness of life: 3 God promiseth it shall be accepted without respect of persons. 9 The calamities of the church imputed to blind watchmen.*

THUS saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Before CHRIST 712.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

8 The LORD God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber.

11 Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

CHAP. LVII.

1 *The blessed death of the righteous. 3 The Jews reproved for their idolatry. 13 Evangelical promises.*

THE righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. 698.

2 He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do you sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee *a covenant* with them, thou lovedst their bed where thou sawest *it*.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that

COMMENTARY AND NOTES ON CHAP. LV. LVI.

LV. 1 *Ho, every one that thirsteth,* &c.] This is a general invitation to all, who are desirous of the blessings of salvation, to come to Christ for them, in the use of the means prescribed in the gospel.

3 *The sure mercies of David.*] The promises made to David, in Christ. The prophets often put David for Christ, and very properly; for "David" signifies, Beloved, and has a frequent allusion, both in the prophets and psalms, to the Messiah, and in many parts of them cannot be understood of an inferior person.

LVI. 3 *Neither let the son of a stranger,* &c.] God hereby declares his acceptance of strangers through his Son, preparing thereby a way for the gospel institution, when the partition wall between Jew and Gentile was to be broken down.

GENERAL REFLECTIONS on Chap. LV. LVI.

The prophet here speaks of the efficacy of the word of God, and the infallibility of his promises; he also reproves the leaders of the Jews, whom he calls blind watchmen, dumb dogs, and gluttons, which should serve as a warning to those who act as pastors and leaders in his church, considering the account that they must one day give.

COMMENTARY AND NOTES ON CHAP. LVII. LVIII.

LVII. 1 *The righteous perisheth,* &c.] As the wicked do not value good persons while living, so they do not lament the loss of them at their death; not reflecting how sore a judgment it is to be deprived of such in times of danger and distress, when the judgments of an offended God are impending over their guilty heads, ready to crush them.

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Before CHRIST 693. that thou haſt lied, and haſt not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou feareſt me not?

12 I will declare thy righteouſneſs, and thy works; for they ſhall not profit thee.

13 ¶ When thou crieſt, let thy companies deliver thee; but the wind ſhall carry them all away; vanity ſhall take *them:* but he that putteth his truſt in me ſhall poſſeſs the land, and ſhall inherit my holy mountain;

14 And ſhall ſay, Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling block out of the way of my people.

15 For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy; I dwell in the high and holy *place,* with him alſo *that is* of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls *which* I have made.

17 For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, ſaith the LORD; and I will heal him.

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt.

21 *There is* no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1 *Hypocriſy reproved.* 8 *Promiſes due unto godlineſs.*

CRY aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

2 Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God: they aſk of me the ordinances of juſtice; they take delight in approaching to God.

3 Wherefore have we faſted, *ſay they,* and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt ye find pleaſure, and exact all your labours.

4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs: ye ſhall not faſt as *ye do this* day, to make your voice to be heard on high.

5 Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul! *is it* to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes *under him?* wilt thou call this a faſt, and an acceptable day to the LORD?

6 *Is* not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are caſt out of thy houſe? when thou ſeeſt the naked, that thou cover him; and that thou hide not thyſelf from thine own fleſh?

8 ¶ Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee; the glory of the LORD ſhall be thy reward.

9 Then ſhalt thou call, and the LORD ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I *am.* If thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity;

10 And *if* thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy darkneſs *be* as the noon day: Before CHRIST 698.

11 And the LORD ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters fail not.

12 And *they that ſhall be* of thee ſhall build the old waſte places: thou ſhalt raiſe up the foundations of many generations; and thou ſhalt be called, The repairer of the breach, The reſtorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day; and call the ſabbath a delight, the holy of the LORD, honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking *thine own* words:

14 Then ſhalt thou delight thyſelf in the LORD; and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath ſpoken *it.*

CHAP. LIX.

1 *The nature of ſin.* 3 *The Jews ſin.* 9 *Calamity for ſin.* 16 *Salvation is of God.* 20 *The Redeemer's covenant.*

BEHOLD, the LORD's hand is not ſhortened, that it cannot ſave; neither his ear heavy, that it cannot hear:

2 But your iniquities have ſeparated between you and your God, and your ſins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have ſpoken lies, your tongue hath muttered perverſeneſs.

4 None calleth for juſtice, nor *any* pleadeth for truth: they truſt in vanity, and ſpeak lies; they conceive miſchief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the ſpider's web: he that eateth of their eggs dieth, and that which is cruſhed breaketh out into a viper.

6 Their webs ſhall not become garments, neither ſhall they cover themſelves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts *are* thoughts of iniquity; waſting and deſtruction *are* in their paths.

8 The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whoſoever goeth therein ſhall not know peace.

9 Therefore is judgment far from us, neither doth juſtice overtake us: we wait for light, but behold obſcurity; for brightneſs, *but* we walk in darkneſs.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we ſtumble at noon day as in the night; *we are* in deſolate places as dead *men.*

11 We roar all like bears, and mourn ſore like doves: we look for judgment, but *there is* none; for ſalvation, *but* it is far off from us.

12 For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us: for our tranſgreſſions *are* with us; and *as for* our iniquities, we know them;

13 In tranſgreſſing and lying againſt the LORD, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſehood.

14 And judgment is turned away backward, and juſtice ſtandeth afar off: for truth is fallen in the ſtreet, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himſelf a prey: and the LORD ſaw *it,* and it diſpleaſed him that *there was* no judgment.

16 ¶ And

19 *I create the fruit of the lips,* &c.] I give them freſh occaſion for praiſe.

LVIII. 9 *The putting forth of the finger,* &c.] Any act of contumacy, inſolence, or contempt.

13 *If thou turn away thy foot,* &c.] If thou refrain from all ſervile work on the ſabbath-day.

14 *I will cauſe thee to ride upon the high places,* &c.] I will exalt thee above the neighbouring nations.

GENERAL REFLECTIONS on Chap. LVII. LVIII.

We may reflect from hence, that the death of the righteous is ſometimes followed with many calamities. Here we are likewiſe taught, that the true way of faſting is, to afflict ourſelves by true repentance in the ſight of God, to do juſtly, love mercy, and walk humbly before him.

COMMENTARY

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16 ¶ And he saw that *there was* no man, and wondered that *there was* no interceſſor: therefore his arm brought ſalvation unto him; and his righteouſneſs, it ſuſtained him.

17 For he put on righteouſneſs as a breaſtplate, and an helmet of ſalvation upon his head, and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adverſaries, recompence to his enemies; to the iſlands he will repay recompence.

19 So ſhall they fear the name of the LORD from the weſt, and his glory from the riſing of the ſun. When the enemy ſhall come in like a flood, the Spirit of the LORD ſhall lift up a ſtandard againſt him.

20 ¶ And the Redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the LORD.

21 As for me, this *is* my covenant with them, ſaith the LORD; My ſpirit that *is* upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the LORD, from henceforth and for ever.

CHAP. LX.

1 *The glorious acceſs of the Gentiles into the church.* 15 *The bleſſings of the church after affliction.*

ARISE, ſhine; for thy light is come, and the glory of the LORD is riſen upon thee.

2 For, behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people: but the LORD ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

3 And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.

4 Lift up thine eyes round about, and ſee: all they gather themſelves together, they come to thee: thy ſons ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide.

5 Then thou ſhalt ſee, and flow together, and thine heart ſhall fear, and be enlarged; becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee.

6 The multitude of camels ſhall cover thee, the dromedaries of Midian and Ephah; all they from Sheba ſhall come: they ſhall bring gold and incenſe; and they ſhall ſhew forth the praiſes of the LORD.

7 All the flocks of Kedar ſhall be gathered together unto thee, the rams of Nebaioth ſhall miniſter unto thee: they ſhall come up with acceptance on mine altar, and I will glorify the houſe of my glory.

8 Who *are* theſe *that* fly as a cloud, and as the doves to their windows?

9 Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Iſrael, becauſe he hath glorified thee.

10 And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my favour have I had mercy on thee. Before CHRIST 698.

11 Therefore thy gates ſhall be open continually; they ſhall not be ſhut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not ſerve thee ſhall periſh; yea, *thoſe* nations ſhall be utterly waſted.

13 The glory of Lebanon ſhall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my ſanctuary; and I will make the place of my feet glorious.

14 The ſons alſo of them that afflicted thee, ſhall come bending unto thee; and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee, The city of the LORD, The Zion of the Holy One of Iſrael.

15 ¶ Whereas thou haſt been forſaken and hated, ſo that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings: and thou ſhalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty one of Jacob.

17 For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron: I will alſo make thy officers peace, and thine exactors righteouſneſs.

18 Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls Salvation, and thy gates Praiſe.

19 The ſun ſhall be no more thy light by day; neither for brightneſs ſhall the moon give light unto thee: but the LORD ſhall be unto thee an everlaſting light, and thy God thy glory.

20 Thy ſun ſhall no more go down; neither ſhall thy moon withdraw itſelf: for the LORD ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended.

21 Thy people alſo *ſhall be* all righteous: they ſhall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one ſhall become a thouſand, and a ſmall one a ſtrong nation: I the LORD will haſten it in his time.

CHAP. LXI.

1 *The office of Chriſt.* 4 *The reſtoration and bleſſedneſs of the church.*

THE Spirit of the Lord God *is* upon me; becauſe the LORD hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to *them that are* bound;

2 To proclaim the acceptable year of the LORD, and

COMMENTARY AND NOTES ON CHAP. LIX. LX.

LIX. 16, 17 *And he ſaw*, &c.] Theſe words refer to the glorious work of redemption by the Lord Jeſus Chriſt; by the fall, all mankind were in a moſt wretched ſtate; they had forſaken the God of their mercies, and had not Chriſt ſtood in the gap, and redeemed them, they muſt have been aſſigned to everlaſting torments.

21 *This is my covenant with them*, &c.] This covenant, made with the Redeemer in behalf of fallen man, is here ratified and confirmed by an unalterable promiſe, that nothing can fruſtrate or ſet aſide; nay, it will ſhine with diſtinguiſhed glory for ever in heaven.

LX. 1 *Ariſe, ſhine; for thy light is come*, &c.] Here are deſcribed Chriſt's appearance in a benighted world, and the glories of his kingdom, which began upon the firſt publication of the goſpel, but will not be completed till the fullneſs of the Jews and Gentiles are brought in.

2 *Darkneſs*, &c.] Ignorance, of the world in general, and the Jews in particular.

8 *Who are theſe that fly*, &c.] By "doves," here, is meant the Gentile world; and by "windows," the divine favour, which was to ſcreen ſinners from the wrath due to their ſins.

19, 20 *The ſun ſhall be no more thy light*, &c.] The favour of the Almighty, and the light of his countenance, ſhall give thee a greater luſtre than the light of the ſun and moon. See *Rev.* xxi. 23. and xxii. 3.

21 *Thy people ſhall be all righteous*, &c.] This character belongs only to the New Jeruſalem; for in this imperfect ſtate of the church, the chaff and tares will always be mixed with the wheat, till they are ſeparated by the great judge of quick and dead.

GENERAL REFLECTIONS on Chap. LIX. LX.

Theſe chapters hold forth to us the dreadful conſequences of ſin, and the uſe of ſufferings to the righteous; alſo, the great goodneſs, in ſending a Redeemer to his people, who ſhould be converted from their ſins; and the glorious ſtate of the church when the kingdom of God ſhall be fully manifeſted, and the happineſs of the redeemed conſummated.

COMMENTARY AND NOTES ON CHAP. LXI. LXII.

LXI. 1 *The Spirit of the Lord is upon me.*] This means the deſcent of the Holy Ghoſt on our bleſſed Saviour, conferring on him the great offices of king, prieſt, and prophet.

To preach good tidings unto the meek.] The ſeventy tranſlaters render it, To preach the goſpel to the poor, the humble and poor in ſpirit; agreeable to St. Matthew and St. Luke.

To bind up the broken-hearted, &c.] To give eaſe to thoſe who are weary with the burden of their ſins,

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Before CHRIST 698. and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs; that they might be called trees of righteouſneſs, the planting of the LORD, that he might be glorified.

4 ¶ And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many generations.

5 And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien *ſhall be* your plowmen and your vinedreſſers.

6 But ye ſhall be named the Prieſts of the LORD: *men* ſhall call you the Miniſters of our God: ye ſhall eat the riches of the Gentiles, and in their glory ſhall ye boaſt yourſelves.

7 For your ſhame *ye ſhall have* double; and *for* confuſion they ſhall rejoice in their portion: therefore in their land they ſhall poſſeſs the double: everlaſting joy ſhall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlaſting covenant with them.

9 And their ſeed ſhall be known among the Gentiles, and their offſpring among the people: all that ſee them ſhall acknowledge them, that they *are* the ſeed *which* the LORD hath bleſſed.

10 I will greatly rejoice in the LORD, my ſoul ſhall be joyful in my God; for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh *himſelf* with ornaments, and as a bride adorneth *herſelf* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth; ſo the Lord GOD will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

CHAP. LXII.

1 *The prophet's deſire to confirm the church in God's promiſes.* 5 *The miniſters office in preaching the goſpel,* 10 *and preparing the people thereto.*

FOR Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp *that* burneth.

2 And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name, which the mouth of the LORD ſhall name.

3 Thou ſhalt alſo be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou ſhalt no more be termed Forſaken; neither ſhall thy land any more be termed Deſolate: but thou ſhalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land ſhall be married.

5 For *as* a young man marrieth a virgin, *ſo* ſhall thy ſons marry thee: and *as* the bridegroom rejoiceth over the bride, *ſo* ſhall thy God rejoice over thee.

6 ¶ I have ſet watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ye that make mention of the LORD, keep not ſilence,

7 And give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth. Before CHRIST 698.

8 The LORD hath ſworn by his right hand, and by the arm of his ſtrength, Surely I will no more give thy corn *to be* meat for thine enemies; and the ſons of the ſtranger ſhall not drink thy wine, for the which thou haſt laboured:

9 But they that have gathered it ſhall eat it, and praiſe the LORD; and they that have brought it together ſhall drink it in the courts of my holineſs.

10 ¶ Go through, go through the gates; prepare ye the way of the people; caſt up, caſt up the highway; gather out the ſtones; lift up a ſtandard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold his reward *is* with him, and his work before him.

12 And they ſhall call them, The holy people, The redeemed of the LORD: and thou ſhalt be called, Sought out, A city not forſaken.

CHAP. LXIII.

1 *Who Chriſt is,* 2 *what his victory,* 7, 10 *and mercy are.* 15 *The churches prayer and profeſſion.*

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepreſs alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought ſalvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth.

7 I will mention the lovingkindneſſes of the LORD, *and* the praiſes of the LORD, according to all that the LORD hath beſtowed on us, and the great goodneſs toward the houſe of Iſrael, which he hath beſtowed on them according to his mercies, and according to the multitude of his lovingkindneſſes.

8 For he ſaid, Surely they *are* my people, children *that* will not lie: ſo he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy ſpirit: therefore he was turned to be their enemy, *and* he fought againſt them.

11 Then he remembered the days of old, Moſes, *and* his people, *ſaying*, Where *is* he that brought them up out of the ſea with the ſhepherd of his flock? where *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moſes with his glorious arm, dividing the water before them, to make himſelf an everlaſting name?

13 That

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10 *I will greatly rejoice in the Lord,* &c.] The church is here introduced as praiſing God for the honour he had conferred on her, and beautifully deſcribes the furniture of a renewed and heavenly mind.

LXII. 5 *So ſhall thy ſons marry thee,* &c.] The learned and ingenious Dr. South reads, Thy builder and reſtorer.

11 *Thy ſalvation,* &c.] It would be better rendered, Thy Saviour.

GENERAL REFLECTIONS on Chap. LXI, LXII.

We are here ſhewn the excellence of God's covenant in behalf of mankind, or the happineſs they ſhould enjoy; we are therefore bound to bleſs God, that he has made us ſee the accompliſhment of his promiſes, and to make ſuitable returns for his goodneſs, in calling us to be members of his church, which is his people, his ſpouſe, and the place where his mercy dwells.

COMMENTARY AND NOTES ON CHAP. LXIII.

1 *Glorious in his apparel.*] Like a general marching in triumph at the head of his army, and carrying the tokens of his victory on his garment.

I that ſpeak in righteouſneſs mighty to ſave.] Chriſt anſwers, I am now come to fulfil all my promiſes, and deliver you from your ſpiritual enemies.

3 *I have trodden the winepreſs alone,* &c.] This image denotes, that Chriſt bore the weight of the divine vengeance due to the fallen race of Adam, without human aſſiſtance.

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Before CHRIST 698.

13 That led them through the deep, as an horſe in the wilderneſs, *that* they ſhould not ſtumble?

14 As a beaſt goeth down into the valley, the Spirit of the LORD cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies toward me? are they reſtrained?

16 Doubtleſs thou *art* our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlaſting.

17 O LORD, why haſt thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy ſervants' ſake, the tribes of thine inheritance.

18 The people of thy holineſs have poſſeſſed *it* but a little while: our adverſaries have trodden down thy ſanctuary.

19 We are *thine*: thou never bareſt rule over them; they were not called by thy name.

CHAP. LXIV.

1 *The church prayeth God to ſhew himſelf with power.* 4 *She acknowledgeth God's mercy, and confeſſeth her own unworthineſs.* 9 *She pleadeth for compaſſion.*

OH that thou wouldeſt rend the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence,

2 As *when* the melting fire burneth, the fire cauſeth the waters to boil, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence!

3 When thou didſt terrible things *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence.

4 ¶ For ſince the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſide thee, *what* he hath prepared for him that waiteth for him.

5 Thou meeteſt him that rejoiceth and worketh righteouſneſs, *thoſe that* remember thee in thy ways: behold, thou art wroth; for we have ſinned: in thoſe is continuance, and we ſhall be ſaved.

6 But we are all as an unclean *thing*, and all our righteouſneſſes *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us becauſe of our iniquities.

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not wroth very ſore, O LORD, neither remember iniquity for ever: behold, ſee, we beſeech thee, we *are* all thy people.

10 Thy holy cities are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation.

11 Our holy and our beautiful houſe, where our fathers praiſed thee, is burned up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thyſelf for theſe *things*, O LORD? wilt thou hold thy peace, and afflict us very ſore?

16 *Doubtleſs thou art our father*, &c.] Though Abraham ſhould diſregard us, yet we will look upon thee as our heavenly father, and as the Lord our God.

GENERAL REFLECTIONS on Chap. LXIII.

Let us here adore the divine wiſdom, which has, by a variety of beautiful types and figures, pointed out to us the glories of our Redeemer, who, by his active and paſſive obedience, has reconciled ſinners to an offended God, and made them heirs of everlaſting glory.

COMMENTARY AND NOTES ON CHAP. LXIV.

1 *O that thou wouldeſt rend the heavens*, &c.] The prophet deſires God would declare his love towards his church by miracles, and mighty powers, as he did on mount Sinai.

5 *Thou meeteſt him that rejoiceth*, &c.] Thou preventeſt with the bleſſings of thy goodneſs, thoſe who take pleaſure in the ways of thy commandments, and live under a continual ſenſe of thy bounty.

CHAP. LXV.

Before CHRIST 698.

1 *The calling of the Gentiles, and the rejection of the Jews.* 17 *The bleſſed ſtate of the new Jeruſalem.*

I Am ſought of *them that* aſked not *for me*; I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have ſpread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that ſacrificeth in gardens, and burneth incenſe upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat ſwine's fleſh, and broth of abominable *things is in* their veſſels;

5 Which ſay, Stand by thyſelf, come not near me; for I am holier than thou. Theſe *are* a ſmoke in my noſe, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep ſilence, but will recompenſe, even recompenſe into their boſom.

7 Your iniquities, and the iniquities of your fathers together, ſaith the LORD, which have burned incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſom.

8 ¶ Thus ſaith the LORD, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not; for a bleſſing *is* in it: ſo will I do for my ſervants' ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me.

11 But ye *are* they that forſake the LORD, that forget my holy mountain, and prepare a table for that troop, and that furniſh the drink offering unto that number.

12 Therefore will I number you to the ſword, and ye ſhall all bow down to the ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear; but did evil before mine eyes, and did chooſe *that* wherein I delighted not.

13 Therefore thus ſaith the Lord GOD, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.

15 And ye ſhall leave your name for a curſe unto my choſen: for the Lord GOD ſhall ſlay thee, and call his ſervants by another name:

16 That he who bleſſeth himſelf in the earth ſhall bleſs himſelf in the God of truth; and he that ſweareth in the earth ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes.

17 ¶ For, behold, I create new heavens and a new earth: and the former ſhall not be remembered, nor come into mind.

18 But

GENERAL REFLECTIONS on Chap. LXIV.

Iſaiah's prayer, that God would, for the ſake of his covenant, pity his people, and manifeſt his power towards their enemies, ſhould excite us likewiſe to offer up our requeſts to God with deep humility, and under a ſincere acknowledgement of our unworthineſs, and place all our hopes in his mercy.

COMMENTARY AND NOTES ON CHAP. LXV. LXVI.

LXV. 1 *I am ſought of them that aſked not for me.*] It ſhould be rendered, I am found of them that aſked not for me.

I ſaid, Behold me.] That is, I manifeſted myſelf unto the Gentiles.

17 *For behold, I create new heavens*, &c.] This alludes to the glorious ſtate of the goſpel diſpenſation, diſpelling the darkneſs of the mind, and therefore fitly compared by the prophet to a total renovation of nature.

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Before CHRIST 698.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAP. LXVI.

1 *God will be served.* 5 *The faithful comforted.* 15 *The judgments against the wicked.* 19 *The Gentiles church.*

THUS saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck: he that offereth an oblation, *as if he offered* swine's blood, he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 ¶ Before she travailed she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Before CHRIST 698.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 ¶ Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I *know* their works and their thoughts; it shall come, that I will gather all nations and tongues: and they shall come and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

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25 *Dust shall be the serpents meat*, &c.] The curse pronounced upon the serpent shall be then fully accomplished; Christ having put all enemies under his feet, especially the devil, who is the head of them.

LXVI. 3 *He that killeth*, &c.] Here God signifieth his abhorrence of all those prayers that are offered to him out of an hypocritical heart.

19 *Tarshish, Pul, and Lud,—Tubal, and Javan*, &c.] Tarshish denotes the eastern part, Pul and Lud the south, Tubal and Javan the north, and the isles the west.

24 *And they shall go forth*, &c.] These words are an allusion to the resurrection, when the redeemed of the Lord will look with wonder and astonishment on the judgments that God will inflict on those who rejected the offers of his grace and mercy.

GENERAL REFLECTIONS on Chap. LXV. LXVI.

We have in these chapters the awful distinction that will be made at the great day between the righteous and the wicked; the faithfulness and mercy of God towards us, in the renovation of our nature by the gospel; and the dreadful vengeance that will fall upon the finally impenitent sinner.

THE

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The Book of the Prophet JEREMIAH.

THE ARGUMENT.

Jeremiah was of the ſacerdotal race, and called to the prophetic office when very young, in the thirteenth year of Joſiah, A. M. 4085, and continued in it forty years. He lived in very troubleſome times, and ſuffered many afflictions from his own ungrateful countrymen; he was left at Jeruſalem among the remnant of the Jews, when Nebuchadnezzar carried many of their brethren to Babylon. In the year 4126 Jeruſalem and the temple were burnt; ſome time after which, he was forcibly carried by his brethren into Egypt, and, being a priſoner with his diſciple Baruch, it is ſuppoſed he died there in a very advanced age. The prophet with boldneſs expoſes the ſins of Judah, reminds them of the judgments befallen the ten tribes for the ſame offences, paſſionately laments them, and recommends a ſpeedy reformation. Afterwards he predicts the ſeventy years captivity in Chaldea; as alſo their deliverance, and the deſtruction of the enemies of the Jews.

CHAP. I.

1 *The time,* 4 *and calling of Jeremiah:* 11 *His viſion,* 15 *and meſſage againſt Judah:* 17 *God encourageth him with promiſe of aſſiſtance.*

Before CHRIST 629. THE words of Jeremiah the ſon of Hilkiah, of the prieſts that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign.

3 It came alſo in the days of Jehoiakim the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the fifth month.

4 ¶ Then the word of the LORD came unto me, ſaying,

5 Before I formed thee in the belly I knew thee; and before thou cameſt forth out of the womb I ſanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then ſaid I, Ah, Lord God! behold, I cannot ſpeak: for I *am* a child.

7 But the LORD ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, ſaith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD ſaid unto me, Behold, I have put my words in thy mouth.

10 See, I have this day ſet thee over the nations and over the kingdoms, to root out, and to pull down, and to deſtroy, and throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, ſaying, Jeremiah, what ſeeſt thou? And I ſaid, I ſee a rod of an almond tree.

12 Then ſaid the LORD unto me, Thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? And I ſaid, I ſee a ſeething pot; and the face thereof *is* toward the north.

14 Then the LORD ſaid unto me, Out of the north an evil ſhall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, ſaith the LORD; and they ſhall come, and they ſhall ſet every one his throne at the entering of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah. Before CHRIST 629.

16 And I will utter my judgments againſt them touching all their wickedneſs, who have forſaken me, and have burned incenſe unto other gods, and worſhipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and braſen walls againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

19 And they ſhall fight againſt thee; but they ſhall not prevail againſt thee; for I *am* with thee, ſaith the LORD, to deliver thee.

CHAP. II.

1 *God reminding the Jews of his former kindneſs expoſtulateth with them on their cauſeleſs and unexampled revolt.* 14 *They are the authors of their own calamities.*

MOREOVER the word of the LORD came to me, ſaying,

2 Go and cry in the ears of Jeruſalem, ſaying, Thus ſaith the LORD; I remember thee, the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a land *that was* not ſown.

3 Iſrael *was* holineſs unto the LORD, *and* the firſtfruits of his increaſe: all that devour him ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Hear ye the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael:

5 Thus ſaith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither ſaid they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderneſs, through a land of deſerts and of pits, through a land of drought, and of the ſhadow of death, through a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentiful country to eat the fruit thereof and the goodneſs thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The prieſts ſaid not, Where *is* the LORD? and they that handle the law knew me not: the paſtors alſo tranſgreſſed

COMMENTARY AND NOTES ON CHAP. I.

1 *Anathoth,* &c.] This was one of the cities belonging to the prieſts.

5 *Before I formed thee,* &c.] Jeremiah had no thoughts of being ſent as a prophet to a rebellious people, till God acquainted him with his particular decree and purpoſe for ſo doing.

11, 12 *I ſee a rod of an almond tree,* &c.] This tree buds and bloſſoms very early in the ſpring; and is therefore a proper emblem to denote God's haſtening the execution of the predictions he had made by his prophet, who lived to ſee many of them fulfilled.

14 *Then the Lord,* &c.] Theſe words relate to the afflictions which the people of Judah would ſuffer from the Chaldeans.

GENERAL REFLECTIONS on Chap. I.

In Jeremiah's call to the prophetic office, we are ſhewn, that the miniſters of the Lord are bound to obey the commands of God, and to declare his whole will without fearing men; and that God, on his part, will ſupport them, and afford the needful aid.

COMMENTARY AND NOTES ON CHAP. II. III.

II. 2 *I remember thee,* &c.] I remember my firſt kindneſs to thee, when I delivered thee from the bondage of Egypt, and eſpouſed thee to myſelf, to be my own peculiar people.

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Before CHRIST 629. tranſgreſſed againſt me, and the prophets propheſied by Baal, and walked after *things that* do not profit.

9 Wherefore I will yet plead with you, ſaith the LORD, and with your children's children will I plead.

10 For paſs over the iſles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing.

11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be aſtoniſhed, O ye heavens. at this, and be horribly afraid, be ye very deſolate,, ſaith the LORD.

13 For my people have committed two evils; they have forſaken me the fountain of living waters, *and* hewed them out ciſterns, broken ciſterns, that can hold no water.

14 ¶ *Is* Iſrael a ſervant? *is* he a homeborn *ſlave?* why is he ſpoiled?

15 The young lions roared upon him, *and* yelled, and they made his land waſte: his cities are burned without inhabitant.

16 Alſo the children of Noph and Tahapanes have broken the crown of thy head.

17 Haſt thou not procured this unto thyſelf, in that thou haſt forſaken the LORD thy God, when he led thee by the way?

18 ¶ And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor? or what haſt thou to do in the way of Aſſyria, to drink the waters of the river?

19 Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee: know therefore and ſee that *it is* an evil *thing* and bitter, that thou haſt forſaken the LORD thy God, and that my fear *is* not in thee, ſaith the Lord GOD of hoſts.

20 For of old time I have broken thy yoke, *and* burſt thy bands; and thou ſaidſt, I will not tranſgreſs; when upon every high hill and under every green tree thou wandereſt, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange vine unto me?

22 For though thou waſh thee with nitre, and take thee much ſope, *yet* thine iniquity is marked before me, ſaith the Lord GOD.

23 How canſt thou ſay, I am not polluted, I have not gone after Baalim? ſee thy way in the valley, know what thou haſt done: *thou art* a ſwift dromedary traverſing her ways;

24 A wild aſs uſed to the wilderneſs, *that* ſnuffeth up the wind at her pleaſure; in her occaſion who can turn her away? all they that ſeek her will not weary themſelves; in her month they ſhall find her.

25 Withhold thy foot from being unſhod, and thy throat from thirſt: but thou ſaidſt, There is no hope: no; for I have loved ſtrangers, and after them will I go.

26 As the thief is aſhamed when he is found, ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets,

27 Saying to a ſtock, Thou *art* my father; and to a ſtone, Thou haſt brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will ſay, Ariſe, and ſave us.

28 But where *are* thy gods that thou haſt made thee? let them ariſe, if they can ſave thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have tranſgreſſed againſt me, ſaith the LORD.

30 In vain have I ſmitten your children; they received no correction: your own ſword hath devoured your prophets, like a deſtroying lion. Before CHRIST 629.

31 O generation, ſee ye the word of the LORD. Have I been a wilderneſs unto Iſrael? a land of darkneſs? wherefore ſay my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmeſt thou thy way to ſeek love? therefore haſt thou alſo taught the wicked ones thy ways.

34 Alſo in thy ſkirts is found the blood of the ſouls of the poor innocents: I have not found it by ſecret ſearch, but upon all theſe.

35 ¶ Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me. Behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou ſhalt not proſper in them.

CHAP. III.

1 *God's mercy in Judah's whoredom.* 12 *The promiſes of the goſpel to the penitent.* 20 *Iſrael's confeſſion of ſins.*

THEY ſay, If a man put away his wife, and ſhe go from him, and become another man's, ſhall he return unto her again? ſhall not that land be greatly polluted? but thou haſt played the harlot with many lovers; yet return again to me, ſaith the LORD.

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with. In the ways haſt thou ſat for them, as the Arabian in the wilderneſs; and thou haſt polluted the land with thy whoredoms and with thy wickedneſs.

3 Therefore the ſhowers have been withholden, and there hath been no latter rain; and thou hadſt a whore's forehead, thou refuſedſt to be aſhamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpoken and done evil things as thou couldeſt.

6 ¶ The LORD ſaid alſo unto me in the days of Joſiah the king, Haſt thou ſeen *that* which backſliding Iſrael hath done? ſhe is gone up upon every high mountain and under every green tree, and there hath played the harlot. 612.

7 And I ſaid after ſhe had done all theſe *things*, Turn thou unto me. But ſhe returned not. And her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes whereby backſliding Iſrael committed adultery I had put her away, and given her a bill of divorce; yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

9 And it came to paſs through the lightneſs of her whoredom, that ſhe defiled the land, and committed adultery with ſtones and with ſtocks.

10 And yet for all this her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the LORD.

11 And the LORD ſaid unto me, The backſliding Iſrael hath juſtified herſelf more than treacherous Judah.

12 ¶ Go and proclaim theſe words toward the north, and ſay, Return, thou backſliding Iſrael, ſaith the LORD; *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou haſt tranſgreſſed

13 *Hewed them out ciſterns, broken ciſterns,* &c.] Embracing falſe religions, and forſaking God, who alone can make them happy.

15 *The young lions roared upon him,* &c.] Tiglah-pileſer, Salmaneſer, and Sennacherib.

20 *Playing the harlot.*] Worſhipping idols, in gardens and groves, and having tutelary gods in every city.

34 *The blood of the ſouls of the poor innocents,* &c.] The blood of thoſe children offered in ſacrifice to Molech.

37 *And thine hands upon thine head,* &c.] This attitude was expreſſive of the acuteſt pain and deepeſt miſery.

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Before CHRIST 612. transgreſſed againſt the LORD thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the LORD.

14 Turn, O backſliding children, ſaith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 And it ſhall come to paſs, when ye be multiplied and increaſed in the land, in thoſe days, ſaith the LORD, they ſhall ſay no more, The ark of the covenant of the LORD: neither ſhall it come to mind: neither ſhall they remember it; neither ſhall they viſit *it;* neither ſhall *that* be done any more.

17 At that time they ſhall call Jeruſalem the throne of the LORD; and all the nations ſhall be gathered unto it, to the name of the LORD, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart.

18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My father; and ſhalt not turn away from me.

20 ¶ Surely *as* a wife treacherouſly departeth from her huſband, ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the LORD.

21 A voice was heard upon the high places, weeping *and* ſupplications of the children of Iſrael: for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backſliding children, *and* I will heal your backſlidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is ſalvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the ſalvation of Iſrael.

24 For ſhame hath devoured the labour of our fathers from our youth; their flocks and their herds, their ſons and their daughters.

25 We lie down in our ſhame, and our confuſion covereth us: for we have ſinned againſt the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAP. IV.

1 *God calleth Iſrael:* 9 *He exhorteth Judah to repent.* 19 *A lamentation for the miſeries of Judah.*

IF thou wilt return, O Iſrael, ſaith the LORD, return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.

2 And thou ſhalt ſwear, The LORD liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

3 ¶ For thus ſaith the LORD to the men of Judah and Jeruſalem, Break up your fallow ground, and ſow not among thorns.

4 Circumciſe yourſelves to the LORD, and take away the foreſkins of your heart, ye men of Judah and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

5 Declare ye in Judah, and publiſh in Jeruſalem; Before CHRIST 612. and ſay, Blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble yourſelves, and let us go into the defenced cities.

6 Set up the ſtandard toward Zion: retire, ſtay not: for I will bring evil from the north, and a great deſtruction.

7 The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way; he is gone forth from his place to make thy land deſolate: *and* thy cities ſhall be laid waſte, without an inhabitant.

8 For this gird you with ſackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it ſhall come to paſs at that day, ſaith the LORD, *that* the heart of the king ſhall periſh, and the heart of the princes; and the prieſts ſhall be aſtoniſhed, and the prophets ſhall wonder.

10 Then ſaid I, Ah, Lord GOD! ſurely thou haſt greatly deceived this people and Jeruſalem, ſaying, Ye ſhall have peace; whereas the ſword reacheth unto the ſoul.

11 At that time ſhall it be ſaid to this people and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe,

12 *Even* a full wind from thoſe *places* ſhall come unto me: now alſo will I give ſentence againſt them.

13 Behold, he ſhall come up as clouds, and his chariots *ſhall be* as a whirlwind: his horſes are ſwifter than eagles. Woe unto us! for we are ſpoiled.

14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved. How long ſhall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publiſheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah.

17 As keepers of a field, are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the LORD.

18 Thy way and thy doings have procured theſe *things* unto thee; this *is* thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart.

19 ¶ My bowels! my bowels! I am pained at my very heart; my heart maketh a noiſe in me; I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.

20 Deſtruction upon deſtruction is cried; for the whole land is ſpoiled: ſuddenly are my tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

22 For my people *is* fooliſh, they have not known me; they *are* ſottiſh children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For

III. 15 *I will give you paſtors according to mine heart,* &c.] Miniſters who ſhall expound the ſacred oracles truly and faithfully, and declare to the people the whole counſel of God.

19 *A goodly heritage of the hoſts of nations,* &c.] The Septuagint tranſlation is the beſt: The inheritance of the almighty God of the nations.

GENERAL REFLECTIONS on Chap. II. III.

Nothing can ſo much reconcile us to the favour of God, as a careful attention to what he has done for us, with thankſgiving; being aſſured, that God is ever willing to hear the complaints of his people, was ever mindful of them, and has in all ages ſent his miniſters to make known unto them the goſpel of Chriſt.

COMMENTARY AND NOTES ON CHAP. IV. V.

IV. 2 *The nations ſhall bleſs themſelves in him,* &c.] A prediction of the goſpel times, when the heathens ſhould unite with the Jews, in aſcribing all honour and glory to God, and his only Son the Meſſiah, in whom all nations were to be bleſſed.

10 *Thou haſt greatly deceived this people,* &c.] Suffered them to be deceived by falſe prophets.

27 Yet

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27 For thus hath the LORD ſaid, The whole land ſhall be deſolate; yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bowmen; they ſhall go into thickets and climb up upon the rocks: every city *ſhall be* forſaken, and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou do? Though thou clotheſt thyſelf with crimſon, though thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, in vain ſhalt thou make thyſelf fair; *thy* lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child, the voice of the daughter of Zion, *that* bewaileth herſelf, *that* ſpreadeth her hands, *ſaying*, Woe *is* me now! for my ſoul is wearied becauſe of murderers.

CHAP. V.

1 *God's judgments on the Jews,* 7 *for their adultery;* 10 *impiety,* 19 *contempt,* 25 *and for their corruption.*

RUN ye to and fro through the ſtreets of Jeruſalem, and ſee now, and know, and ſeek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that ſeeketh the truth; and I will pardon it.

2 And though they ſay, The LORD liveth; ſurely they ſwear falſely.

3 O LORD, *are* not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder than a rock; they have refuſed to return.

4 Therefore I ſaid, Surely theſe *are* poor; they are fooliſh: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will ſpeak unto them; for they have known the way of the LORD, *and* the judgment of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore a lion out of the foreſt ſhall ſlay them, *and* a wolf of the evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces: becauſe their tranſgreſſions are many, *and* their backſlidings are increaſed.

7 ¶ How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots' houſes.

8 They were *as* fed horſes in the morning: every one neighed after his neighbour's wife.

9 Shall I not viſit for theſe *things?* ſaith the LORD: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 Go ye up upon her walls, and deſtroy; but make not a full end: take away her battlements: for they *are* not the LORD's.

11 For the houſe of Iſrael and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the LORD.

12 They have belied the LORD, and ſaid, *It is* not he: neither ſhall evil come upon us; neither ſhall we ſee ſword nor famine.

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13 And the prophets ſhall become wind, and the word *is* not in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the LORD God of hoſts, Becauſe ye ſpeak this word, behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devour them.

15 ¶ Lo, I will bring a nation upon you from far, O houſe of Iſrael, ſaith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an open ſepulchre, they *are* all mighty men.

17 And they ſhall eat up thine harveſt, and thy bread, *which* thy ſons and thy daughters ſhould eat: they ſhall eat up thy flocks and thine herds: they ſhall eat up thy vines and thy fig-trees: they ſhall impoveriſh thy fenced cities, wherein thou truſtedſt, with the ſword.

18 Nevertheleſs in thoſe days, ſaith the LORD, I will not make a full end with you.

19 And it ſhall come to paſs, when ye ſhall ſay, Wherefore doeth the LORD our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved ſtrange gods in your land, ſo ſhall ye ſerve ſtrangers in a land *that is* not your's.

20 ¶ Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Hear now this, O fooliſh people, and without underſtanding; which have eyes, and ſee not; which have ears, and hear not:

22 Fear ye not me? ſaith the LORD: will ye not tremble at my preſence, which have placed the ſand *for* the bound of the ſea by a perpetual decree, that it cannot paſs it: and though the waves thereof toſs themſelves, yet can they not prevail: though they roar, yet can they not paſs over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither ſay they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 Your iniquities have turned away theſe *things*, and your ſins have withholden good *things* from you.

26 For among my people are found wicked *men:* they lay wait, as he that ſetteth ſnares; they ſet a trap, they catch men.

27 As a cage is full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they ſhine: yea, they overpaſs the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper; and the right of the needy do they not judge.

29 Shall I not viſit for theſe *things?* ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land;

31 The prophets propheſy falſely, and the prieſts bear rule by their means; and my people love *to have it* ſo: and what will ye do in the end thereof?

CHAP. VI.

1 *Judah's enemies,* 4 *encourage themſelves:* 6 *God ſetteth them on work:* 9 *His judgments lamented.*

O Ye children of Benjamin, gather yourſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in Tekoa, and ſet up a ſign of fire in Beth-haccerem:

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27 *Yet will I not make a full end.*] Here the Lord promiſes to ſave a ſmall remnant from the general calamity; hence pious perſons among the Jews were encouraged to truſt in the promiſes of God, to their fathers, that they ſhould not be totally deſtroyed till the Meſſiah came.

V. 5 *I will get me unto the great men,* &c.] This is ſpoken to the reproach of thoſe who ſhould govern and teach others, yet are greater trangreſſors than the ſimple people.

6 *Wherefore a lion,* &c.] Commentators ſuppoſe, that by a lion, are meant the Babylonians; by the wolf, the Medes and Perſians; and by the leopard, the Greeks, who all in their times ſubjugated and cruelly oppreſſed the Jews.

24 *Neither ſay they,* &c.] They are ſo hardened and blinded by ſin, that they will not acknowledge that the return of the ſeaſons is the effect of God's almighty power and kind providence.

GENERAL REFLECTIONS on Chap. IV. V.

Here is ſet before us how certain and terrible God's judgments are, the thoughts of which ſhould make ſinners tremble: we may alſo diſcover the extreme corruption of a people, when profaneneſs and oppreſſion univerſally reign; and laſtly, the proofs of God's infinite mercy, in bearing ſo long with wicked men, and not utterly deſtroying them, though they had ſo frequently defied him by their provocations.

COMMENTARY

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Before CHRIST 612. haccerem: for evil appeareth out of the north, and great deſtruction.

2 I have likened the daughter of Zion to a comely and delicate *woman*.

3 The ſhepherds with their flocks ſhall come unto her; they ſhall pitch *their* tents againſt her round about; they ſhall feed every one in his place.

4 Prepare ye war againſt her; arife, and let us go up at noon. Wo unto us! for the day goeth away, for the ſhadows of the evening are ſtretched out.

5 Ariſe, and let us go by night, and let us deſtroy her palaces.

6 ¶ For thus hath the LORD of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem: this *is* the city to be viſited; ſhe *is* wholly oppreſſion in the midſt of her.

7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her; before me continually *is* grief and wounds.

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee; leſt I make thee deſolate, a land not inhabited.

9 ¶ Thus ſaith the LORD of hoſts, They ſhall throughly glean the remnant of Iſrael as a vine: turn back thine hand as a grapegatherer into the baſkets.

10 To whom ſhall I ſpeak, and give warning, that they may hear? behold, their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the huſband with the wife ſhall be taken, the aged with *him that is* full of days.

12 And their houſes ſhall be turned unto others, *with their* fields and wives together; for I will ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

13 For from the leaſt of them even unto the greateſt of them every one *is* given to covetouſneſs; and from the prophet even unto the prieſt every one dealeth falſely.

14 They have healed alſo the hurt *of the daughter* of my people ſlightly, ſaying, Peace, peace, when *there is* no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall: at the time *that* I viſit them they ſhall be caſt down, ſaith the LORD.

16 Thus ſaith the LORD, Stand ye in the ways, and ſee, and aſk for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls. But they ſaid, We will not walk *therein*.

17 Alſo I ſet watchmen over you, *ſaying*, Hearken to the ſound of the trumpet. But they ſaid, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpoſe cometh there to me incenſe from Sheba, and the ſweet cane from a far country? your burnt offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the LORD, Behold, I will lay ſtumbling blocks before this people, and the fathers and the ſons together ſhall fall upon them; the neighbour and his friend ſhall periſh.

22 Thus ſaith the LORD, Behold, a people cometh from the north country, and a great nation ſhall be raiſed from the ſides of the earth. Before CHRIST 612.

23 They ſhall lay hold on bow and ſpear; they *are* cruel, and have no mercy; their voice roareth like the ſea; and they ride upon horſes, ſet in array as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemy *and* fear *is* on every ſide.

26 ¶ O daughter of my people, gird *thee* with ſackcloth, and wallow thyſelf in aſhes: make thee mourning, *as for* an only ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet thee *for* a tower *and* a fortreſs among my people, that thou mayeſt know and try their way.

28 They are all grievous revolters, walking with ſlanders: *they are* braſs and iron; they *are* all corrupters.

29 The bellows are burned, the lead is conſumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate ſilver ſhall *men* call them, becauſe the LORD hath rejected them.

CHAP. VII.

1 *Jeremiah calleth the Jews to repentance.* 8 *Their vain confidence rejected.* 17 *God threateneth them for their idolatry:* 21 *he requireth not the ſacrifices of the diſobedient.*

THE word that came to Jeremiah from the LORD, ſaying, 600.

2 Stand in the gate of the LORD's houſe, and proclaim there this word, and ſay, Hear the word of the LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts, the God of Iſrael, Amend your ways and your doings, and I will cauſe you to dwell in this place.

4 Truſt ye not in lying words, ſaying, The temple of the LORD, The temple of the Lord, The temple of the Lord, *are* theſe.

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſely, and burn incenſe unto Baal, and walk after other gods whom ye know not;

10 And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations?

11 Is this houſe, which is called by my name, become a den of robbers in your eyes? Behold, even I have ſeen *it*, ſaith the LORD.

12 But go ye now unto my place which was in Shiloh, where I ſet my name at the firſt, and ſee what I did to it for the wickedneſs of my people Iſrael.

13 And now becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, riſing up early and ſpeaking, but ye heard not; and I called you, but ye anſwered not;

14 Therefore will I do unto *this* houſe, which is called by my name, wherein ye truſt, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And

COMMENTARY AND NOTES ON CHAP. VI. VII.

VI. 6 *For thus hath*, &c.] They raiſed mounts againſt the fort, behind which the beſiegers concealed themſelves, till they undermined the wall, and at the ſame time beat againſt them with that dreadful engine called the battering-ram.

30 *Reprobate ſilver ſhall men call them*, &c.] As baſe money is refuſed by every one, becauſe it cannot bear the touchſtone; ſo ſhall theſe hypocrites and evil doers be rejected both by God and man.

VII. 2 *Stand in the gate of the Lord's houſe*, &c.] The eaſt-gate, which led directly to it.

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Before CHRIST 600.

15 And I will caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me: for I will not hear thee.

17 ¶ Seeſt thou not what they do in the cities of Judah and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord GOD; Behold, mine anger and my fury ſhall be poured out upon this place, upon man, and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched.

21 ¶ Thus ſaith the LORD of hoſts, the God of Iſrael; Put your burnt offerings unto your ſacrifices, and eat fleſh.

22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or ſacrifices:

23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear but walked in the counſels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even ſent unto you all my ſervants the prophets, daily riſing up early and ſending *them:*

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worſe than their fathers.

27 Therefore thou ſhalt ſpeak all theſe words unto them; but they will not hearken to thee: thou ſhalt alſo call unto them; but they will not anſwer thee.

28 But thou ſhalt ſay unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is periſhed, and is cut off from their mouth.

29 ¶ Cut off thine hair, *O Jeruſalem*, and caſt *it* away, and take up a lamentation on high places; for the LORD hath rejected and forſaken the generation of his wrath.

30 For the children of Judah, have done evil in my ſight, ſaith the LORD: they have ſet their abominations in the houſe which is called by my name to pollute it.

31 And they have built the high places of Tophet, which *is* in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

32 ¶ Therefore, behold, the days come, ſaith the LORD, that it ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter: for they ſhall bury in Tophet, till there be no place.

33 And the carcaſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth, and none ſhall fray *them* away.

34 Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride: for the land ſhall be deſolate. Before CHRIST 600.

CHAP. VIII.

1 *The Jews calamity:* 4 *Their impenitency upbraided:* 13 *Their judgment,* 18 *and deſparate eſtate.*

AT that time, ſaith the LORD, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem, out of their graves:

2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried; they ſhall be for dung upon the face of the earth.

3 And death ſhall be choſen rather than life by all the reſidue of them that remain of this evil family, which remain in all the places whither I have driven them, ſaith the LORD of hoſts.

4 ¶ Moreover thou ſhalt ſay unto them, Thus ſaith the LORD; Shall they fall, and not ariſe? ſhall he turn away, and not return?

5 Why *then* is this people of Jeruſalem ſlidden back by a perpetual backſliding? they hold faſt deceit, they refuſe to return.

6 I hearkened and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle.

7 Yea, the ſtork in the heaven knoweth her appointed times; and the turtle and the crane and the ſwallow obſerve the time of their coming; but my people know not the judgment of the LORD.

8 How do ye ſay, We *are* wiſe, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the ſcribes *is* in vain.

9 The wiſe men are aſhamed, they are diſmayed and taken: lo, they have rejected the word of the LORD; and what wiſdom is in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them:* for every one from the leaſt even unto the greateſt is given to covetouſneſs, from the prophet even unto the prieſt every one dealeth falſely.

11 For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace; when *there is* no peace.

12 Were they aſhamed when they had committed abomination; nay, they were not at all aſhamed, neither could they bluſh: therefore ſhall they fall among them that fall: in the time of their viſitation they ſhall be caſt down, ſaith the LORD.

13 ¶ I will ſurely conſume them, ſaith the LORD: *there ſhall be* no grapes on the vine, nor figs on the fig tree, and the leaf ſhall fade; and *the things that* I have given them ſhall paſs away from them.

14 Why do we ſit ſtill? aſſemble yourſelves, and let us enter into the defenced cities, and let us be ſilent there: for the LORD our God hath put us to ſilence, and given us water of gall to drink, becauſe we have ſinned againſt the LORD.

15 We

22, 23 *I ſpake not unto your fathers—concerning ſacrifices,* &c.] This means, that God did not ſo much look to the the ſacrifices themſelves, as obedience to the commands of the moral law.

32 *Therefore behold,* &c.] The prophet means, that Jeruſalem ſhould be filled with the bodies of dead men, even as good Joſiah had cauſed the dead bodies of many of the people to be thrown into the valley of Tophet, called Gee Hinnom, (Gehenna, hell), where the Jews had offered up human ſacrifices to the Heathen Idols.

GENERAL REFLECTIONS on Chap. VI. VII.

The goodneſs of God is here very conſpicuous, in giving timely notice to his rebellious people, before he inflicted his judgments upon them, that they might turn to him by repentance, and eſcape them; and no leſs evident is the vanity of thoſe people who boaſt that they belong to the church of God, while his moſt poſitive precepts are diſregarded by them.

COMMENTARY AND NOTES ON CHAP. VIII.

7 *The ſtork in the heavens knoweth her appointed times,* &c.] Alluding to the natural inſtinct in birds, whereby they know the ſeaſons when to go and return from fit places of abode. The ſacred writers often ſend men to the brute creation for inſtruction, in order to upbraid their ſtupidity and baſe ingratitude.

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Before CHRIST 600.

15 We looked for peace, but no good *came*; *and* for a time of health, and behold trouble!

16 The ſnorting of his horſes was heard from Dan: the whole land trembled at the ſound of the neighing of his ſtrong ones; for they are come, and have devoured the land, and all that is in it; the city, and thoſe that dwell therein.

17 For, behold, I will ſend ſerpents, cockatrices, among you, which *will* not *be* charmed, and they ſhall bite you, ſaith the LORD.

18 ¶ *When* I would comfort myſelf againſt ſorrow, my heart *is* faint in me.

19 Behold the voice of the cry of the daughter of my people becauſe of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with ſtrange vanities?

20 The harveſt is paſt, the ſummer is ended, and we are not ſaved.

21 For the hurt of the daughter of my people am I hurt; I am black; aſtoniſhment hath taken hold on me.

22 *Is there* no balm in Gilead; *is there* no phyſician there? why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 *Jeremiah lamenteth the Jews:* 12 *Diſobedience the cauſe of their calamity:* 17 *He exhorteth to mourn.*

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people!

2 Oh that I had in the wilderneſs a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an aſſembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, ſaith the LORD.

4 Take ye heed every one of his neighbour, and truſt ye not in any brother: for every brother will utterly ſupplant, and every neighbour will walk with ſlanders.

5 And they will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lies, *and* weary themſelves to commit iniquity.

6 Thine habitation *is* in the midſt of deceit; through deceit they refuſe to know me, ſaith the LORD.

7 Therefore thus ſaith the LORD of hoſts, Behold, I will melt them, and try them; for how ſhall I do for the daughter of my people?

8 Their tongue *is as* an arrow ſhot out; it ſpeaketh deceit: *one* ſpeaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not viſit them for theſe *things?* ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation, becauſe they are burned up, ſo that none can paſs through *them;* neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beaſt are fled; they are gone.

11 And I will make Jeruſalem heaps, *and* a den of dragons; and I will make the cities of Judah deſolate, without an inhabitant. Before CHRIST 600.

12 ¶ Who *is* the wiſe man, that may underſtand this? and *who is he* to whom the mouth of the LORD hath ſpoken, that he may declare it, for what the land periſheth *and* is burned up like a wilderneſs, that none paſſeth through?

13 And the LORD ſaith, Becauſe they have forſaken my law which I ſet before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus ſaith the LORD of hoſts the God of Iſrael; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known: and I will ſend a ſword after them, till I have conſumed them.

17 ¶ Thus ſaith the LORD of hoſts, Conſider ye, and call for the mourning women, that they may come; and ſend for cunning *women*, that they may come:

18 And let them make haſte, and take up a wailing for us, that our eyes may run down with tears, and our eyelids guſh out with waters.

19 For a voice of wailing is heard out of Zion, How are we ſpoiled! we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamention.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the ſtreets.

22 Speak, Thus ſaith the LORD, Even the carcaſes of men ſhall fall as dung upon the open field, and as the handful after the harveſt man, and none ſhall gather *them.*

23 ¶ Thus ſaith the LORD, Let not the wiſe *man* glory in his wiſdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But let him that glorieth glory in this, that he underſtandeth and knoweth me, that I *am* the LORD which exerciſe loving kindneſs, judgment, and righteouſneſs, in the earth: for in theſe *things* I delight, ſaith the LORD.

25 ¶ Behold, the days come, ſaith the LORD, that I will puniſh all *them which are* circumciſed with the uncircumciſed;

26 Egypt and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmoſt corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* uncircumciſed in the heart.

CHAP. X.

1 *The unequal compariſon of God and idols.* 19 *The ſpoil of the tabernacle by fooliſh paſtors.*

HEAR ye the word which the LORD ſpeaketh unto you, O houſe of Iſrael:

2 Thus ſaith the LORD, Learn not the way of the heathen,

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22 *Is there no balm in Gilead?* &c.] Gilead was famous for balm and other healing drugs. As if the prophet had ſaid, Have I not power to heal your ſpiritual maladies? I have ſent my prophets, as ſo many ſpiritual phyſicians, and they have given the beſt advice; and you have alſo the promiſe of my Son the Meſſiah, and great phyſician of ſouls; but the fault lies wholly in the obſtinate patients, who refuſe to ſubmit to my preſcriptions and remedies.

GENERAL REFLECTIONS on Chap. VIII.

Let us conſider, that God, who brought ſo many calamities upon Judea for their infidelity and hypocriſy, may and will ſtill puniſh guilty people and churches after the ſame manner; but that temporal calamities are light puniſhments, in compariſon of thoſe dreadful ones with which the goſpel threatens impenitent ſinners hereafter.

COMMENTARY AND NOTES ON CHAP. IX. X.

IX 2 *Adulterers*, &c.] Apoſtates from God.

10 *For the mountains*, &c.] The prophet here alludes to the deſtruction of the Jewiſh nation, which took place about forty-two years after the death of Chriſt.

17 *Mourning women*, &c.] There were women whoſe profeſſion it was to make lamentations at funerals: the Romans had ſuch; and they have them ſtill in Africa, &c.

23, 24 *Let not the wiſe man glory in his wiſdom*, &c.] The only valuable endowment is to know God, as he is revealed in the ſcriptures, and Jeſus Chriſt, whom he hath ſent: all other attainments or acquiſitions are vain and tranſitory.

X. 2 *Learn not the way of the heathen*, &c.] This probably alludes to the Chaldean and Egyptian aſtrologers, who by their prognoſtications deceived the people, and noriſhed them up in ſuperſtition: the preſent age alſo abounds with ſuch impoſtors, who deceive the ignorant by their pious frauds.

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Before CHRIST 600. heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutish and foolish: the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* the clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob *is* not like them: for he *is* the former of all *things*; and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

17 ¶ Gather up thy wares out of the land, O inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. Before CHRIST 600.

CHAP. XI.

1 *The prophet proclaimeth God's covenant, and rebuketh the Jews for disobeying it:* 11 *he denounceth evil against them for conspiring to kill him.*

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult

16 *The portion of Jacob*, &c.] Of the God of Jacob.

23 *It is not in man that walketh to direct his steps.*] Man cannot know the will of God, much less do it, without divine instruction and assistance.

GENERAL REFLECTIONS on Chap. IX. X.

We are taught from hence, not to glory in human wisdom or strength, but to aspire after the true knowledge and fear of God: and should reflect on God's abhorrence of idolatry and superstition, so as to adore his majesty and power, be thankful for his goodness displayed in the gospel, and take him for our guide and instructor in all our undertakings.

COMMENTARY AND NOTES ON CHAP. XI. XII.

XI. 15 *What hath my beloved to do in mine house*, &c.] Why doth this my chosen people, as they call themselves, appear before me in my house, since they have gone a whoring after several idols of the heathen nations round about them.

18, 19 *And*

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Before CHRIST 608.

mult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it:* then thou shewedst me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

CHAP. XII.

1 *Jeremiah complains of the prosperity of the wicked.* 15 *He promiseth restoration and grace to the penitent.*

RIGHTEOUS *art* thou, O LORD, when I plead with thee: yet let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart. Before CHRIST 608.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAP. XIII.

1 *Under the type of a linen girdle hidden at Euphrates God prefigureth the destruction of his people.* 15 *He exhorteth them to prevent their impending judgment.*

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. 602.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle

18, 19 *And the Lord hath given me*, &c.] Here is a plain allusion to the sufferings of the Messiah, who, being the Lamb of God, was sacrificed on the cross for the salvation of his people.

XII. 4 *Our last end.*] The Septuagint renders it more properly, Our ways.

5 *In the swelling of Jordan?*] If thou fainteſt under the weight of those temporal calamities which thine iniquities have brought upon thee; how wilt thou be able to bear thy portion of those floods of wrath which will one day be poured upon the ungodly, when I enter into judgment with thee?

11 *No man layeth it to heart.*] No man acknowledgeth the hand of God in the calamities they feel, or humbles himself under it.

GENERAL REFLECTIONS on Chap. XI. XII.

From God's resentment of the threatenings of the men of Anathoth against Jeremiah, we may learn, that it is a very great sin to reject and persecute the servants of the Lord, when they speak in his name; being assured, that God will avenge their cause in due time; and that the wicked and hypocrites, though they may escape for a while, will at length be most dreadfully punished.

COMMENTARY AND NOTES ON CHAP. XIII.

4 *Arise, go to Euphrates*, &c.] This was to denote, that the Jews should be carried captive over that river. Most commentators think that this was performed only in vision,

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Before CHRIST 602. ...le shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even *the* crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be?*

CHAP. XIV.

1 *A grievous death.* 7 *The prophet's prayer.* 10 *God will not be intreated.* 13 *Lying prophets, and the people who believe them, shall perish.* 17 *Jeremiah's complaint.*

601. THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass. Before CHRIST 601

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonied, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, LORD GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and If I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

CHAP.

16 *Before your feet stumble upon the dark mountains*, &c.] Turn to the Lord by sincere repentance and humiliation, lest your minds becoming darkened by ignorance and error, you deviate from the path of truth and rectitude, and sudden destruction overtake you.

GENERAL REFLECTIONS on Chap. XIII.

From the hardening as well as blinding nature of sin, we may perceive, that the wicked, by resisting the grace of God, may arrive at the highest degree of corruption, and at last perish for ever in their impenitency.

COMMENTARY AND NOTES ON CHAP. XIV. XV.

XIV. 8 *Why shouldest thou be as a stranger in the land*, &c.] As one that careth not for us.

18 *If I go forth*, &c.] The words of this verse allude to the calamities that would be suffered by the people from famine and the sword; and also, that the false prophets, scribes, and priests, made a gain of the folly and depravity of these degenerate times.

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CHAP. XV.

1 *The determined rejection and manifold judgments of the Jews.* 10 *Jeremiah complaining of their ſpite, receiveth a promiſe for himſelf.*

THEN ſaid the LORD unto me, Though Moſes and Samuel ſtood before me, *yet* my mind *could* not *be* toward this people: caſt *them* out of my ſight, and let them go forth.

2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD; Such as *are* for death, to death; and ſuch as *are* for the ſword, to the ſword; and ſuch as *are* for the famine, to the famine; and ſuch as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, ſaith the LORD: the ſword to ſlay, and the dogs to tear, and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy.

4 And I will cauſe them to be removed into all kingdoms of the earth, becauſe of Manaſſeh the ſon of Hezekiah king of Judah, for *that* which he did in Jeruſalem.

5 For who ſhall have pity upon thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to aſk how thou doeſt?

6 Thou haſt forſaken me, ſaith the LORD, thou art gone backward; therefore will I ſtretch out my hand againſt thee, and deſtroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will deſtroy my people, *ſince* they return not from their ways.

8 Their widows are increaſed to me above the ſand of the ſeas: I have brought upon them againſt the mother of the young men a ſpoiler at noonday: I have cauſed *him* to fall upon it ſuddenly, and terrors upon the city.

9 She that hath borne ſeven languiſheth: ſhe hath given up the ghoſt; her ſun is gone down while *it was* yet day: ſhe hath been aſhamed and confounded: and the reſidue of them will I deliver to the ſword before their enemies, ſaith the LORD.

10 ¶ Woe is me, my mother, that thou haſt borne me a man of ſtrife and a man of contention to the whole earth! I have neither lent on uſury, nor men have lent to me on uſury; *yet* every one of them doth curſe me.

11 The LORD ſaid, Verily it ſhall be well with thy remnant; verily I will cauſe the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the ſteel?

13 Thy ſubſtance and thy treaſures will I give to the ſpoil without price, and *that* for all thy ſins, even in all thy borders.

14 And I will make *thee* to paſs with thine enemies into a land *which* thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burn upon you.

15 ¶ O LORD, thou knoweſt: remember me, and viſit me, and revenge me of my perſecutors; take me not away in thy longſuffering: know that for thy ſake I have ſuffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hoſts.

17 I ſat not in the aſſembly of the mockers, nor rejoiced; I ſat alone becauſe of thy hand: for thou haſt filled me with indignation.

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18 Why is my pain perpetual, and my wound incurable, *which* refuſeth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

19 ¶ Therefore thus ſaith the LORD, If thou return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou ſhalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced braſen wall: and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee to ſave thee and to deliver thee, ſaith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

1 *The prophet under divers types ſheweth the ruin of the Jews:* 14 *Their return ſtranger than their deliverance out of Egypt.* 16 *Recompence for idolatry.*

THE word of the LORD came alſo unto me, ſaying,

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons or daughters in this place.

3 For thus ſaith the LORD concerning the ſons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They ſhall die of grievous deaths; they ſhall not be lamented; neither ſhall they be buried; *but* they ſhall be as dung upon the face of the earth: and they ſhall be conſumed by the ſword, and by famine; and their carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.

5 For thus ſaith the LORD, Enter not into the houſe of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, ſaith the LORD, *even* loving kindneſs and mercies.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor cut themſelves, nor make themſelves bald for them:

7 Neither ſhall *men* tear *themſelves* for them in mourning, to comfort them for the dead; neither ſhall *men* give them the cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

9 For thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it ſhall come to paſs, when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, Wherefore hath the LORD pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the LORD our God?

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the LORD, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law;

12 And

XV. 1 *Though Moſes and Samuel ſtood before me*, &c.] The people, by their ſins, being now grown ripe for deſtruction, not even the prayers of the beſt of men could now avert God's judgments from them.

18 *Wilt thou be unto me as a liar*, &c.] Theſe words muſt not be underſtood literally, or as the effect of impatience, but as reminding God of his promiſe: Thou haſt promiſed to be my protector againſt all my enemies, and wilt thou now forſake me in this my extremity?

GENERAL REFLECTIONS on Chap. XIV. XV.

Miniſters ought ſeriouſly to reflect on the crime and puniſhment of thoſe falſe prophets who deceived the people, and lulled them in their ſecurity, that it may be a warning to them to declare the truth. And the people ſhould hearken to their inſtructions, that they may eſcape the wrath to come. An awful threatening is here alſo denounced againſt obſtinate and hardened ſinners, in that though the pious prayers of the righteous are well pleaſing to God, yet they cannot prevail in favour of thoſe who perſiſt in their rebellion againſt him.

COMMENTARY AND NOTES ON CHAP. XVI.

2 *Thou ſhalt not take thee a wife*, &c.] Becauſe of the approaching general calamity, and the many miſeries in which families and children would be involved by an hoſtile invaſion, and a conquering army.

7 *Neither ſhall men tear themſelves*, &c.] The Septuagint and Vulgate tranſlations read, Neither ſhall they break bread, &c. Inſtead of *lahem*, "themſelves," they read *lehem*, "bread;" for the Jews uſed to ſend proviſions and wine to ſuch of their friends as were in deep mourning for the dead.

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12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and they *are* no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* The LORD.

CHAP. XVII.

1 *The captivity of Judah for her sin.* 5 *Trust in man is cursed, in God is blessed.* 12 *In God alone is sure salvation.* 19 *The sabbath commanded to be observed.*

THE sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their groves by the green trees upon the high hills.

3 O my mountain in the field, I will give thy substance, *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders,

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

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9 ¶ The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, Where *is* the word of the LORD? let it come now.

16 As for me, I have not hastened from *being* a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus saith the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAP.

GENERAL REFLECTIONS on Chap. XVI.

In the conduct of the Lord toward his ancient people, we may clearly discern an admirable mixture of justice and mercy; to the end that men may be humbled for their sins, turn to the God of their mercies, trust in him, and obey his righteous commands.

COMMENTARY AND NOTES ON CHAP. XVII. XVIII.

XVII. 1 *The sin of Judah is written with a pen of iron,* &c.] In indelible characters. Idolatry was their leading principle.

9, 10 *The heart is deceitful above all things,* &c.] This is one of the lamentable effects of the fall; and we can never be restored to the favour of God, or embrace the gospel, till we become in some measure acquainted with the corruptions that lodge in our vile hearts.

13 *Shall be written in the earth,* &c.] Alluding to what is written on the ground, or in the sand of parched countries, which is soon obliterated, and blown away by the wind. Perhaps our Saviour might have regard to this expression when he wrote on the ground, see *John* viii. 6—8.

XVIII.

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CHAP. XVIII.

Before CHRIST 605. 1 *Under the type of a potter is shewed God's absolute power.*
11 *Judah is threatened with judgments.*

THE word which came to Jeremiah from the LORD, saying,

2 Arise and go down to the potter's house, and there will I cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 Will *a man* leave the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from before them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain with the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they Before CHRIST 605. have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay *me*: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

CHAP. XIX.

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth into the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee.

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel: Behold, I will bring upon this city and upon all her towns

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XVIII. 8 *I will repent of the evil*, &c.] This does not imply a change in God, but in us. If we turn from our sins, to him by repentance, he will turn from his fierce anger, and shew mercy unto us.

GENERAL REFLECTIONS on Chap. XVII. XVIII.

Magistrates and people may learn from hence, that the way to obtain the favour of God, and avert his wrath, is, to obey his precepts, and reverence his service. We are also shewn, that God wants neither power nor goodness to make men happy; and that no evil befals them, but what they bring upon themselves by their impiety and perseverance in sinful courses.

COMMENTARY AND NOTES ON CHAP. XIX. XX.

XIX. 9 *Eat the flesh of their sons*, &c.] Josephus, their own historian testifies, they did eat their children at the siege of Jerusalem by the Romans. See *Deut.* xxviii. 53. 2 *Kings* vi. 28.

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Before CHRIST 605. towns all the evil that I have pronounced againſt it, because they have hardened their necks, that they might not hear my words.

CHAP. XX.

1 *Paſhur ſmiteth Jeremiah.* 7 *Jeremiah complaineth of contempt,* 14 *and curſeth the day of his birth.*

NOW Paſhur the ſon of Immer the prieſt, who *was* alſo chief governor in the houſe of the LORD, heard that Jeremiah propheſied theſe things.

2 Then Paſhur ſmote Jeremiah the prophet, and put him in the ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the LORD.

3 And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The LORD hath not called thy name Paſhur, but Magor-miſſabib.

4 For thus ſaith the LORD, Behold, I will make thee a terror to thyſelf, and to all thy friends: and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſtrength of this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

6 And thou, Paſhur, and all that dwell in thine houſe ſhall go into captivity: and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou, and all thy friends, to whom thou haſt propheſied lies.

7 ¶ O LORD, thou haſt deceived me, and I was deceived: thou art ſtronger than I, and haſt prevailed: I am in deriſion daily, every one mocketh me.

8 For ſince I ſpake, I cried out, I cried violence and ſpoil; becauſe the word of the LORD was made a reproach unto me, and a deriſion, daily.

9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not *ſtay.*

10 ¶ For I heard the defaming of many, fear on every ſide. Report, *ſay they,* and we will report it. all my familiars watched for my halting, *ſaying,* Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my perſecutors ſhall ſtumble, and they ſhall not prevail: they ſhall be greatly aſhamed; for they ſhall not proſper: *their* everlaſting confuſion ſhall never be forgotten.

12 But, O LORD of hoſts, that trieſt the righteous, *and* ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the LORD, praiſe ye the LORD: for he hath delivered the ſoul of the poor from the hand of evildoers.

14 ¶ Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed.

15 Curſed *be* the man who brought tidings to my father, ſaying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the ſhouting at noontide; Before CHRIST 603.

17 Becauſe he ſlew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me.*

18 Wherefore came I forth out of the womb to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame?

CHAP. XXI.

1 *Zedekiah ſending to Jeremiah to enquire the event of Nebuchadrezzar's war againſt him,* 3 *the prophet foretelleth a calamitous ſiege, and miſerable captivity.*

THE word which came unto Jeremiah from the LORD, when king Zedekiah ſent unto him Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying, 589.

2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war againſt us; if ſo be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah:

4 Thus ſaith the LORD God of Iſrael; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the king of Babylon, and *againſt* the Chaldeans, which beſiege you without the walls, and I will aſſemble them into the midſt of this city.

5 And I myſelf will fight againſt you with an outſtretched hand and with a ſtrong arm, even in anger, and in fury, and in great wrath.

6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence.

7 And afterward, ſaith the LORD, I will deliver Zedekiah king of Judah, and his ſervants, and the people, and ſuch as are left in this city from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life: and he ſhall ſmite them with the edge of the ſword; he ſhall not ſpare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou ſhalt ſay, Thus ſaith the Lord; Behold, I ſet before you the way of life, and the way of death.

9 He that abideth in this city ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Chaldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a prey.

10 For I have ſet my face againſt this city for evil, and not for good, ſaith the LORD: it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire.

11 ¶ And touching the houſe of the king of Judah, *ſay,* Hear ye the word of the LORD;

12 O houſe of David, thus ſaith the LORD; Execute judgment in the morning, and deliver *him that is* ſpoiled out of the hand of the oppreſſor, leſt my fury go out like fire, and burn that none can quench *it,* becauſe of the evil of your doings.

13 Behold, I *am* againſt thee, O inhabitant of the valley, *and* rock of the plain, ſaith the LORD; which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations?

14 But

XX. 3 *The Lord hath not called thy name Paſhur,* &c.] The name I give thee ſignifies fear or terror round about: and thou ſhalt be a dreadful example of thoſe calamities which are coming upon thy friends, and all the inhabitants of this city.

7 *O Lord, thou haſt deceived me,* &c.] In the original the words are, I was overperſuaded, and the meaning is, he had perſuaded himſelf that the people would be brought to return to the worſhip of the true God, but inſtead of that, they became every day more and more hardened.

GENERAL REFLECTIONS on Chap. XIX. XX.

By the execrable idolatry and apoſtaſy of the Jews we have a remarkable inſtance, that men who have made great profeſſion of religion, may fall into the fouleſt ſins, till they are given up to blindneſs and hardneſs of heart, when they do not fail to perſecute the true miniſters of God. With reſpect to Jeremiah's curſing the day of his birth, ſome are of opinion, that hereby he prophetically repreſents the language of the Jews at the time when God was to ſend his threatened judgments upon them.

COMMENTARY AND NOTES ON CHAP. XXI.

2 *Enquire, I pray thee, of the Lord,* &c.] Not that the king was touched with the repentance of his ſins, but that the prophet might intreat the Lord to deliver him from the power of his enemies.

13 *Who ſhall come down againſt us?* &c.] The Jews confided in the ſtrength and ſituation of their city, which nevertheleſs was often taken, and at laſt totally deſtroyed by Titus.

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Before CHRIST 589. 14 But I will puniſh you according to the fruit of your doings, ſaith the LORD: and I will kindle a fire in the foreſt thereof, and it ſhall devour all things round about it.

CHAP. XXII.

An exhortation to the king's houſe to execute juſtice without oppreſſion, enforced with promiſes and threats.

609. THUS ſaith the LORD; Go down to the houſe of the king of Judah, and ſpeak there this word,

2 And ſay, Hear the word of the LORD, O king of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates:

3 Thus ſaith the LORD; Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place.

4 For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe kings ſitting upon the throne of David, riding in chariots and on horſes, he, and his ſervants, and his people.

5 But if ye will not hear theſe words, I ſwear by myſelf, ſaith the LORD, that this houſe ſhall become a deſolation.

6 For thus ſaith the LORD unto the king's houſe of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited.

7 And I will prepare deſtroyers againſt thee, every one with his weapons: and they ſhall cut down thy choice cedars, and caſt *them* into the fire.

8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the LORD their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep ſore for him that goeth away: for he ſhall return no more, nor ſee his native country.

11 For thus ſaith the LORD touching Shallum the ſon of Joſiah king of Judah, which reigneth inſtead of Joſiah his father, which went forth out of this place; He ſhall not return thither any more:

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

13 ¶ Woe unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong: *that* uſeth his neighbour's ſervice without wages, and giveth him not for his work;

14 That ſaith, I will build me a wide houſe and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermillion.

15 Shalt thou reign, becauſe thou cloſeſt *thyſelf* in cedar? did not thy father eat and drink, and do judgment and juſtice, *and* then *it was* well with him?

16 He judged the cauſe of the poor and needy; then *it was* well *with him: was* not this to know me? ſaith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for violence, to do *it*.

18 Therefore thus ſaith the LORD concerning Jehoiakim the ſon of Joſiah king of Judah; They ſhall not lament for him, *ſaying*, Ah my brother! or, Ah ſiſter! they ſhall not lament for him, *ſaying*, Ah lord! or, Ah his glory! Before CHRIST 609.

19 He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Baſhan, and cry from the paſſages: for all thy lovers are deſtroyed. 599.

21 I ſpake unto thee in thy proſperity; *but* thou ſaidſt, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedſt not my voice.

22 The wind ſhall eat up all thy paſtors, and thy lovers ſhall go into captivity: ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſs.

23 O inhabitant of Lebanon, that makeſt thy neſt in the cedars, how gracious ſhalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, ſaith the LORD, though Coniah the ſon of Jehoiakim king of Judah were the ſignet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will caſt thee out, and thy mother that bare thee, into another country, where ye were not born; and there ſhall ye die.

27 But to the land whereunto they deſire to return, thither ſhall they not return.

28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus ſaith the LORD, Write ye this man childleſs, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1 *Jeremiah propheſieth a reſtoration of the ſcattered flock.* 5 *Chriſt is promiſed.* 9 *Judgments againſt falſe prophets.*

WOE be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture! ſaith the LORD. 599.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtors that feed my people; Ye have ſcattered my flock, and driven them away, and have not viſited them: behold, I will viſit upon you the evil of your doings, ſaith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they ſhall be fruitful and increaſe.

4 And I will ſet up ſhepherds over them which ſhall feed them: and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the LORD.

5 ¶ Behold, the days come, ſaith the LORD, that I will raiſe unto David a righteous Branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

6 In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD liveth, which brought

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GENERAL REFLECTIONS on Chap. XXI.

This chapter teaches us, that when God corrects us, it is for our ſins; therefore we ſhould meekly ſubmit to his chaſtiſements, leſt, while we reſiſt, we draw upon ourſelves greater evils.

COMMENTARY AND NOTES ON CHAP. XXII.

7 *Thy choice cedars*, &c.] Thy noble buildings, probably made of cedar.

10 *Weep not for the dead*, &c.] Weep not for Joſiah, for he is buried in peace, and taken away from the evil to come, but rather lament Jehoahaz his ſucceſſor, whom Pharaoh-Necbo had carried away into Egypt, from whence he ſhall never return: this prince is called Shallum, ver. 11.

22 *The wind*] The judgments of the Almighty.
Thy paſtors, &c.] Thy governors, both eccleſiaſtical and civil.

GENERAL REFLECTIONS on Chap. XXII.

We learn from this chapter, that no outward diſtinction can ſcreen the wicked from the divine vengeance; and alſo, that thoſe who attempt to raiſe and eſtabliſh their families, by diſhoneſt ways, ſhall never proſper.

COMMENTARY AND NOTES ON CHAP. XXIII.

5 *I will raiſe unto David a righteous Branch*, &c.] The Meſſiah, who was to be the prophet, prieſt, and king of his people.

6 *The Lord our righteouſneſs.*] He ſhall be Jehovah, or the true God; and our righteouſneſs, or the means of our juſtification.

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Before CHRIST 599. brought up the children of Iſrael out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the ſeed of the houſe of Iſrael out of the north country, and from all countries whither I had driven them, and they ſhall dwell in their own land.

9 ¶ Mine heart within me is broken becauſe of the prophets; all my bones ſhake; I am like a drunken man, and like a man whom wine hath overcome, becauſe of the LORD, and becauſe of the words of his holineſs.

10 For the land is full of adulterers; for becauſe of ſwearing the land mourneth; the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force *is* not right.

11 For both prophet and prieſt are profane; yea, in my houſe have I found their wickedneſs, ſaith the LORD.

12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs: they ſhall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their viſitation, ſaith the LORD.

13 And I have ſeen folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to err.

14 I have ſeen alſo in the prophets of Jeruſalem an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evildoers, that none doth return from his wickedneſs: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus ſaith the LORD of hoſts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is profaneneſs gone forth into all the land.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets that propheſy unto you: they make you vain: they ſpeak a viſion of their own heart, *and* not out of the mouth of the LORD.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, Ye ſhall have peace; and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you.

18 For who hath ſtood in the counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it ſhall fall grievouſly upon the head of the wicked.

20 The anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall conſider it perfectly.

21 I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they propheſied.

22 But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the LORD, and not a God afar off?

24 Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD. Do not I fill heaven and earth? ſaith the LORD.

25 I have heard what the prophets ſaid, that propheſy lies in my name, ſaying, I have dreamed, I have dreamed.

26 How long ſhall *this* be in the heart of the prophets that propheſy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cauſe my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. Before CHRIST 599.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully. What *is* the chaff to the wheat? ſaith the LORD.

29 *Is* not my word like as a fire? ſaith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, I *am* againſt the prophets, ſaith the LORD, that ſteal my words every one from his neighbour.

31 Behold, I *am* againſt the prophets, ſaith the LORD, that uſe their tongues, and ſay, He ſaith.

32 Behold, I *am* againſt them that propheſy falſe dreams, ſaith the LORD, and do tell them, and cauſe my people to err by their lies, and by their lightneſs; yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD.

33 ¶ And when this people, or the prophet, or a prieſt, ſhall aſk thee, ſaying, What *is* the burden of the LORD? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD.

34 And *as for* the prophet, and the prieſt, and the people, that ſhall ſay, The burden of the LORD, I will even puniſh that man and his houſe.

35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the LORD anſwered? and, What hath the LORD ſpoken?

36 And the burden of the LORD ſhall ye mention no more: for every man's word ſhall be his burden; for ye have perverted the words of the living God, of the LORD of hoſts our God.

37 Thus ſhalt thou ſay to the prophet, What hath the LORD anſwered thee? and, What hath the LORD ſpoken?

38 But ſince ye ſay, The burden of the LORD; therefore thus ſaith the LORD; Becauſe ye ſay this word, The burden of the LORD, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forſake you, and the city that I gave you and your fathers, *and caſt you* out of my preſence:

40 And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.

CHAP. XXIV.

4 The prophet foreſheweth the reſtoration of them that were in captivity, 8 and the deſolation of Zedekiah.

THE LORD ſhewed me, and, behold, two baſkets of figs *were* ſet before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the ſon of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and ſmiths, from Jeruſalem, and had brought them to Babylon.

2 One baſket *had* very good figs, *even* like the figs *that are* firſt ripe: and the other baſket *had* very naughty figs, which could not be eaten, they were ſo bad.

3 Then ſaid the LORD unto me, What ſeeſt thou, Jeremiah? And I ſaid, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are ſo evil.

4 ¶ Again the word of the LORD came unto me, ſaying,

5 Thus ſaith the LORD, the God of Iſrael; Like theſe good figs, ſo will I acknowledge them that are carried away captive of Judah, whom I have ſent out of this place into the land of the Chaldeans for *their* good.

6 For

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28 *What is the chaff to the wheat?* &c.] The difference between true prophecies and counterfeits, is as evident as that between chaff and wheat.

GENERAL REFLECTIONS on Chap. XXIII.

This chapter ſets before us, of what conſequence it is that paſtors ſhould diſcharge their duty; and how much we are bound to pray that God will preſerve us from falſe teachers, and give us good ones.

COMMENTARY AND NOTES ON CHAP. XXIV. XXV.

XXIV. 1 *Two baſkets of figs were ſet before the temple,* &c.] The good figs ſignified thoſe that were gone into captivity, and ſo ſaved their lives; and the bad figs, thoſe that remained, and yet were ſubject to the ſword, famine, and peſtilence.

7 *I will*

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6 For I will ſet mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me, that I *am* the LORD: and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are ſo evil: ſurely thus ſaith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curſe, in all places whither I ſhall drive them.

10 And I will ſend the ſword, the famine, and the peſtilence, among them, till they be conſumed from off the land that I gave unto them and to their fathers.

CHAP. XXV.

1 *Jeremiah, reproving the Jews for diſregarding God's meſſages by his prophets,* 8 *foretelleth the ſeventy years' captivity.* 15 *He ſhewſheweth the overthrow of divers nations.*

606. THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the ſon Joſiah king of Judah, that *was* the firſt year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying,

3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have ſpoken unto you, riſing early and ſpeaking; but ye have not hearkened.

4 And the LORD hath ſent unto you all his ſervants the prophets, riſing early and ſending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They ſaid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to ſerve them, and to worſhip them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet he have not hearkened unto me, ſaith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus ſaith the LORD of hoſts; Becauſe ye have not heard my words,

9 Behold, I will ſend and take all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon, my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations.

10 Moreover I will take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the ſound of the milſtones, and the light of the candle.

11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment; and theſe nations ſhall ſerve the king of Babylon ſeventy years.

12 ¶ And it ſhall come to paſs, when ſeventy years are accompliſhed, *that* I will puniſh the king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual deſolations.

13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all that is written in this book, which Jeremiah hath propheſied againſt all the nations. Before CHRIST 606.

14 For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands.

15 ¶ For thus ſaith the LORD God of Iſrael unto me; Take the wine cup of this fury at my hand, and cauſe all the nations, to whom I ſend thee, to drink it.

16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had ſent me:

18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing, and a curſe; as *it is* this day;

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the king of the iſles which *are* beyond the ſea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmoſt corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the deſert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the LORD of hoſts, the God of Iſrael; Drink ye, and be drunken and ſpue, and fall, and riſe no more, becauſe of the ſword which I will ſend among you.

28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts; Ye ſhall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? Ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the LORD of hoſts.

30 Therefore propheſy thou againſt them all theſe words, and ſay unto them, The LORD ſhall roar from on high, and utter his voice from his holy habitation; he ſhall mightily roar upon his habitation; he ſhall give a ſhout, as they that tread *the grapes*, againſt all the inhabitants of the earth.

31 A noiſe ſhall come *even* to the ends of the earth; for the LORD hath a controverſy with the nations, he will plead with all fleſh; he will give them *that are* wicked to the ſword, ſaith the LORD.

32 Thus ſaith the LORD of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth.

33 And the ſlain of the LORD ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be lamented, neither gathered, nor buried; they ſhall be dung upon the ground.

34 ¶ Howl, ye ſhepherds, and cry; and wallow yourſelves *in the aſhes*, ye principal of the flock: for the days of your ſlaughter and of your diſperſions are accompliſhed; and ye ſhall fall like a pleaſant veſſel.

35 And

7 *I will give them an heart to know me*, &c.] The captives, who returned from Babylon, were the peculiar objects of theſe bleſſings, which principally conſiſted in the knowledge and fear of God, and grace to live in obedience to his commands.

XXV. 15 *Take the wine cup*, &c.] This alludes to God's judgments upon all the ſeveral nations hereafter mentioned.

24 *The mingled people that dwell in the deſert.*] A mixture of people dwelling in that part of Arabia ſtiled the deſert, called in ſcripture by the general name of the children of the eaſt; they conſiſted of Nebatheans, Amalekites, Midianites, and other nations, who chiefly ſupported themſelves by plundering their neighbours.

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35 And the ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock, *ſhall be heard:* for the LORD hath ſpoiled their paſture.

37 And the peaceable habitations are cut down becauſe of the fierce anger of the LORD.

38 He hath forſaken his covert, as the lion: for their land is deſolate becauſe of the fierceneſs of the oppreſſor, and becauſe of his fierce anger.

CHAP. XXVI.

1 *Jeremiah exhorting to repentance,* 8 *is apprehended:* 12 *his apology:* 16 *he is acquitted.*

609. IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah came this word from the LORD, ſaying,

2 Thus ſaith the LORD; Stand in the courts of the LORD's houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the LORD's houſe, all the words that I command thee to ſpeak unto them; diminiſh not a word:

3 If ſo be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpoſe to do unto them becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD; If ye will not hearken to me to walk in my law, which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early, and ſending *them,* but ye have not hearkened;

6 Then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth.

7 So the prieſts and the prophets and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD.

8 ¶ Now it came to paſs, when Jeremiah had made an end of ſpeaking all that the LORD had commanded *him* to ſpeak unto all the people, that the prieſts and the prophets and all the people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the LORD, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? And all the people were gathered againſt Jeremiah in the houſe of the LORD.

10 When the princes of Judah heard theſe things, then they came up from the king's houſe unto the houſe of the LORD, and ſat down in the entry of the new gate of the LORD's *houſe.*

11 Then ſpake the prieſts and the prophets unto the princes and to all the people, ſaying, This man *is* worthy to die; for he hath propheſied againſt this city, as ye have heard with your ears.

12 ¶ Then ſpake Jeremiah unto all the princes and to all the people, ſaying, The LORD ſent me to propheſy againſt this houſe and againſt this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced againſt you.

14 As for me, behold, I *am* in your hand: do with me as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath ſent me unto you to ſpeak all theſe words in your ears.

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16 ¶ Then ſaid the princes and all the people unto the prieſts and to the prophets; This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the LORD of hoſts; Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of a foreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and beſought the LORD, and the LORD repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the LORD, Urijah the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city and againſt this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king ſought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king ſent men into Egypt, *namely,* Elnathan the ſon of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who ſlew him with the ſword, and caſt his dead body into the graves of the common people.

24 Nevertheleſs the hand of Ahikam the ſon of Shaphan was with Jeremiah, that they ſhould not give him into the hand of the people to put him to death.

CHAP. XXVII.

1 *Subjection unto Babel foretold.* 8 *Falſe prophets not to be believed.*

598. IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah came this word unto Jeremiah from the LORD, ſaying,

2 Thus ſaith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And command them to ſay unto their maſters, Thus ſaith the LORD of hoſts, the God of Iſrael; Thus ſhall ye ſay unto your maſters;

5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power, and by my out-ſtretched arm, and have given it unto whom it ſeemed meet unto me.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Babylon, my ſervant; and the beaſts of the field have I given him alſo to ſerve him.

7 And all nations ſhall ſerve him, and his ſon, and his ſon's ſon, until the very time of his land come: and then many nations and great kings ſhall ſerve themſelves of him.

8 And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the LORD, with the ſword, and with the famine,

GENERAL REFLECTIONS on Chap. XXIV. XXV.

Theſe chapters denote, that thoſe whom God afflicts the moſt, are commonly ſuch as he loves the moſt; and that thoſe whom he leaves in the enjoyment of proſperity, are often overwhelmed with his ſevereſt judgments. It alſo appears from hence, that God bears with men with great patience; that he exhorts them a long time to repentance; but that if they continue to offend him, he at laſt executes his judgments upon them.

COMMENTARY AND NOTES ON CHAP. XXVI. XXVII.

XXVI. 10 *The princes of Judah,* &c.] The king's counſellors, or chief officers of ſtate, who were alſo members of the ſanhedrim.

18 *Micah the Moraſthite*] He was the author of the prophecy that goes by his name. The village of Moraſtus, or Mareſa, was in the tribe of Judah.

Zion ſhall be plowed like a field, &c.] This prophecy alludes to the utter-deſtruction of the ſecond temple by Titus, when Terentius raſed the very foundations of the city and temple; when, as our Saviour predicted, one ſtone was not left upon another.

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Before CHRIST 598. famine, and with the peſtilence, until I have conſumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

10 For they propheſy a lie unto you, to remove you far from your land; and that I ſhould drive you out, and ye ſhould periſh.

11 But the nations that bring their neck under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD; and they ſhall till it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou and thy people, by the ſword, by the famine, and by the peſtilence, as the LORD hath ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon: for they propheſy a lie unto you.

15 For I have not ſent them, ſaith the LORD, yet they propheſy a lie in my name; that I may drive you out, and that ye might periſh, ye, and the prophets that propheſy unto you.

16 ¶ Alſo I ſpake to the prieſts and to all this people, ſaying, Thus ſaith the LORD; Hearken not to the words of your prophets that propheſy unto you, ſaying, Behold, the veſſels of the LORD's houſe ſhall now ſhortly be brought again from Babylon: for they propheſy a lie unto you.

17 Hearken not unto them; ſerve the king of Babylon, and live: wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make interceſſion to the LORD of hoſts, that the veſſels which are left in the houſe of the LORD, and *in* the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

19 ¶ For thus ſaith the LORD of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the ſon of Jehoiakim king of Judah from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem;

21 Yea, thus ſaith the LORD of hoſts, the God of Iſrael, concerning the veſſels that remain *in* the houſe of the LORD, and *in* the houſe of the king of Judah and of Jeruſalem;

22 They ſhall be carried to Babylon, and there ſhall they be until the day that I viſit them, ſaith the LORD; then will I bring them up, and reſtore them to this place.

CHAP. XXVIII.

1 *Hananiah's falſe prophecy.* 10 *He breaketh Jeremiah's yoke.* 12 *Jeremiah foretelleth of an iron yoke,* 15 *and Hananiah's death.*

596. AND it came to paſs the ſame year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the ſon of Azur the prophet, which *was* of Gibeon, Before CHRIST 596. ſpake unto me in the houſe of the LORD, in the preſence of the prieſts and of all the people, ſaying,

2 Thus ſpeaketh the LORD of hoſts, the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the veſſels of the LORD's houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the ſon of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, ſaith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah ſaid unto the prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the LORD,

6 Even the prophet Jeremiah ſaid, Amen: the LORD do ſo: the LORD perform thy words which thou haſt propheſied, to bring again the veſſels of the LORD's houſe, and all that is carried away captive, from Babylon into this place.

7 Neverthleſs hear thou now this word that I ſpeak in thine ears, and in the ears of all the people.

8 The prophets that have been before me and before thee of old propheſied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence.

9 The prophet which propheſieth of peace, when the word of the prophet ſhall come to paſs, *then* ſhall the prophet be known, that the LORD hath truly ſent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the LORD; Even ſo will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the ſpace of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, ſaying,

13 Go and tell Hananiah, ſaying, Thus ſaith the LORD; Thou haſt broken the yokes of wood; but thou ſhalt make for them yokes of iron.

14 For thus ſaith the LORD of hoſts, the God of Iſrael; I have put a yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon; and they ſhall ſerve him: and I have given him the beaſts of the field alſo.

15 ¶ Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not ſent thee; but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the LORD; Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the LORD.

17 So Hananiah the prophet died the ſame year in the ſeventh month.

CHAP. XXIX.

1 *The captives are willed to be quiet.* 15 *Ruin to the diſobedient,* 20 *and to Ahab and to Zedekiah foretold.* 24 *A letter againſt Jeruſalem.*

NOW

XXVII. 14 *Hearken not unto the words of the prophets,* &c.] The Jews learned, together with the idolatrous rites of their neighbours, their arts of divination, and foretelling future events, the uſe of which was expreſsly forbidden by the law of Moſes.

GENERAL REFLECTIONS on Chap. XXVI. XXVII.

The fortitude, moderation, and zeal of Jeremiah, whom the Jews threatened with death, ought to be imitated by all Chriſtians, particularly the miniſters of the goſpel, who would alſo do well to obſerve what is ſaid of the falſe prophets; to the end they may never flatter ſinners, by a bare compliance and connivance at their ſins. The people ſhould likewiſe learn to hearken to the true ſervants of God, who declare his will with faithfulneſs and without diſguiſe.

COMMENTARY AND NOTES ON CHAP. XXVIII. XXIX.

XXVIII. 6 *The prophet Jeremiah ſaid, Amen,* &c.] Jeremiah knew that the contrary would take place; but to convince him how dearly he loved his country, he wiſhed earneſtly that his predictions might be fulfilled.

16 *This year thou ſhalt die,* &c.] This was the ſtrongeſt proof that could be given, that Jeremiah was not an impoſtor; and no doubt it made a deep impreſſion on the minds of ſome of the people, when the event took place.

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Wide delin.

JEREMIAH, Chap. XXIX. Ver. 21. 22.

Thus ſaith the Lord, I will deliver them into the hand of Nebuchadnezzar to be roaſted in the fire.

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Before CHRIST 599. NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive, from Jerusalem to Babylon;

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon.

5 Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that they may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

606. 10 ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And I will be found of you saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity.

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, and the famine, and the pestilence, and will make them like vile figs, that cannot be eaten they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them*; but ye would not hear, saith the LORD. Before CHRIST. 606.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the Nehelamite, saying, 598.

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, This *captivity is* long: build ye houses and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite; and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

CHAP. XXX.

1 *God sheweth Jeremiah the return of the Jews,* 4 *and their deliverance out of their trouble.* 10 *He comforteth Jacob,* 18 *and promiseth the Jews a gracious reestablishment.*

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. 606.

3 For, lo, the days come, saith the LORD; that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For

XXIX. 10 *I will visit you,* &c.] That is, your posterity. This promise was made in order to support them under their afflictions, to keep their minds fixed, trusting in God, that they might not despair of his mercy nor join the heathens in their idolatry.

22 *Whom the king of Babylon roasted in the fire,* &c.] This cruel punishment was common in the east, and often used under the persecution of the primitive Christians by Diocletian; it was also inflicted by the Roman emperors; and, after them, by the merciless papists, who burn protestants, whom they call heretics.

GENERAL REFLECTIONS on Chap. XXVIII. XXIX.

From the sudden death of Hananiah, the false prophet, we see that divine vengeance pursues those who resist God and his holy word, and that it is often displayed in a remarkable manner upon false ministers and false teachers. Such examples should fill with dread all such as exercise the sacred ministry in the church; and also put us upon our guard against false teachers, by attending to the exhortation of our Lord concerning them.

COMMENTARY

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Before CHRIST 606.

5 For thus ſaith the LORD: We have heard a voice of trembling, of fear, and not of peace.

6 Aſk ye now, and ſee whether a man doth travail with child? wherefore do I ſee every man with his hands on his loins, as a woman in travail, and all faces are turned into paleneſs?

7 Alas! for that day *is* great, ſo that none *is* like it: it *is* even the time of Jacob's trouble; but he ſhall be ſaved out of it.

8 For it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will break his yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of him:

9 But they ſhall ſerve the LORD their God, and David their king, whom I will raiſe up unto them.

10 ¶ Therefore fear thou not, O my ſervant Jacob, ſaith the LORD; neither be diſmayed, O Iſrael: for, lo, I will ſave thee from afar, and thy ſeed from the land of their captivity; and Jacob ſhall return, and ſhall be in reſt, and be quiet, and none ſhall make *him* afraid.

11 For I *am* with thee, ſaith the LORD, to ſave thee: though I make a full end of all nations whither I have ſcattered thee, yet I will not make a full end of thee: but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed.

12 For thus ſaith the LORD, Thy bruiſe *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cauſe, that thou mayeſt be bound up: thou haſt no healing medicines.

14 All thy lovers have forgotten thee; they ſeek thee not; for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity; *becauſe* thy ſins were increaſed.

15 Why crieſt thou for thine affliction? thy ſorrow *is* incurable for the multitude of thine iniquity: *becauſe* thy ſins were increaſed, I have done theſe things unto thee.

16 Therefore all they that devour thee ſhall be devoured; and all thine adverſaries, every one of them, ſhall go into captivity; and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the LORD; becauſe they called thee an Outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after.

18 ¶ Thus ſaith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city ſhall be builded upon her own heap, and the palace ſhall remain after the manner thereof.

19 And out of them ſhall proceed thankſgiving and the voice of them that make merry: and I will multiply them, and they ſhall not be few; I will alſo glorify them, and they ſhall not be ſmall.

20 Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them.

21 And their nobles ſhall be of themſelves, and their governor ſhall proceed from the midſt of them; and I will cauſe him to draw near, and he ſhall approach unto me: for who *is* this that engaged his heart to approach unto me? ſaith the LORD.

22 And ye ſhall be my people, and I will be your God.

23 ¶ Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it ſhall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD ſhall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye ſhall conſider it.

Before CHRIST 606.

CHAP. XXXI.

1 *The reſtoration of Iſrael.* 22 *Chriſt is promiſed.* 27 *God's care for his church.*

AT the ſame time, ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the LORD, The people *which were* left of the ſword found grace in the wilderneſs; *even* Iſrael, when I went to cauſe him to reſt.

3 The LORD hath appeared of old unto me, *ſaying*, Yea, I have loved thee with an everlaſting love: therefore with lovingkindneſs have I drawn thee.

4 Again I will build thee, and thou ſhalt be built, O virgin of Iſrael: thou ſhalt again be adorned with tabrets, and ſhalt go forth in the dances of them that make merry.

5 Thou ſhalt yet plant vines upon the mountains of Samaria: the planters ſhall plant, and ſhall eat *them* as common things.

6 For there ſhall be a day, *that* the watchmen upon the mount Ephraim ſhall cry, Ariſe ye, and let us go up to Zion unto the LORD our God.

7 For thus ſaith the LORD; Sing with gladneſs for Jacob, and ſhout among the chief of the nations: publiſh ye, praiſe ye, and ſay, O LORD, ſave thy people, the remnant of Iſrael.

8 Behold, I will bring them from the north country, and gather them from the coaſts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company ſhall return thither.

9 They ſhall come with weeping, and with ſupplications will I lead them: I will cauſe them to walk by the rivers of waters in a ſtraight way, wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim *is* my firſtborn.

10 Hear the word of the LORD, O ye nations, and declare *it* in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and keep him, as a ſhepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ranſomed him from the hand of *him that was* ſtronger than he.

12 Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their ſoul ſhall be as a watered garden; and they ſhall not ſorrow any more at all.

13 Then ſhall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow.

14 And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the LORD.

15 ¶ Thus ſaith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children, refuſed to be comforted for her children, becauſe they *were* not.

16 Thus ſaith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the LORD; and they ſhall come again from the land of the enemy.

17 And there is hope in thine end, ſaith the LORD, that

COMMENTARY AND NOTES ON CHAP. XXX. XXXI.

XXX. 9 *But they ſhall ſerve*, &c.] By David, in this verſe, is meant the Meſſiah: the word, in Hebrew, ſignifies, Beloved, the beloved Son of God, and the king and head of his church.

13 *There is none to plead thy cauſe*, &c.] There are none who, by their intercеſſion with God, endeavour to avert his diſpleaſure.

21 *Who is this that engaged his heart*, &c.] Who is there except the Meſſiah, that is ſo entirely devoted to my ſervice? The words *Mihu ze*, "Who is this?" have an emphaſis in the original, that cannot be expreſſed in another language, and are ſpoken by way of admiration.

24 *In the latter days ye ſhall conſider it.*] Or rather, underſtand it; namely, the nature of theſe prophecies, and turn to the Lord their God, to be accepted as members of Chriſt's kingdom.

XXXI. 15 *A voice was heard in Ramah—Rahel weeping*, &c.] The prophet here gives a lively deſcription of the ſlaughter of the innocent children of Bethlehem, who were maſſacred by order of Herod the Great, at the time of our Saviour's birth. This was predicted near ſix hundred years before.

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Before CHRIST 606. that thy children ſhall come again to their own border.

18 ¶ I have ſurely heard Ephraim bemoaning himſelf *thus*; Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed *to the yoke:* turn thou me, and I ſhall be turned; for thou *art* the LORD my God.

19 Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon *my* thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

20 *Is* Ephraim my dear ſon? *is he* a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the LORD.

21 Set thee up waymarks, make thee high heaps: ſet thine heart toward the highway, *even* the way *which* thou wenteſt: turn again, O virgin of Iſrael, turn again to theſe thy cities.

22 ¶ How long wilt thou go about, O thou backſliding daughter? for the LORD hath created a new thing in the earth, A woman ſhall compaſs a man.

23 Thus ſaith the LORD of hoſts, the God of Iſrael; As yet they ſhall uſe this ſpeech in the land of Judah and in the cities thereof, when I ſhall bring again their captivity; The LORD bleſs thee, O habitation of juſtice, *and* mountain of holineſs.

24 And there ſhall dwell in Judah itſelf, and in all the cities thereof together, huſbandmen, and they *that* go forth with flocks.

25 For I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowful ſoul.

26 Upon this I awaked, and beheld; and my ſleep was ſweet unto me.

27 ¶ Behold, the days come, ſaith the LORD, that I will ſow the houſe of Iſrael and the houſe of Judah with the ſeed of man, and with the ſeed of beaſt.

28 And it ſhall come to paſs, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict; ſo will I watch over them, to build, and to plant, ſaith the LORD.

29 ¶ In thoſe days they ſhall ſay no more, The fathers have eaten a ſour grape, and the children's teeth are ſet on edge.

30 But every one ſhall die for his own iniquity: every man that eateth the ſour grape, his teeth ſhall be ſet on edge.

31 ¶ Behold, the days come, ſaith the LORD, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an huſband unto them, ſaith the LORD:

33 But this *ſhall be* the covenant that I will make with the houſe of Iſrael; After thoſe days, ſaith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people.

34 And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the LORD: for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the LORD: for I will forgive their iniquity, and I will remember their ſin no more.

35 ¶ Thus ſaith the LORD, which giveth the ſun for a light by day, *and* the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea when the waves thereof roar; The LORD of hoſts *is* his name:

36 If thoſe ordinances depart from before me, ſaith the LORD, *then* the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever. Before CHRIST 606.

37 Thus ſaith the LORD; If heaven above can be meaſured, and the foundation of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael for all that they have done, ſaith the LORD.

38 ¶ Behold, the days come, ſaith the LORD, that the city ſhall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the meaſuring line ſhall yet go forth over-againſt it upon the hill Gareb, and ſhall compaſs about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, unto the corner of the horſegate toward the eaſt, *ſhall be* holy unto the LORD; it ſhall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

1 *Jeremiah's impriſonment*: 16 *his complaint.* 26 *The captivity confirmed.* 36 *A promiſe of return.*

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar. 590.

2 For then the king of Babylon's army beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon, which *was* in the king of Judah's houſe.

3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſy, and ſay, Thus ſaith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he ſhall take it;

4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes;

5 And he ſhall lead Zedekiah to Babylon, and there ſhall he be until I viſit him, ſaith the LORD: though ye fight with the Chaldeans, ye ſhall not proſper.

6 ¶ And Jeremiah ſaid, The word of the LORD came unto me, ſaying,

7 Behold, Hanameel the ſon of Shallum thine uncle ſhall come unto thee, ſaying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's ſon came to me in the court of the priſon, according to the word of the LORD, and ſaid unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyſelf. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's ſon, that was in Anathoth, and weighed him the money, *even* ſeventeen ſhekels of ſilver.

10 And I ſubſcribed the evidence, and ſealed *it*, and took witneſſes, and weighed *him* the money in the balances.

11 So I took the evidence of the purchaſe *both* that which was ſealed *according* to the law and cuſtom, and that which was open:

12 And I gave the evidence of the purchaſe unto Baruch the ſon of Neriah, the ſon of Maaſeiah, in the ſight of Hanameel mine uncle's *ſon*, and in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, before all the Jews that ſat in the court of the priſon.

13 ¶ And I charged Baruch before them, ſaying,

14 Thus

18 *Turn thou me and I ſhall be turned*, &c.] Turn my heart by thy preventing grace, and then I ſhall be effectually changed.

22 *The Lord hath created a new thing in the earth*, &c.] Moſt Chriſtian writers underſtand this paſſage of the miraculous conception of our Redeemer by the virgin Mary.

40 *The valley of the dead bodies*, &c.] Tophet, a common burying-place.

GENERAL REFLECTIONS on Chap. XXX. XXXI.

Herein are diſplayed the infinite power, juſtice, truth, and faithfulneſs of God towards his people; we ſhould therefore meditate on his covenant, beg of him to enlighten us with the knowledge of himſelf, to pardon our ſins, and manifeſt it by putting his law in our hearts, and viſiting in our inner parts, that we may be his people, and he may always be our God,

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14 Thus ſaith the LORD of hoſts, the God of Iſrael; Take theſe evidences, this evidence of the purchaſe, both which is ſealed, and this evidence which is open; and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the LORD of hoſts, the God of Iſrael; Houſes and fields and vineyards ſhall be poſſeſſed again in this land.

16 ¶ Now when I had delivered the evidence of the purchaſe unto Baruch, the ſon of Neriah, I prayed unto the LORD, ſaying,

17 Ah LORD God! behold, thou haſt made the heaven and the earth by thy great power and ſtretched out arm, *and* there is nothing too hard for thee:

18 Thou ſheweſt lovingkindneſs unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their children after them: the Great, the Mighty God, the LORD of hoſts, *is* his name,

19 Great in counſel, and mighty in work: for thine eyes *are* open upon all the ways of the ſons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which haſt ſet ſigns and wonders in the land of Egypt, *even* unto this day, and in Iſrael, and among *other* men; and haſt made thee a name, as at this day;

21 And haſt brought forth thy people Iſrael out of the land of Egypt with ſigns, and with wonders, and with a ſtrong hand, and with a ſtretched out arm, and with great terror;

22 And haſt given them this land, which thou didſt ſwear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and poſſeſſed it: but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedſt them to do: therefore thou haſt cauſed all this evil to come upon them:

24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight againſt it, becauſe of the ſword, and of the famine, and of the peſtilence: and what thou haſt ſpoken is come to paſs; and, behold, thou ſeeſt *it*.

25 And thou haſt ſaid unto me, O Lord GOD, Buy thee the field for money, and take witneſſes; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

27 Behold, I *am* the LORD, the God of all fleſh: is there any thing too hard for me?

28 Therefore thus ſaith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he ſhall take it:

29 And the Chaldeans that fight againſt this city, ſhall come and ſet fire on this city, and burn it with the houſes, upon whoſe roofs they have offered incenſe unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of Iſrael and the children of Judah have only done evil before me from their youth: for the children of Iſrael have only provoked me to anger with the work of their hands, ſaith the LORD.

31 For this city hath been to me *as* a provocation of mine anger and of my fury from the day that they built it even unto this day; that I ſhould remove it from before my face,

32 Becauſe of all the evil of the children of Iſrael and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem.

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33 And they have turned unto me the back, and not the face: though I taught them, riſing up early and teaching *them*, yet they have not hearkened to receive inſtruction.

34 But they ſet their abominations in the houſe, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſs through *the fire* unto Molech; which I commanded them not, neither came it into my mind, that they ſhould do this abomination, to cauſe Judah to ſin.

36 ¶ And now therefore thus ſaith the LORD, the God of Iſrael, concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon by the ſword, and by the famine, and by the peſtilence;

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely:

38 And they ſhall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly with my whole heart and with my whole ſoul.

42 For thus ſaith the LORD; Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man or beaſt; it is given into the hand of the Chaldeans.

44 Men ſhall buy fields for money, and ſubſcribe evidences, and ſeal *them*, and take witneſſes in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivity to return, ſaith the LORD.

CHAP. XXXIII.

1 *God reneweth his promiſe to the captive Jews of a gracious return,* 10 *a joyful ſtate,* 12 *and ſettled peace.* 15 *Chriſt, the Branch of righteouſneſs, is promiſed.*

MOREOVER the word of the LORD came unto Jeremiah the ſecond time, while he was yet ſhut up in the court of the priſon, ſaying,

2 Thus ſaith the LORD the maker thereof, the LORD that formed it, to eſtabliſh it; the LORD *is* his name;

3 Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, which are thrown down by the mounts, and by the ſword;

5 They come to fight with the Chaldeans, but *it is* to

COMMENTARY AND NOTES ON CHAP. XXXII.

19 *Great in counſel, and mighty in work,* &c.] Who art infinitely wiſe in ordering all events, and in putting all thy decrees in execution.

25 *The city is given,* &c.] In the determined purpoſe of God, and therefore is conſidered as done.

37 *I will cauſe them to dwell ſafely.*] This relates to the future calling of the Jews, when they ſhould be brought to embrace the doctrines of the goſpel.

40 *I will make an everlaſting covenant with them,* &c.] The bleſſings of my covenant in their behalf ſhall never be abroliſhed.

GENERAL REFLECTIONS on Chap. XXXII.

The inſtruction we are to reap from hence is, that nothing is impoſſible to God; that we muſt always truſt in his promiſes, and never queſtion the performance of them, let appearances be ever ſo unfavourable; for his goodneſs and mercy, which ſucceeds his wrath, will ever be extended to the converted and truly humble.

COMMENTARY AND NOTES ON Chap. XXXIII. XXXIV.

XXXIII. 3 *Call unto me, and I will anſwer thee,* &c.] This declaration ſhews the readineſs of God to comply with the firſt intimations of the deſires of his ſervants.

17 *David*

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Before CHRIST 590. to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 ¶ Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 ¶ Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness.

17 ¶ For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 ¶ Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

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25 Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

CHAP. XXXIV.

1 *Jeremiah propheseth the destruction of Jerusalem, and the fate of Zedekiah.* 12 *The Jews disobedience.*

591. THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them;

9 That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. 590

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear.

15 And

17 *David shall never want a man*, &c.] This promise is fulfilled in the Messiah, who is become the everlasting king and priest of his people, and whose kingdom shall have no end.

XXXIV. 14 *At the end of seven years*, &c.] The seventh year was the year of release: servants were to remain but six years with their masters, and were to be released to their liberty at the beginning of the seventh. But this command had been long disregarded. Now if we reckon the whole seventy years captivity as a punishment for this neglect, it will follow, that (multiplying seventy by seven) the law for observing those sabbatic years had not been attended to for about four hundred and ninety years. See ver. 17.

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15 And ye were now turned, and had done right in my ſight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the houſe which is called by my name:

16 But ye turned and polluted my name, and cauſed every man his ſervant, and every man his handmaid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for handmaids.

17 Therefore thus ſaith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, ſaith the LORD, to the ſword, to the peſtilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof.

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land, which paſſed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life; and their dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, ſaith the LORD, and cauſe them to return to this city; and they ſhall fight againſt it, and take it, and burn it with fire: and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. XXXV.

1 *By the Rechabites obedience,* 12 *the Jews diſobedience is condemned.* 18 *God bleſſeth the Rechabites.*

607. THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Go unto the houſe of the Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the ſon of Jeremiah, the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites;

4 And I brought them into the houſe of the LORD, into the chamber of the ſons of Hanan, the ſon of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the door:

5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and I ſaid unto them, Drink ye wine.

6 But they ſaid, We will drink no wine: for Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine, *neither* ye, nor your ſons for ever.

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any:* but all your days ye ſhall dwell in tents; that ye may live many days in the land where ye *be* ſtrangers. Before CHRIST 607.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons, nor our daughters;

9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed:

10 But we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us.

11 But it came to paſs, when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we dwell at Jeruſalem.

12 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

13 Thus ſaith the LORD of hoſts, the God of Iſrael; Go and tell the men of Judah and the inhabitants of Jeruſalem, Will ye not receive inſtruction to hearken to my words? ſaith the LORD.

14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithſtanding I have ſpoken unto you, riſing early and ſpeaking; but ye hearkened not unto me.

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them,* ſaying, Return ye now every man from his evil way, and amend your doings and go not after other gods to ſerve them, and ye ſhall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Becauſe the ſons of Jonadab the ſon of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus ſaith the LORD God of hoſts, the God of Iſrael; Behold, I will bring upon Judah and upon all the inhabitants of Jeruſalem all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, but they have not heard; and I have called unto them, but they have not anſwered.

18 ¶ And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the LORD of hoſts, the God of Iſrael; Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus ſaith the LORD of hoſts, the God of Iſrael; Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

CHAP. XXXVI.

1 *Jeremiah's prophecy is writ, and read:* 20 *Jehoiakim burns it:* 27 *His judgment.*

AND it came to paſs in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah from the LORD, ſaying,

2 Take thee a roll of a book, and write therein all the

GENERAL REFLECTIONS on Chap. XXXIII. XXXIV.

The promiſes herein contained relate to the Chriſtian church, and the covenant of God in her favour by Jeſus Chriſt; which will have their entire accompliſhment when the whole body of the Jews ſhall be converted. With reſpect to the conduct of Zedekiah and the Jews, who promiſed liberty to the Jewiſh ſervants, in obedience to the law of God, but performed it not, we may obſerve, that, as it happened to them, ſo the hypocriſy and infidelity of all ſuch ſhall not go unpuniſhed.

COMMENTARY AND NOTES ON CHAP. XXXV.

2 *Go unto the houſe of the Rechabites,* &c.] They were deſcended from the Kenites; were worſhippers of the true God, but not circumciſed. See 1 *Chron.* ii. 15.

8 *Thus have we obeyed,* &c.] They conformed themſelves to his injunctions near three hundred years.

19 *Jonadab the ſon of Rechab ſhall not want a man,* &c.] When the main body of the Jewiſh nation are diſperſed in their ſeveral captivities, ſome of that family ſhall remain to attend on my ſervice, and long enjoy the privileges of worſhipping in my temple at Jeruſalem.

GENERAL REFLECTIONS on Chap. XXXV.

We are here taught, that they who do not fulfil the vows they have made to God, nor regard his covenant, muſt expect the puniſhments denounced therein; while they who obſerve the precepts required, ſhall be bleſſed of God, as the Rechabites were becauſe of their pious obſervance of their parent's injunction.

COMMENTARY AND NOTES ON Chap. XXXVI. XXXVII.

XXXVI. 1, 3 *It may be that the houſe of Judah will hear,* &c.] Expreſſions of this ſort indicate, that God's foreknowledge of future events lays no reſtraint on the will of man, nor takes away the liberty of human actions.

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Before CHRIST 607. the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, from the days of Joſiah, even unto this day.

3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their ſin.

4 Then Jeremiah called Baruch the ſon of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had ſpoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up; I cannot go into the houſe of the LORD:

6 Therefore go thou, and read in the roll, which thou haſt written from my mouth, the words of the LORD in the ears of the people in the LORD's houſe upon the faſting day: and alſo thou ſhalt read them in the ears of all Judah that come out of their cities.

7 It may be they will preſent their ſupplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced againſt this people.

8 And Baruch the ſon of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's houſe.

606. 9 And it came to paſs in the fifth year of Jehoiakim the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the LORD to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.

10 Then read Baruch in the book the words of Jeremiah in the houſe of the LORD, in the chamber of Gemariah the ſon of Shaphan the ſcribe, in the higher court, at the entry of the new gate of the LORD's houſe, in the ears of all the people.

11 ¶ When Michaiah the ſon of Gemariah, the ſon of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's houſe, into the ſcribe's chamber: and, lo, all the princes ſat there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah, the ſon of Cuſhi, unto Baruch, ſaying, Take in thine hand the roll wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah took the roll in his hand, and came unto them.

15 And they ſaid unto him, Sit down now and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to paſs, when they had heard all the words, they were afraid both one and other, and ſaid unto Baruch, We will ſurely tell the king of all theſe words.

17 And they aſked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then ſaid the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the ears of the king.

21 So the king ſent Jehudi to fetch the roll: and he took it out of Eliſhama the ſcribe's chamber. And Jehudi read it in the ears of the king, and in the ears of Before CHRIST 606. all the princes which ſtood beſide the king.

22 Now the king ſat in the winter-houſe in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to paſs, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and caſt *it* into the fire that was on the hearth, until all the roll was conſumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his ſervants that heard all theſe words.

25 Nevertheleſs Elnathan and Delaiah and Gemariah had made interceſſion to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, and Shelemiah the ſon of Abdeel, to take Baruch the ſcribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, 605. after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, ſaying,

28 Take thee again another roll, and write in it all the former words that were in the firſt roll, which Jehoiakim the king of Judah hath burned.

29 And thou ſhalt ſay to Jehoiakim king of Judah, Thus ſaith the LORD; Thou haſt burned this roll, ſaying, Why haſt thou written therein, ſaying, The king of Babylon ſhall certainly come and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the LORD, of Jehoiakim king of Judah; He ſhall have none to ſit upon the throne of David: and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will puniſh him and his ſeed and his ſervants for their iniquity; and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Judah, all the evil that I have pronounced againſt them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the ſcribe, the ſon of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added beſides unto them many like words.

CHAP. XXXVII.

1 *Zedekiah ſendeth to deſire Jeremiah's prayers.* 6 *Jeremiah propheſieth the return of the Chaldeans:* 11 *he is put in priſon;* 16 *he aſſureth Zedekiah of the captivity, and intreating for his liberty obtaineth ſome indulgence.*

AND king Zedekiah the ſon of Joſiah reigned 599. inſtead of Coniah the ſon of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his ſervants, nor the people of the land, did hearken unto the words of the LORD, which he ſpake by the prophet Jeremiah.

3 And Zedekiah the king ſent Jehucal the ſon of Shelemiah and Zephaniah the ſon of Maaſeiah the 590. prieſt to the prophet Jeremiah, ſaying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into priſon.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that beſieged Jeruſalem heard tidings of them, they departed from Jeruſalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, ſaying,

7 Thus ſaith the LORD, the God of Iſrael; Thus ſhall ye ſay to the king of Judah, that ſent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, ſhall return to Egypt into their own land.

8 And

7 *The Lord hath pronounced againſt this people.*] We had an expreſſion like this ver. 3. It teaches us, that the only means to turn away God's fierce anger ready to fall upon people, is prayer and reformation.

22 *The king ſat in the winter-houſe,* &c.] In the eaſt, they had chambers or apartments where the people reſided during the winter, and where fires were kept burning till early in the ſpring.

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Before CHRIST 590.

8 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

9 Thus ſaith the LORD; Deceive not yourſelves, ſaying, The Chaldeans ſhall ſurely depart from us: for they ſhall not depart.

10 For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this city with fire.

11 And it came to paſs, that when the army of the Chaldeans was broken up from Jeruſalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, to ſeparate himſelf thence in the midſt of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whoſe name *was* Irijah, the ſon of Shelemiah, the ſon of Hananiah; and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Chaldeans.

14 Then ſaid Jeremiah, *It is* falſe; I fall not away to the Chaldeans. But he hearkened not to him: ſo Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon in the houſe of Jonathan the ſcribe: for they had made that the priſon.

16 ¶ When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king ſent, and took him out: and the king aſked him ſecretly in his houſe, and ſaid, Is there *any* word from the LORD? and Jeremiah ſaid, There is: for, ſaid he, thou ſhalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon.

19 Where *are* now your prophets which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land?

20 Therefore hear now, I pray thee, O my lord the king: let my ſupplication, I pray thee, be accepted before thee; that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there.

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into the court of the priſon, and that they ſhould give him daily a piece of bread out of the baker's ſtreet, until all the bread in the city were ſpent. Thus Jeremiah remained in the court of the priſon.

CHAP. XXXVIII.

1 *Jeremiah in the dungeon:* 7 *ſome enlargement obtained.* 14 *The king counſelled to ſave his life.*

589. THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the LORD, He that remaineth in this city ſhall die by the ſword, by the famine and by the peſtilence: but he that goeth forth to the Chaldeans ſhall live; for he ſhall have his life for a prey, and ſhall live.

3 Thus ſaith the LORD, This city ſhall ſurely be given into the hand of the king of Babylon's army, which ſhall take it.

Before CHRIST 589.

4 Therefore the princes ſaid unto the king, We beſeech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king ſaid, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing againſt you.

6 Then they took Jeremiah, and caſt him into the dungeon of Malchiah the ſon of Hammelech, that *was* in the court of the priſon: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: ſo Jeremiah ſunk in the mire.

7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's houſe, heard that they had put Jeremiah in the dungeon; the king then ſitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's houſe, and ſpake to the king, ſaying,

9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now theſe old caſt clouts and rotten rags, under thine armholes under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the priſon.

14 ¶ Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the third entry that *is* in the houſe of the LORD: and the king ſaid unto Jeremiah, I will aſk thee a thing; hide nothing from me.

15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me?

16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD, the God of hoſts, the God of Iſrael; If thou wilt aſſuredly go forth unto the king of Babylon's princes, then thy ſoul ſhall live, and this city ſhall not be burned with fire; and thou ſhalt live, and thine houſe.

18 But if thou wilt not go forth to the king of Babylon's princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.

20 But Jeremiah ſaid, They ſhall not deliver *thee.* Obey, I beſeech thee, the voice of the LORD, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But

XXXVII. 19 *Where are now your prophets,* &c.] Your falſe prophets? The event muſt ſurely have demonſtrated how much they have deceived you; the ſiege is again renewed, and the city in imminent danger of being taken. Jeremiah had been confined in priſon for no other reaſon but his having told them the truth; but the princes of Judah could not forgive him for having done ſo.

GENERAL REFLECTIONS on Chap. XXXVI. XXXVII.

By the order Jeremiah received to write in another book the ſame words, and to add thereto plainly ſhews, that it is in vain for the wicked to pretend to ſtop the mouths of God's ſervants, or to ſcoff at his word, for his threatenings will ſurely be executed, and the wicked and profane will bear the puniſhment of them. In the caſe of Zedekiah we ſee that wicked men have ſometimes recourſe to God in danger, but they do it hypocritically, therefore he forſakes them in their extremity.

COMMENTARY AND NOTES ON CHAP. XXXVIII.

9 *My lord the king, theſe men have done evil,* &c.] It is probable that this Ethiopian believed in the true God, having been ſometime before made a proſelyte to the law of Moſes.

22 *Thy*

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JEREMIAH, Chap. XXXIX. Ver. 14. Conder sculp.

They took Jeremiah out of the Court of the Prison, and committed him unto Gedaliah, That he should carry him home.

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Before CHRIST 589. 21 But if thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me:

22 And, behold, all the women that are left in the king of Judah's houſe, *ſhall be* brought forth to the king of Babylon's princes, and thoſe *women* ſhall ſay, Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

23 So they ſhall bring out all thy wives and thy children to the Chaldeans: and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and thou ſhalt cauſe this city to be burned with fire.

24 ¶ Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words and thou ſhalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee:

26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathan's houſe, to die there.

27 Then came all the princes unto Jeremiah, and aſked him: and he told them according to all theſe words that the king had commanded. So they left off ſpeaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the priſon until the day that Jeruſalem was taken: and he was *there* when Jeruſalem was taken.

CHAP. XXXIX.

1 *Jeruſalem is taken.* 4 *Zedekiah's eyes being put out, is ſent to Babylon.* 8 *The city is laid in ruins;* 9 *and the people carried away captive.* 11 *Of Jeremiah;* 15 *and Ebedmelech.*

590. IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army againſt Jeruſalem, and they beſieged it.

588. 2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon.

4 ¶ And it came to paſs, *that* when Zedekiah the king of Judah ſaw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 And the Chaldeans burned the king's houſe, and the houſes of the people, with fire, and brake down the walls of Jeruſalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained. Before CHRIST 588.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the ſame time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, ſaying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he ſhall ſay unto thee.

13 So Nebuzar-adan the captain of the guard ſent, and Nebuſhaſban, Rab-ſaris and Nergal-ſharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they ſent, and took Jeremiah out of the court of the priſon, and committed him unto Gedaliah the ſon of Ahikam the ſon of Shaphan, that he ſhould carry him home: ſo he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Go and ſpeak to Ebed-melech the Ethiopian, ſaying, Thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will bring my words upon this city for evil, and not for good; and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee, in that day, ſaith the LORD: and thou ſhalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee: becauſe thou haſt put thy truſt in me, ſaith the LORD.

CHAP. XL.

1 *Jeremiah, being ſet at liberty by Nebuzar-adan, goeth to Gedaliah.* 7 *The diſperſed Jews reſort to Gedaliah.* 13 *Johanan revealing Iſhmael's conſpiracy is not believed.*

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jeruſalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ſaid unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath ſaid: becauſe ye have ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I looſe thee this day from the chains which *were* upon thine hand. If it ſeem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam the ſon of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then

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22 *Thy friends have ſet thee on,* &c.] Theſe very women ſhall reproach thee, for having ſuffered thyſelf to be enſnared by the advice of thy friends, and brought under inſuperable difficulties.

27 *And he told them,* &c.] A man is not bound in all caſes to ſpeak the whole truth, much leſs to thoſe who have no buſineſs to enquire.

GENERAL REFLECTIONS on Chap. XXXVIII.

From the ſufferings of the prophet, we may underſtand, that the more faithful we are in reproving men for their vices, the greater reaſon we have to expect perſecution; but of this we may be aſſured, that God, by his watchful care will ſtrengthen, aſſiſt, and deliver us, under all our diſtreſſes in a righteous cauſe.

COMMENTARY AND NOTES ON CHAP. XXXIX. XL.

XXXIX. 7 *He put out Zedekiah's eyes,* &c.] It is added, chap. lii. 11. that he put him in priſon till the day of his death. Thus two prophecies, which ſeemed at firſt to contradict each other, were fulfilled; the firſt was that of Jeremiah, namely, that Zedekiah's eyes ſhould behold the king of Babylon, xxxii. 4. and the ſecond, that of *Ezekiel*, xii. 13, who foretold, that he ſhould not ſee Babylon, though he ſhould die there.

XL. 1 *The word that came to Jeremiah,* &c.] This relates to the prophecy mentioned ch. xlii. 7. occaſioned by the conſpiracy of Iſhmael againſt Gedaliah; but has been here miſplaced by the ignorance of the tranſcriber.

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6 Then went Jeremiah unto Gedaliah the ſon of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the ſon of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephri the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan ſware unto them and to their men, ſaying, Fear not to ſerve the Chaldeans: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell in Mizpah, to ſerve the Chaldeans, which will come unto us: but ye, gather ye wine, and ſummer fruits, and oil, and put *them* in your veſſels, and dwell in your cities that ye have taken.

11 Likewiſe when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam the ſon of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and ſummer fruits very much.

13 Moreover Johanan the ſon of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And ſaid unto him, Doſt thou certainly know that Baalis the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah to ſlay thee? But Gedaliah the ſon of Ahikam believed them not.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it:* wherefore ſhould he ſlay thee, that all the Jews which are gathered unto thee ſhould be ſcattered, and the remnant in Judah periſh?

16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing: for thou ſpeakeſt falſely of Iſhmael.

CHAP. XLI.

1 *Iſhmael having treacherouſly ſlain Gedaliah and others, purpoſeth to flee with the reſt unto the Ammonites.* 11 *Johanan recovereth the captives.*

NOW it came to paſs in the ſeventh month, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhama, of the ſeed royal, and the princes of the king, even ten men with him, came unto Gedaliah the ſon of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam the ſon of Shaphan with the ſword, and ſlew him, whom the king of Babylon had made governor over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it*, Before CHRIST 588.

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourſcore men, having their beards ſhaven, and their clothes rent, and having cut themſelves, with offerings and incenſe in their hand, to bring *them* to the houſe of the LORD.

6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to paſs, as he met them, he ſaid unto them, Come to Gedaliah the ſon of Ahikam.

7 And it was *ſo*, when they came into the midſt of the city, that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them that ſaid unto Iſhmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men, whom he had ſlain becauſe of Gedaliah, *was* it which Aſa the king had made for fear of Baaſha king of Iſrael: *and* Iſhmael the ſon of Nethaniah filled it with *them that were* ſlain.

10 Then Iſhmael carried away captive all the reſidue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the ſon of Ahikam: and Iſhmael the ſon of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done,

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to paſs, *that* when all the people which *were* with Iſhmael ſaw Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Iſhmael had carried away captive from Mizpah caſt about and returned, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah, after *that* he had ſlain Gedaliah the ſon of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt.

18 Becauſe of the Chaldeans: for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the king of Babylon made governor in the land.

CHAP. XLII.

1 *Jeremiah enquiring of God, promiſeth unto the Jews,* 7 *ſafety in Judah,* 13 *and deſtruction in Egypt.*

THEN all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt even unto the greateſt, came near,

2 And

GENERAL REFLECTIONS on Chap. XXXIX. XL.

By Zedekiah's dreadful cataſtrophe, we ſee, that they who are the authors of ſins and public miſeries, and particularly perjured perſons, are made examples of the wrath of God. And by what befel Gedaliah, it may be inferred, that good men, not ſuſpecting evil in others, frequently expoſe themſelves to the malice and cruel deſigns of their treacherous enemies.

COMMENTARY AND NOTES ON CHAP. XLI.

5 *Fourſcore men having their beards ſhaven, &c.*] Theſe were tokens of great mourning, and uſed by theſe perſons to expreſs their grief, for the deſtruction of the city and temple.

8 *But ten men, &c.*] Iſhmael, who ſeems to have been a moſt notorious hypocrite, having deceived theſe men, at laſt murdered the greateſt part of them, and caſt their bodies into a pit.

GENERAL REFLECTIONS on Chap. XLI.

From this chapter we may obſerve, that though baſe hypocrites may triumph for a time, yet God will at length ſet bounds to their wickedneſs, and inflict on them the puniſhment they deſerve.

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2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee, that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.

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20 For ye have dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your GOD, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

CHAP. XLIII.

1 *Johanan discrediting Jeremiah's prophecy carry him and the rest of the people into Egypt.* 8 *Jeremiah propheseieth the conquest of Egypt by the Babylonians.*

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Beth shemesh, that

XLII. 10 *I repent me of the evil,* &c.] This gracious declaration denotes God's readiness to forgive sinners whensoever they return to him by sincere repentance and obedience: sin is the grand object of God's hatred, and not the person who commits it: for if the wicked forsake his way, God will shew him mercy, without respect of persons.

19 *The Lord hath said—Go ye not into Egypt,* &c.] The Jews, by seeking protection in Egypt, refused to submit to the king of Babylon, to whom God had decreed the kingdom of Judea, and all the neighbouring countries: besides, as the Egyptians were gross idolaters, the Jews would probably displease God by learning their practices.

XLIII. 7 *Tahpanhes.*] This was one of the principalities of Egypt, afterwards called Daphne and Pelusium. St. Jerome tells us, that the prophet Jeremiah was here stoned to death by the Jews.

12 *And I will,* &c.] The first part of this verse alludes to Nebuchadrezzar's burning the Egyptian idols, and leading the great men into captivity; and the latter part, to his peaceable return home, unmolested by the Arabian bands of robbers.

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Before CHRIST 588. that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.

CHAP. XLIV.

1 *The deſolation of Judah for her idolatry.* 15 *The Jews obſtinacy,* 20 *is threatened,* 29 *and by a ſign the deſtruction of Egypt is propheſied.*

587. THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

2 Thus ſaith the LORD of hoſts, the God of Iſrael; Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and, behold, this day they *are* a deſolation, and no man dwelleth therein,

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the prophets, riſing early and ſending *them*, ſaying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the ſtreets of Jeruſalem; and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael; Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourſelves off, and that ye might be a curſe and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedneſs of your fathers, and the wickedneſs of the kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my ſtatutes, that I ſet before you and before your fathers.

11 ¶ Therefore thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will ſet my face againſt you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have ſet their faces to go into the land of Egypt to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt; they ſhall *even* be conſumed by the ſword *and* by the famine: they ſhall *die*, from the leaſt even unto the greateſt, by the ſword and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and a curſe, and a reproach.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they have a deſire to return to dwell there: for none ſhall return but ſuch as ſhall eſcape.

15 ¶ Then all the men which knew that their wives had burned incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, anſwered Jeremiah, ſaying, Before CHRIST 587.

16 *As for* the word which thou haſt ſpoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* had we plenty of victuals, and were well, and ſaw no evil.

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been conſumed by the ſword and by the famine.

19 And when we burned incenſe to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worſhip her, and pour out drink offerings unto her, without our men?

20 ¶ Then Jeremiah ſaid unto all the people, to the men, and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burned in the cities of Judah, and in the ſtreets of Jeruſalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed; therefore is your land a deſolation, and an aſtoniſhment, and a curſe, without an inhabitant, as at this day.

23 Becauſe ye have burned incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah ſaid unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus ſaith the LORD of hoſts, the God of Iſrael, ſaying; Ye and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have ſworn by my great name, ſaith the LORD, that my name ſhall no more be named in the mouth of any man of Judah in all the land of Egypt, ſaying, the Lord God liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt ſhall be conſumed by the ſword and by the famine, until there be an end of them.

28 Yet a ſmall number that eſcape the ſword ſhall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to ſojourn there, ſhall know whoſe words ſhall ſtand, mine, or their's.

29 ¶ And this *ſhall be* a ſign unto you, ſaith the LORD, that I will puniſh you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil:

30 Thus ſaith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life; as I gave Zedekiah

GENERAL REFLECTIONS on Chap. XLII. XLIII.

It is remarkable that God ſuffered Jeremiah to be carried to Egypt, to the end that he might there foretel the ruin of the Egyptians, as well as that of the Jews who had confided in them: by which it is evident, that wherever the wicked are, the hand of God finds them out; and that ſuch as truſt in man more than God, will at laſt be confounded in their hopes.

COMMENTARY AND NOTES ON CHAP. XLIV. XLV.

XLIV. 7 *To cut off from you man and woman, child,* &c.] God deſigned that this remnant ſhould have kept poſſeſſion of Judea, but by going into Egypt, and defiling themſelves with the idolatry of that nation, they provoked him to deſtroy them utterly.

XLV.

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Before CHRIST 587. Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that ſought his life.

CHAP. XLV.

1 *Baruch being diſmayed, Jeremiah inſtructeth and comforteth him.*

607. THE word that Jeremiah the prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Thus ſaith the LORD, the God of Iſrael, unto thee, O Baruch;

3 Thou didſt ſay, Woe is me now! for the LORD hath added grief to my ſorrow; I fainted in my ſighing, and I find no reſt.

4 Thus ſhalt thou ſay unto him, The LORD ſaith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And ſeekeſt thou great things for thyſelf? ſeek *them* not: for, behold, I will bring evil upon all fleſh, ſaith the LORD: but thy life will I give unto thee for a prey in all places whither thou goeſt.

CHAP. XLVI.

1 *Pharaoh's overthrow,* 13 *and the conqueſt of Egypt propheſied:* 27 *he comforteth Jacob in his captivity.*

THE word of the LORD which came to Jeremiah the prophet againſt the Gentiles;

2 Againſt Egypt, againſt the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah.

3 Order ye the buckler and ſhield, and draw near to battle.

4 Harneſs the horſes; and get up, ye horſemen, and ſtand forth with *your* helmets; furbiſh the ſpears, *and* put on the brigandines.

5 Wherefore have I ſeen them diſmayed *and* turned away back? and their mighty ones *are* beaten down, and are fled apace; and look not back: *for* fear *was* round about, ſaith the LORD.

6 Let not the ſwift flee away, nor the mighty man eſcape; they ſhall ſtumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whoſe waters are moved as the rivers?

8 Egypt riſeth up like a flood, and *his* waters are moved like the rivers; and he ſaith, I will go up, *and* will cover the earth; I will deſtroy the city and the inhabitants thereof.

9 Come up, ye horſes; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Lybians, that handle the ſhield; and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiate and made drunk with their blood: for the Lord GOD of hoſts hath a ſacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain ſhalt thou uſe many medicines; *for* thou ſhalt not be cured. Before CHRIST 607.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devour round about thee.

15 Why are thy valiant *men* ſwept away? they ſtood not, becauſe the LORD did drive them.

16 He made many to fall, yea, one fell upon another: and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity, from the oppreſſing ſword.

17 They did cry there, Pharaoh king of Egypt *is but* a noiſe; he hath paſſed the time appointed.

18 *As* I live, ſaith the king, whoſe name *is* the LORD of hoſts, Surely as Tabor *is* among the mountains, and as Carmel by the ſea, *ſo* ſhall he come.

19 O thou daughter dwelling in Egypt, furniſh thyſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* deſtruction cometh; it cometh out of the north.

21 Alſo her hired men *are* in the midſt of her like fatted bullocks; for they alſo are turned back, *and* are fled away together: they did not ſtand, becauſe the day of their calamity was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go like a ſerpent; for they ſhall march with an army, and come againſt her with axes, as hewers of wood.

23 They ſhall cut down her foreſt, ſaith the LORD, though it cannot be ſearched; becauſe they are more than the graſhoppers, and *are* innumerable.

24 The daughter of Egypt ſhall be confounded, ſhe ſhall be delivered into the hand of the people of the north.

25 The LORD of hoſts, the God of Iſrael, ſaith; Behold, I will puniſh the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that truſt in him:

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants: and afterward it ſhall be inhabited, as in the days of old, ſaith the LORD.

27 ¶ But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael: for, behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity; and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in meaſure; yet will I not leave thee wholly unpuniſhed.

CHAP. XLVII.

The deſtruction of the Philiſtines.

THE

XLV. 4 *That which I have built will I break down,* &c.] The land and people which have ſo long flouriſhed under the peculiar care of my providence, I reſolve now to give up to utter deſtruction.

GENERAL REFLECTIONS on Chap. XLIV. XLV.

The hardened ſtate of the Jews amidſt their calamities is an inſtance of the moſt deſperate wickedneſs, and of an impiety that muſt ſtrike every thinking perſon with horror; but thoſe that continue obſtinately in their crimes, become at laſt the objects of the fearful vengeance of the Almighty, who at the ſame time will be the protector of them that fear him.

COMMENTARY AND NOTES ON CHAP. XLVI.

10 *The Lord—hath a ſacrifice,* &c.] The deſtruction of men for their ſins is called a ſacrifice, becauſe it makes ſome kind of ſatisfaction to the juſtice of the Almighty.

25 *I will puniſh the multitude of No,* &c.] The original is Ammon Minno, ſignifying Ammon of No. The LXX. tranſlation render it Dioſpolis, the Greek word for Thebes, a city famous for the worſhip of Jupiter Ammon.

27, 28 *Fear not thou, O my ſervant Jacob,* &c.] Theſe words are an encouragement to the church to truſt, in the moſt perilous times, in the power, wiſdom, and goodneſs of God, who, after the night of affliction is paſt, will lift up the light of his countenance upon them, and give them peace and aſſurance for ever.

GENERAL REFLECTIONS on Chap. XLVI.

As the Jews, in their preſent dark and deſerted ſtate, are monuments of God's veracity; ſo, in the midſt of the various viciſſitudes and revolutions incident to human affairs, the Lord will always make thoſe who truly ſerve him the objects of his peculiar care and protection.

COMMENTARY

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Before CHRIST 600. THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

2 Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth; for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

CHAP. XLVIII.

1 *The judgment of Moab*, 7 *for pride*, 11 *security*, 14 *carnal confidence*, 26 *and contempt of God.* 47 *The restoration of Moab.*

AGAINST Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doeth the work of the LORD deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out* of her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name *is* the LORD of hosts. Before CHRIST 600.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be* so; his lies shall not so effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail upon the wine presses: none shall tread with shouting; *their* shouting *shall be* no shouting,

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so shall Moab

COMMENTARY AND NOTES ON Chap. XLVII. XLVIII.

XLVII. 3 *The fathers shall not look back to their children*, &c.] Anxiety for their own safety shall extinguish their natural affection.

5 *Baldness*, &c.] This was a sign of great sorrow, as well as weakness.

XLVIII. 6 *Like the heath in the wilderness*, &c.] That is, desolate.

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Before CHRIST 600. Moab be a deriſion and a diſmaying to all them about him.

40 For thus ſaith the LORD; Behold, he ſhall fly as an eagle, and ſhall ſpread his wings over Moab.

41 Kerioth is taken, and the ſtrong holds are ſurpriſed, and the mighty men's hearts in Moab at that day ſhall be as the heart of a woman in her pangs.

42 And Moab ſhall be deſtroyed from *being* a people, becauſe he hath magnified *himſelf* againſt the LORD.

43 Fear, and the pit, and the ſnare, *ſhall be* upon thee, O inhabitant of Moab, ſaith the LORD.

44 He that fleeth from the fear ſhall fall into the pit; and he that getteth up out of the pit ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the year of their viſitation, ſaith the LORD.

45 They that fled ſtood under the ſhadow of Heſhbon becauſe of the force: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemoſh periſheth: for thy ſons are taken captives, and thy daughters captives.

47 ¶ Yet will I bring the captivity of Moab in the latter days, ſaith the LORD. Thus far *is* the judgment of Moab.

CHAP. XLIX.

1 *The judgment of the Ammonites:* 6 *Their reſtoration.*

CONCERNING the Ammorites, thus ſaith the LORD; Hath Iſrael no ſons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, ſaith the LORD, that I will cauſe an alarm of war to be heard in Rabbah of the Ammonites; and it ſhall be a deſolate heap, and her daughters ſhall be burned with fire: then ſhall Iſrael be heir unto them that were his heirs, ſaith the LORD.

3 Howl, O Heſhbon, for Ai is ſpoiled: cry, ye daughters of Rabbah, gird you with ſackcloth; lament, and run to and fro by the hedges; for their king ſhall go into captivity, *and* his prieſts and his princes together.

4 Wherefore glorieſt thou in the valleys, thy flowing valley, O backſliding daughter? that truſted in her treaſures, *ſaying*, Who ſhall come unto me?

5 Behold, I will bring a fear upon thee, ſaith the Lord GOD of hoſts, from all thoſe that be about thee; and ye ſhall be driven out every man right forth; and none ſhall gather up him that wandereth.

6 ¶ And afterward I will bring again the captivity of the children of Ammon, ſaith the LORD.

7 ¶ Concerning Edom, thus ſaith the LORD of hoſts, *Is* wiſdom no more in Teman? is counſel periſhed from the prudent? is their wiſdom vaniſhed?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Eſau upon him, the time *that* I will viſit him.

9 If grapegatherers come to thee, would they not leave *ſome* gleaning grapes? if thieves by night, they will deſtroy till they have enough.

10 But I have made Eſau bare, I have uncovered his ſecret places, and he ſhall not be able to hide himſelf: his ſeed is ſpoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave thy fatherleſs children, I will preſerve *them* alive; and let thy widows truſt in me.

12 For thus ſaith the LORD; Behold, they whoſe judgment *was* not to drink of the cup have aſſuredly drunken; and *art* thou he *that* ſhall altogether go unpuniſhed? thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink *of it*, Before CHRIST 600.

13 For I have ſworn by myſelf, ſaith the LORD, that Bozrah ſhall become a deſolation, a reproach, a waſte, and a curſe; and all the cities thereof ſhall be perpetual waſtes.

14 I have heard a rumour from the LORD, and an ambaſſador is ſent unto the heathen, *ſaying*, Gather ye together, and come againſt her, and riſe up to the battle.

15 For, lo, I will make thee ſmall among the heathen, *and* deſpiſed among men.

16 Thy terribleneſs hath deceived thee, *and* the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the LORD.

17 Alſo Edom ſhall be a deſolation: every one that goeth by it ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, ſaith the LORD, no man ſhall abide there, neither ſhall a ſon of man dwell in it.

19 Behold, he ſhall come up like a lion from the ſwelling of Jordan againſt the habitation of the ſtrong: but I will ſuddenly make him run away from her: and who *is* a choſen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

20 Therefore hear the counſel of the LORD, that he hath taken againſt Edom; and his purpoſes, that he hath purpoſed againſt the inhabitants of Teman: Surely the leaſt of the flock ſhall draw them out: ſurely he ſhall make their habitations deſolate with them.

21 The earth is moved at the noiſe of their fall, at the cry the noiſe thereof was heard in the Red ſea.

22 Behold, he ſhall come up and fly as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damaſcus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; *there is* ſorrow on the ſea; it cannot be quiet.

24 Damaſcus is waxed feeble, *and* turneth herſelf to flee, and fear hath ſeized on *her:* anguiſh and ſorrows have taken her, as a woman in travail.

25 How is the city of praiſe not left, the city of my joy!

26 Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the LORD of hoſts.

27 And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Ben-hadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon ſhall ſmite, thus ſaith the LORD; Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt.

29 Their tents and their flocks ſhall they take away: they ſhall take to themſelves their curtains, and all their veſſels, and their camels; and they ſhall cry unto them, Fear *is* on every ſide.

30 ¶ Flee, get you far off, dwell deep, O ye inhabitants of Hazor, ſaith the LORD; for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.

31 Ariſe, get you up unto the wealthy nation, that dwelleth without care, ſaith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels ſhall be a booty, and the multitude

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47 *Yet will I bring again the captivity of Moab*, &c.] The prophet ſeems hereby to point out, that theſe people ſhould be made members of Chriſt's kingdom, as ſoon as the goſpel was promulgated.

GENERAL REFLECTIONS on Chap. XLVII. XLVIII.

We may herein learn, that as righteouſneſs exalteth a nation, ſo ſin is a reproach to any people; and that God, who is juſt, as well as merciful, will reward or puniſh all men according to their works.

COMMENTARY AND NOTES ON CHAP. XLIX.

5 *None ſhall gather up him that wandereth.*] None will afford ſhelter to the fugitives.

19 *I will ſuddenly make him run away from her.*] This ſhould have been rendered, I will rouſe him up, and make him run upon her.

Who is that ſhepherd that will ſtand before me.] The meaning is, that a ſhepherd may as well encounter a lion, as the beſt appointed warrior contend with the Almighty.

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Before CHRIST 600. titude of their cattle a ſpoil: and I will ſcatter into all winds them *that are* in the utmoſt corners; and I will bring their calamity from all ſides thereof, ſaith the LORD.

33 And Hazor ſhall be a dwelling for dragons, *and* a deſolation for ever: there ſhall no man abide there, nor *any* ſon of man dwell in it.

598. 34 ¶ The word of the LORD that came to Jeremiah the prophet againſt Elam in the beginning of the reign of Zedekiah king of Judah, ſaying,

35 Thus ſaith the LORD of hoſts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will ſcatter them toward all thoſe winds; and there ſhall be no nation whither the outcaſts of Elam ſhall not come.

37 For I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life: and I will bring evil upon them, *even* my fierce anger, ſaith the LORD; and I will ſend the ſword after them, till I have conſumed them:

38 And I will ſet my throne in Elam, and will deſtroy from thence the king and the princes, ſaith the LORD.

39 ¶ But it ſhall come to paſs in the latter days, *that* I will bring again the captivity of Elam, ſaith the LORD.

CHAP. L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Iſrael.*

598. THE word that the LORD ſpake againſt Babylon *and* againſt the land of the Chaldeans by Jeremiah the prophet.

2 Declare ye among the nations, and publiſh, and ſet up a ſtandard; publiſh, *and* conceal not: ſay, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart, both man and beaſt.

4 ¶ In thoſe days, and in that time, ſaith the LORD, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: they ſhall go, and ſeek the LORD their God.

5 They ſhall aſk the way to Zion with their faces thitherward, *ſaying*, Come, and let us join ourſelves to the LORD in a perpetual covenant *that* ſhall not be forgotten.

6 My people hath been loſt ſheep: their ſhepherds have cauſed them to go aſtray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their reſtingplace.

7 All that found them have devoured them: and their adverſaries ſaid, We offend not, becauſe they have ſinned againſt the LORD, the habitation of juſtice, even the LORD, the hope of their fathers.

8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

9 ¶ For, lo, I will raiſe and cauſe to come up againſt Babylon an aſſembly of great nations from the north country: and they ſhall ſet themſelves in array againſt her; from thence ſhe ſhall be taken: their arrows *ſhall be* as of a mighty expert man; none ſhall return in vain.

10 And Chaldea ſhall be a ſpoil: all that ſpoil her ſhall be ſatisfied, ſaith the LORD.

11 Becauſe ye were glad, becauſe ye rejoiced, O ye deſtroyers of mine heritage, becauſe ye are grown fat as the heifer at graſs, and bellow as bulls;

12 Your mother ſhall be ſore confounded; ſhe that bare you ſhall be aſhamed; behold, the hindermoſt of the nations *ſhall be* a wilderneſs, a dry land, and a deſert. Before CHRIST 595.

13 Becauſe of the wrath of the LORD it ſhall not be inhabited, but it ſhall be wholly deſolate: every one that goeth by Babylon ſhall be aſtoniſhed, and hiſs at all her plagues.

14 Put yourſelves in array againſt Babylon round about: all ye that bend the bow, ſhoot at her, ſpare no arrows: for ſhe hath ſinned againſt the LORD.

15 Shout againſt her round about: ſhe hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as ſhe hath done, do unto her.

16 Cut off the ſower from Babylon, and him that handleth the ſickle in the time of harveſt: for fear of the oppreſſing ſword they ſhall turn every one to his people, and they ſhall flee every one to his own land.

17 ¶ Iſrael *is* a ſcattered ſheep; the lions have driven *him* away: firſt the king of Aſſyria hath devoured him; and laſt this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will puniſh the king of Babylon and his land, as I have puniſhed the king of Aſſyria.

19 And I will bring Iſrael again to his habitation, and he ſhall feed on Carmel and Baſhan, and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead.

20 In thoſe days, and in that time, ſaith the LORD, the iniquity of Iſrael ſhall be ſought for, and *there ſhall be* none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.

21 ¶ Go up againſt the land of Merathaim, *even* againſt it, and againſt the inhabitants of Pekod: waſte and utterly deſtroy after them, ſaith the LORD, and do according to all that I have commanded thee.

22 A ſound of battle *is* in the land, and of great deſtruction.

23 How is the hammer of the whole earth cut aſunder and broken! how is Babylon become a deſolation among the nations!

24 I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriven againſt the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hoſts in the land of the Chaldeans.

26 Come againſt her from the utmoſt border, open her ſtorehouſes: caſt her up as heaps, and deſtroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the ſlaughter: woe unto them! for their day is come, the time of their viſitation.

28 The voice of them that flee and eſcape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers againſt Babylon: all ye that bend the bow, camp againſt it round about; let none thereof eſcape: recompenſe her according to her work; according to all that ſhe hath done, do unto her: for ſhe hath been proud againſt the LORD, againſt the Holy One of Iſrael.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day, ſaith the LORD.

31 Behold, I *am* againſt thee, *O thou* moſt proud, ſaith the Lord GOD of hoſts: for thy day is come, the time *that* I will viſit thee.

32 And

GENERAL REFLECTIONS on Chap. XLIX.

Let us be properly affected at the ſeverity of God's judgments on the heathen, while we adore the beautiful gradation of his providence, till all his purpoſes are fully completed.

COMMENTARY AND NOTES ON Chap. L. LI.

L. 5 *They ſhall aſk the way to Zion, &c.*] This refers to the univerſal call under the goſpel, when many, both Jews and Gentiles, ſhall ſeek the Lord with their whole heart, repent of their ſins, and be brought to the knowledge of the truth, by divine grace.

18 *I have puniſhed the king of Aſſyria.*] Nineveh, the capital of Aſſyria was deſtroyed, its laſt king ſlain, and the ſeat of empire removed to Babylon.

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Before CHRIST 595.

32 And the moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 ¶ Thus ſaith the LORD of hoſts; The children of Iſrael and the children of Judah *were* oppreſſed together: and all that took them captives held them faſt; they refuſed to let them go.

34 Their redeemer *is* ſtrong; the LORD of hoſts *is* his name: he ſhall throughly plead their cauſe, that he may give reſt to the land, and diſquiet the inhabitants of Babylon.

35 ¶ A ſword *is* upon the Chaldeans, ſaith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe *men*.

36 A ſword *is* upon the liars; and they ſhall dote: a ſword *is* upon her mighty men; and they ſhall be diſmayed.

37 A ſword *is* upon their horſes, and upon their chariots, and upon all the mingled people that *are* in the midſt of her; and they ſhall become as women: a ſword *is* upon her treaſures; and they ſhall be robbed.

38 A drought *is* upon her waters; and they ſhall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beaſts of the deſert with the wild beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein: and it ſhall be no more inhabited for ever; neither ſhall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, ſaith the LORD; *ſo* ſhall no man abide there, neither ſhall any ſon of man dwell therein.

41 Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth.

42 They ſhall hold the bow and the lance: they *are* cruel, and will not ſhew mercy: their voice ſhall roar like the ſea, and they ſhall ride upon horſes, *every one* put in array, like a man to the battle, againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguiſh took hold of him, *and* pangs as of a woman in travail.

44 Behold, he ſhall come up like a lion from the ſwelling of Jordan unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

45 Therefore hear ye the counſel of the LORD, that he hath taken againſt Babylon; and his purpoſes, that he hath purpoſed againſt the land of the Chaldeans: Surely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

The ſevere judgments of God againſt Babylon in revenge of Iſrael.

THUS ſaith the LORD; Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me, a deſtroying wind;

2 And will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about.

3 Againſt *him that* bendeth let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine: and ſpare ye not her young men; deſtroy ye utterly all her hoſt.

4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through in her ſtreets.

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5 For Iſrael *hath* not *been* forſaken, nor Judah of his God, of the LORD of hoſts; though their land was filled with ſin againſt the Holy One of Iſrael.

6 Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity; for this *is* the time of the LORD's vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is ſuddenly fallen and deſtroyed: howl for her; take balm for her pain, if ſo be ſhe may be healed.

9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the ſkies.

10 The LORD hath brought forth our righteouſneſs: come, and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows; gather the ſhields: the LORD hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon to deſtroy it; becauſe it is the vengeance of the LORD, the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the ambuſhes: for the LORD hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many waters, abundant in treaſures, thine end is come, *and* the meaſure of thy covetouſneſs.

14 The LORD of hoſts hath ſworn by himſelf, *ſaying*, Surely I will fill thee with men, as with caterpillers; and they ſhall lift up a ſhout againſt thee.

15 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding.

16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

17 Every man is brutiſh by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falſehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh.

19 The portion of Jacob *is* not like them; for he *is* the former of all things: and *Iſrael is* the rod of his inheritance: the LORD of hoſts *is* his name.

20 Thou *art* my battle ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms;

21 And with thee will I break in pieces the horſe and his rider; and with thee will I break in pieces the chariot and his rider.

22 With thee alſo will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will alſo break in pieces with thee the ſhepherd and his flock; and with thee will I break in pieces the huſbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your ſight, ſaith the LORD.

25 Behold, I *am* againſt thee, O deſtroying mountain,

39 *The wild beaſts of the deſert—ſhall dwell there*, &c.] Jerom aſſures us, that in his time, the place where Babylon ſtood, was turned into a park, where the king of Perſia uſed to hunt; and Mr. Hanway, who viſited this ſpot, tells us, that in the place where Babylon ſtood, wild beaſts are ſo numerous, that it is not eaſy to view the remains of the place, without being torn to pieces by thoſe devouring animals.

LI. 4 *The ſlain*, &c.] The Hebrew word *hhlalim*, here tranſlated "ſlain," ſhould have been rendered ſoldiers.

41 *Here*

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Before CHRIST 595. tain, ſaith the LORD, which deſtroyeſt all the earth: and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations; but thou ſhalt be deſolate for ever, ſaith the LORD.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz; appoint a captain againſt her; cauſe the horſes to come up as the rough caterpillars.

28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow; for every purpoſe of the LORD ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwelling places; her bars are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that this city is taken at *one* end,

32 And that the paſſages are ſtopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus ſaid the LORD of hoſts, the God of Iſrael; The daughter of Babylon *is* like a threſhing floor, *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 The violence done to me and to my fleſh *be* upon Babylon, ſhall the inhabitant of Zion ſay; and my blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the LORD; Behold, I will plead thy cauſe, and take vengeance for thee; and I will dry up her ſea, and make her ſprings dry.

37 And Babylon ſhall become heaps, a dwellingplace for dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roar together like lions: they ſhall yell as lions' whelps.

39 In their heat I will make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not wake, ſaith the LORD.

40 I will bring them down like lambs to the ſlaughter, like rams with he goats.

41 How is Sheſhach taken! and how is the praiſe of the whole earth ſurpriſed! how is Babylon become an aſtoniſhment among the nations!

42 The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her cities are a deſolation, a dry land, and a wilderneſs, a land wherein no man dwelleth, neither doth *any* ſon of man paſs thereby.

44 And I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up: and the nations ſhall not flow together any more unto him: yea, the wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the LORD.

46 And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land; a rumour ſhall both come *one* year, and after that in *another* year *ſhall come* a rumour, and violence in the land, ruler againſt ruler. Before CHRIST 595.

47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven and the earth, and all that *is* therein, ſhall ſing for Babylon: for the ſpoilers ſhall come unto her from the north, ſaith the LORD.

49 As Babylon *hath cauſed* the ſlain of Iſrael to fall; ſo at Babylon ſhall fall the ſlain of all the earth.

50 Ye that have eſcaped the ſword, go away, ſtand not ſtill: remember the LORD afar off, and let Jeruſalem come into your mind.

51 We are confounded, becauſe we have heard reproach: ſhame hath covered our faces: for ſtrangers are come into the ſanctuaries of the LORD's houſe.

52 Wherefore, behold, the days come, ſaith the LORD, that I will do judgment upon her graven images: and through all her land the wounded ſhall groan.

53 Though Babylon ſhould mount up to heaven, and though ſhe ſhould fortify the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the LORD.

54 A ſound of a cry *cometh* from Babylon, and great deſtruction from the land of the Chaldeans:

55 Becauſe the LORD hath ſpoiled Babylon, and deſtroyed out of her the great voice; when her waves do roar like great waters, a noiſe of their voice is uttered:

56 Becauſe the ſpoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences ſhall ſurely requite.

57 And I will make drunk her princes, and her wiſe *men*, her captains, and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the king, whoſe name *is* the LORD of hoſts.

58 Thus ſaith the LORD of hoſts; the broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burned with fire; and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the ſon of Neriah, the ſon of Maaſeiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words that are written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words;

62 Then ſhalt thou ſay, O LORD, thou haſt ſpoken againſt this place, to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be deſolate for ever.

63 And it ſhall be, when thou haſt made an end of reading this book, *that* thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates:

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

1 *Zedekiah rebelleth.* 4 *Jeruſalem beſieged and taken.* 8 *Zedekiah's ſons ſlain.* 12 *Nebuzar-adan ſpoileth the city:* 24 *he carrieth away the captives.*

ZEDEKIAH *was* one and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah. 599.

2 And

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41 *How is Sheſhach taken!* &c.] How is Babylon taken! This city was ſurpriſed at the time of the feſtival called Sacchæa, dedicated to Sheſhach, a goddeſs of the Babylonians.

GENERAL REFLECTIONS on Chap. L. LI.

The examples here before us ſhew, that unjuſt princes, and particularly perſecutors, and the enemies of the church, ſhall not always proſper, but at length receive their deſerved puniſhment: we may alſo gather from hence, that as old Babylon was deſtroyed, God will likewiſe one day deſtroy the myſtical Babylon, and entirely aboliſh the kingdom of antichriſt.

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Before CHRIST 599. 2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

590. 4 ¶ And it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the city was beſieged unto the eleventh year of king Zedekiah.

588. 6 And in the fourth month, in the ninth *day* of the month, the famine was ſore in the city, ſo that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans purſued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon ſlew the ſons of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in priſon till the day of his death.

12 ¶ Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, *which* ſerved the king of Babylon, into Jeruſalem,

13 And burned the houſe of the LORD, and the king's houſe; and all the houſes of Jeruſalem, and all the houſes of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jeruſalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedreſſers and for huſbandmen.

17 ¶ Alſo the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, the Chaldeans brake, and carried all the braſs of them to Babylon.

18 The caldrons alſo, and the ſhovels, and the ſnuffers, and the bowls, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away.

19 And the baſons, and the firepans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of ſilver *in* ſilver, took the captain of the guard away. Before CHRIST 588.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which king Solomon had made in the houſe of the LORD: the braſs of all theſe veſſels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compaſs it; and the thickneſs thereof *was* four fingers: *it was* hollow.

22 And a chapiter of braſs *was* upon it; and the height of one chapiter *was* five cubits, with net work and pomegranates upon the chapiters round about, all *of* braſs. The ſecond pillar alſo and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide; and all the pomegranates upon the network *were* an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door:

25 He took alſo out of the city an eunuch, which had the charge of the men of war; and ſeven men of them that were near the king's perſon, which were found in the city; and the principal ſcribe of the hoſt, who muſtered the people of the land; and threeſcore men of the people of the land, that were found in the midſt of the city.

26 So Nebuzar-adan the captain of the guard took them and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 ¶ This *is* the people whom Nebuchadrezzar carried away captive: in the ſeventh year three thouſand Jews and three and twenty: 600.

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two perſons: 590.

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred forty and five perſons: all the perſons *were* four thouſand and ſix hundred.

31 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *firſt* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon, 562.

32 And ſpake kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his priſon garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

The

COMMENTARY AND NOTES ON CHAP. LII.

It is generally thought that what we have in this chapter was not penned by the prophet Jeremiah, who it is not probable would have ſo largely repeated what he had related before, chapter xxxix. and could not hiſtorically relate what happened after his time, as ſome things did, which are mentioned towards the end of the chapter, from ver. 31. to the end. They therefore rather think it penned by ſome or other of thoſe in Babylon, and put in here as a preface to the book of the Lamentations. What we have in the three firſt verſes is entirely taken out of 2 *Kings* xxiv. 18, 20.

13 *And burned the houſe of the Lord*, &c] After it had ſtood, according to Joſephus, four hundred and ſeventy years; but archbiſhop Uſher reckons only four hundred and twenty-four years from its firſt foundation by Solomon.

30 *Were four thouſand and ſix hundred.*] Of this we read nothing in holy writ; ſome judge it to have been upon occaſion of Iſhmael's killing Gedaliah, but this was four years after the taking of the city, and we are not certain what at this time brought again the Chaldean force.

31 *Evil-merodach*, &c.] This implies, fooliſh Merodach, becauſe he was a profligate and vicious prince.

34 *Until the day of his death*, &c.] This is a moſt unneceſſary repetition; not in 2 *Kings* xxv. 30. nor in our oldeſt manuſcripts of this prophecy: it ſhould therefore be rejected as a corruption of the text.

GENERAL REFLECTIONS on Chap. LII.

From the whole of this prophecy we may remark, that the threatenings of God, which he had ſo often denounced, were accompliſhed; which affords us a ſtriking example, that God does at laſt puniſh a people who go on obſtinately in their ſins, and does not even exempt thoſe who are in his covenant from temporal puniſhments.

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The LAMENTATIONS of JEREMIAH.

THE ARGUMENT.

This beautiful poetical compoſition is divided into five parts; in the firſt, ſecond, and fourth, the prophet, or Jeruſalem, is introduced ſpeaking; in the third, the chorus of the Jews ſpeaks; and in the fifth, the whole body of that nation, preſent their groans and ſupplications to God in their captivity. The ſtile is lively and pathetic, the ſubject moſt affecting, and exhibits the moſt elegant diſplay of true patriotiſm that ever was tranſmitted to poſterity. One would think (ſays an elegant writer) that every letter was written with a tear, and every word the ſound of a breaking heart. The inſpired penman does not herein arraign the conduct of the Almighty, but ſat down in ſilence, and in humility acknowledged, that the ſins of the people had brought down theſe judgments upon them.

CHAP. I.

1 *The miſerable eſtate of Jeruſalem for her ſin:* 12 *her complaint:* 18 *ſhe confeſſeth God's judgments to be juſt.*

Before CHRIST 588. HOW doth the city ſit ſolitary, *that was* full of people! *how* is ſhe become as a widow! ſhe *that was* great among the nations, *and* princeſs among the provinces, *how* is ſhe become tributary!

2 She weepeth ſore in the night, and her tears *are* on her cheeks: among all her lovers ſhe hath none to comfort *her:* all her friends have dealt treacherouſly with her, they are become her enemies.

3 Judah is gone into captivity becauſe of affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits.

4 The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs.

5 Her adverſaries are the chief, her enemies proſper; for the LORD hath afflicted her for the multitude of her tranſgreſſions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembered in the days of her affliction and of her miſeries all her pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adverſaries ſaw her, *and* did mock at her ſabbaths.

8 Jeruſalem hath grievouſly ſinned; therefore ſhe is removed: all that honoured her deſpiſeth her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward.

9 Her filthineſs *is* in her ſkirts; ſhe remembereth not her laſt end; therefore ſhe came down wonderfully: ſhe had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himſelf.*

10 The adverſary hath ſpread out his hand upon all her pleaſant things: for ſhe hath ſeen *that* the heathen entered into her ſanctuary, whom thou didſt command *that* they ſhould not enter into thy congregation.

11 All her people ſigh, they ſeek bread; they have given their pleaſant things for meat to relieve the ſoul: ſee, O LORD, and conſider; for I am become vile.

12 ¶ *Is it* nothing to you, all ye that paſs by? behold, and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate *and* faint all the day. Before CHRIST 588.

14 The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my ſtrength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to riſe up.

15 The LORD hath trodden under foot all my mighty *men* in the midſt of me: he hath called an aſſembly againſt me to cruſh my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a winepreſs.

16 For theſe *things* I weep; mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul is far from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adverſaries *ſhould be* round about him: Jeruſalem is as a menſtruous woman among them.

18 ¶ The LORD is righteous; for I have rebelled againſt his commandment: hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my prieſts and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls.

20 Behold, O LORD; for I *am* in diſtreſs: my bowels are troubled; mine heart is turned within me; for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou haſt done *it:* thou wilt bring the day *that* thou haſt called, and they ſhall be like unto me.

22 Let all their wickedneſs come before thee; and do unto them, as thou haſt done unto me for all my tranſgreſſions: for my ſighs *are* many, and my heart *is* faint.

CHAP. II.

1 *Jeremiah lamenteth the miſery of Jeruſalem:* 20 *he complaineth thereof to God.*

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, *and* caſt down from heaven unto the earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger!

2 The LORD hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his

COMMENTARY AND NOTES ON CHAP. I.

2 *Among all her lovers, ſhe hath none to comfort her,* &c] All her allies, viz. the Egyptians and Aſſyrians, whoſe friendſhip ſhe courted by ſinful compliances, have forſaken her in her affliction, and even join with her enemies in inſulting over her.

7 *Did mock at her ſabbaths.*] The heathens always ridiculed the Jews for the ſtrict attention they paid to their ſabbaths; which circumſtance, how criminal ſoever their conduct was in other reſpects, diſtinguiſhed them from all other nations.

GENERAL REFLECTIONS on Chap. I.

In imitation of Jeremiah, let us implore God's mercy when he is provoked againſt us, and above all, pray fervently for the peace and deliverance of the church.

COMMENTARY

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Before CHRIST 588. his wrath the ſtrong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Iſrael: he hath drawn back his right hand from before the enemy, and he burned againſt Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary, and ſlew all *that were* pleaſant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was as an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces: he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath deſtroyed his places of the aſſembly: the LORD hath cauſed the ſolemn feaſt and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt.

7 The LORD hath caſt off his altar, he hath abhorred his ſanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noiſe in the houſe of the LORD, as in the day of a ſolemn feaſt.

8 The LORD hath purpoſed to deſtroy the wall of the daughter of Zion: he hath ſtretched out a line, he hath not withdrawn his hand from deſtroying: therefore he made the rampart and the wall to lament; they languiſhed together.

9 Her gates are ſunk into the ground; he hath deſtroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more*; her prophets alſo find no viſion from the LORD.

10 The elders of the daughter of Zion ſit upon the ground, *and* keep ſilence: they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth: the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the deſtruction of the daughter of my people; becauſe the children and the ſucklings ſwoon in the ſtreets of the city.

12 They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers' boſom.

13 What thing ſhall I take to witneſs for thee? what things ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the ſea: who can heal thee?

14 Thy prophets have ſeen vain and fooliſh things for thee: and they have not diſcovered thine iniquity, to turn away thy captivity; but have ſeen for thee falſe burdens and cauſes of baniſhment.

15 All that paſs by clap *their* hands at thee; they hiſs and wag their head at the daughter of Jeruſalem, *ſaying*, *Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh the teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for: we have found, we have ſeen *it*.

17 The LORD hath done *that* which he had deviſed; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied; and he hath cauſed *thine* enemy to rejoice over thee, he hath ſet up the horn of thine adverſaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give thyſelf no reſt; let not the apple of thine eye ceaſe. Before CHRIST 588.

19 Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every ſtreet.

20 ¶ Behold, O LORD, and conſider to whom thou haſt done this. Shall the women eat their fruit, *and* children of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the LORD?

21 The young and the old lie on the ground in the ſtreets: my virgins and my young men are fallen by the ſword; thou haſt ſlain *them* in the day of thine anger; thou haſt killed, *and* not pitied.

22 Thou haſt called as in a ſolemn day my terrors round about, ſo that in the day of the LORD's anger none eſcaped nor remained: thoſe that I have ſwaddled and brought up hath mine enemy conſumed.

CHAP. III.

1 *The prophet bewaileth his own calamities:* 22 *God's mercies and truth a proper ground of patient hope:* 37 *he acknowledged God's juſtice.*

I *Am* the man *that* hath ſeen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkneſs, but not *into* light.

3 Surely againſt me is he turned; he turneth his hand *againſt me* all the day.

4 My fleſh and my ſkin hath he made old; he hath broken my bones.

5 He hath builded againſt me, and compaſſed *me* with gall and travel.

6 He hath ſet me in dark places, *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Alſo when I cry and ſhout, he ſhutteth out my prayer.

9 He hath incloſed my ways with hewn ſtone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places.

11 He hath turned aſide my ways, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow, and ſet me as a mark for the arrow.

13 He hath cauſed the arrows of his quiver to enter into my reins.

14 I was a deriſion to all my people; *and* their ſong all the day.

15 He hath filled me with bitterneſs, he hath made me drunken with wormwood.

16 He hath alſo broken my teeth with gravel ſtones, he hath covered me with aſhes.

17 And thou haſt removed my ſoul far off from peace: I forgat proſperity.

18 And I ſaid, My ſtrength and my hope is periſhed from the LORD:

19 Remembering mine affliction and my miſery, the wormwood and the gall.

20 My ſoul hath *them* ſtill in remembrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 ¶ *It is of* the LORD's mercies that we are not conſumed, becauſe his compaſſions fail not.

23 *They are* new every morning: great *is* thy faithfulneſs.

24 The LORD *is* my portion, ſaith my ſoul; therefore will I hope in him.

25 The Lord *is* good unto them that wait for him, to the ſoul *that* ſeeketh him.

26 *It*

COMMENTARY AND NOTES ON CHAP. II. III.

II. 7 *They have made a noiſe*, &c.] Inſtead of the joyful ſound of praiſes and thankſgivings to God, nothing was now heard in the temple but the rude vociferations of infidels, profaning that ſacred place, and blaſpheming God, who was worſhipped there.

17 *He hath fulfilled his word*, &c.] Thoſe threats denounced to the diſobedient, *Lev.* xxvi. 15.

III. 10 *He was unto me as a bear*, &c.] He had no pity on me.

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26 *It is* good that *a man* ſhould both hope and quietly wait for the ſalvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He ſitteth alone and keepeth ſilence, becauſe he hath borne *it* upon him.

29 He putteth his mouth in the duſt; if ſo be there may be hope.

30 He giveth *his* cheek to him that ſmiteth him: he is filled full with reproach.

31 For the LORD will not caſt off for ever:

32 But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.

33 For he doth not afflict willingly nor grieve the children of men.

34 To cruſh under his feet all the priſoners of the earth,

35 To turn aſide the right of a man before the face of the moſt High,

36 To ſubvert a man in his cauſe, the LORD approveth not.

37 ¶ Who *is* he *that* ſaith, and it cometh to paſs, *when* the LORD commandeth *it* not?

38 Out of the mouth of the moſt High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the puniſhment of his ſins?

40 Let us ſearch and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have tranſgreſſed and have rebelled: thou haſt not pardoned.

43 Thou haſt covered with anger, and perſecuted us: thou haſt ſlain, thou haſt not pitied.

44 Thou haſt covered thyſelf with a cloud, that *our* prayer ſhould not paſs through.

45 Thou haſt made us *as* the off-ſcouring and refuſe in the midſt of the people.

46 All our enemies have opened their mouths againſt us.

47 Fear and a ſnare is come upon us, deſolation and deſtruction.

48 Mine eye runneth down with rivers of water for the deſtruction of the daughter of my people.

49 Mine eye trickleth down, and ceaſeth not, without any intermiſſion,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart becauſe of all the daughters of my city.

52 Mine enemies chaſed me ſore, like a bird, without cauſe.

53 They have cut off my life in the dungeon, and caſt a ſtone upon me.

54 Waters flowed over mine head; *then* I ſaid, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou haſt heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou dreweſt near in the day *that* I called upon thee: thou ſaidſt, Fear not.

58 O LORD, thou haſt pleaded the cauſes of my ſoul; thou haſt redeemed my life.

59 O LORD, thou haſt ſeen my wrong: judge thou my cauſe.

60 Thou haſt ſeen all their vengeance *and* all their imaginations againſt me.

61 Thou haſt heard their reproach, O LORD, *and* all their imaginations againſt me; Before CHRIST 587.

62 The lips of thoſe that riſe up againſt me, and their device againſt me all the day.

63 Behold their ſitting down, and their riſing up; I *am* their muſick.

64 Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them ſorrow of heart, thy curſe unto them.

66 Perſecute and deſtroy them in anger from under the heavens of the LORD.

CHAP. IV.

1 *The prophet bewaileth the wretched condition of Zion:* 21 *he threateneth Edom, and comforteth Zion.*

HOW is the gold become dim! *how* is the moſt fine gold changed! the ſtones of the ſanctuary are poured out in the top of every ſtreet.

2 The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter!

3 Even the ſea monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people *is become* cruel, like the oſtriches in the wilderneſs.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are deſolate in the ſtreets: they that were brought up in ſcarlet embrace dunghils.

6 For the puniſhment of the iniquity of the daughter of my people is greater than the puniſhment of the ſin of Sodom, that was overthrown as in a moment, and no hands ſtayed on her.

7 Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing *was* of ſapphire:

8 Their viſage is blacker than a coal; they are not known in the ſtreets: their ſkin cleaveth to their bones; it is withered, it is become like a ſtick.

9 *They that be* ſlain with the ſword are better than *they that be* ſlain with hunger: for theſe pine away, ſtricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have ſodden their own children: they were their meat in the deſtruction of the daughter of my people.

11 The LORD hath accompliſhed his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adverſary and the enemy ſhould have entered into the gates of Jeruſalem.

13 For the ſins of her prophets, *and* the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her,

14 They have wandered *as* blind *men* in the ſtreets, they have polluted themſelves with blood, ſo that men could not touch their garments.

15 They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered, they ſaid among the heathen, They ſhall no more ſojourn *there*.

16 The anger of the LORD hath divided them; he will no more regard them: they reſpected not the perſons of the prieſts, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not ſave *us*.

18 They

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27 *It is good for a man that he bear the yoke in his youth.*] It is good to be inured betimes to bear thoſe uſeful reſtraints which ariſe from a ſenſe of the duty we owe to God, and the obedience we ought to pay to his commands. Some underſtand this of the Jews, who before the captivity were puniſhed for their provocations; but never relapſed into idolatry after that period.

GENERAL REFLECTIONS on Chap. II. III.

In all our afflictions, it is our duty to humble ourſelves under the Lord's hand, and acknowledge that he is the ſovereign of the univerſe and does all things well.

COMMENTARY AND NOTES ON CHAP. IV.

IV. 2 *The precious ſons of Zion, comparable to fine gold,* &c.] Thoſe who, in honour and worth, as much exceed the common people, as gold doth earthen ware, now lie undiſtinguiſhed in death.

20 *The*

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Before CHRIST 588.

18 They hunt our ſteps, that we cannot go in our ſtreets: our end is near, our days are fulfilled; for our end is come.

19 Our perſecutors are ſwifter than the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſs.

20 The breath of our noſtrils, the anointed of the LORD, was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwelleſt in the land of Uz; the cup alſo ſhall paſs through unto thee: thou ſhalt be drunken, and ſhalt make thyſelf naked.

22 The puniſhment of thine iniquity is accompliſhed, O daughter of Zion; he will no more carry thee away unto captivity: he will viſit thine iniquity, O daughter of Edom; he will diſcover thy ſins.

CHAP. V.

A pitiful complaint of Zion in prayer unto God.

REMEMBER, O LORD, what is come upon us: conſider, and behold our reproach.

2 Our inheritance is turned to ſtrangers, our houſes to aliens.

3 We are orphans and fatherleſs, our mothers *are* as widows.

4 We have drunken our water for money; our wood is ſold unto us.

5 Our necks *are* under perſecution: we labour, *and* have no reſt.

6 We have given the hand *to* the Egyptians, *and to* the Aſſyrians, to be ſatisfied with bread.

7 Our fathers have ſinned, *and are* not; and we have borne their iniquities. Before CHRIST 588.

8 Servants have ruled over us; *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives becauſe of the ſword of the wilderneſs.

10 Our ſkin was black like an oven becauſe of the terrible famine.

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceaſed from the gate, the young men from their muſick.

15 The joy of our heart is ceaſed; our dance is turned into mourning.

16 The crown is fallen *from* our head: woe unto us, that we have ſinned!

17 For this our heart is faint; for theſe *things* our eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19 Thou, O LORD, remaineſt for ever; thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake us ſo long time?

21 Turn thou us unto thee, O LORD, and we ſhall be turned; renew our days as of old.

22 But thou haſt utterly rejected us; thou art very wroth againſt us.

20 *The breath of our noſtrils*, &c.] Moſt expoſitors underſtand this of Zedekiah.

21 *Rejoice and be glad*, &c.] This is ſpoken ironically.

V. 16 *The crown is fallen from our head*, &c.] All our glory is at an end.

We have ſinned.] We muſt thank ourſelves for all this woe, which is come upon us becauſe of our ſins.

GENERAL REFLECTIONS on Chap. IV. V.

We are taught from hence, that they who had been the moſt favoured of God, feel his ſevereſt vengeance for their baſe ingratitude, when they abuſe his mercies. But the example of the prophet ſhews us, that when God corrects us, we ſhould return to him by a ſerious repentance, and implore his mercy in humble prayer.

The Book of the Prophet EZEKIEL.

THE ARGUMENT.

Ezekiel was a prieſt as well as a prophet, and of the houſe of Aaron. He was carried to Babylon with Jeconiah, when about twelve years of age. He was cotemporary with Jeremiah. He ſets before the Jews their heinous provocations, and predicts the plagues that ſhould fall on their enemies. He foretells the coming of the Meſſiah, and the flouriſhing ſtate of his kingdom. It is affirmed, that the Jews put him to death, for his freedom in rebuking them for their idolatry. In elegance, Ezekiel is inferior to Jeremiah; but in ſublimity equal to Iſaiah, though in a different ſpecies of the ſublime.

CHAP. I.

1 *The time of Ezekiel's prophecy.* 4 *His viſion of four cherubims and four wheels,* 26 *and of the glory of God.*

Before CHRIST 595.

NOW it came to paſs in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I ſaw viſions of God.

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expreſly unto Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire. Before CHRIST 595.

5 Alſo out of the midſt thereof *came* the likeneſs of four living creatures. And this *was* their appearance; they had the likeneſs of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* ſtraight feet; the ſole of their feet *was* like the ſole of a calf's foot: and they ſparkled like the colour of burniſhed braſs.

8 And *they had* the hands of a man under their wings on their four ſides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one ſtraight forward.

10 As for the likeneſs of their faces, they four had the

COMMENTARY AND NOTES ON CHAP. I.

10 *As for the likeneſs of their faces*, &c.] Some think that the lion, the ox, and the eagle, repreſented the three perſons in the ever-bleſſed Trinity, and that the face of a man pointed out the human nature of Chriſt. While others ſuppoſe they are not emblems of the divine perſons, under the ſymbols of fire, light, and air, but are only meant as miniſters of the goſpel. Compare this with *Rev.* v. 8, 9, 11.

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Before CHRIST. 595.

the face of a man, and the face of a lion, on the right ſide: and they four had the face of an ox on the left ſide; they four alſo had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ſtretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went; *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flaſh of lightning.

15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeneſs: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four ſides: *and* they turned not when they went.

18 As for their rings, they were ſo high that they were dreadful; and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whitherſoever the ſpirit was to go, they went, thither *was their* ſpirit to go; and the wheels were lifted up over againſt them: for the ſpirit of the living creature *was* in the wheels.

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them: for the ſpirit of the living creature *was* in the wheels.

22 And the likeneſs of the firmament upon the heads of the living creature *was* as the colour of the terrible chryſtal, ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other: every one had two, which covered on this ſide, and every one had two which covered on that ſide, their bodies.

24 And when they went, I heard the noiſe of their wings, like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech, as the noiſe of an hoſt: when they ſtood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they ſtood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeneſs of a throne, as the appearance of a ſapphire ſtone: and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it.

27 And I ſaw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I ſaw as it were the appearance of fire, and it had brightneſs round about.

28 As the appearance of the bow that is in the cloud in the day of rain, ſo *was* the appearance of the brightneſs round about. This *was* the appearance of the likeneſs of the glory of the LORD. And when I ſaw *it*, I fell upon my face, and I heard a voice of one that ſpake.

CHAP. II.

1 *Ezekiel's commiſſion: 6 his inſtructions. 9 The roll of heavy judgments ſpread before him.*

Before CHRIST 595.

AND he ſaid unto me, Son of man, ſtand upon thy feet, and I will ſpeak unto thee.

2 And the ſpirit entered into me when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me.

3 And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me: they and their fathers have tranſgreſſed againſt me, *even* unto this very day.

4 For *they are* impudent children and ſtiffhearted. I do ſend thee unto them; and thou ſhalt ſay unto them, Thus ſaith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious houſe,) yet ſhall know that there hath been a prophet among them.

6 ¶ And thou, ſon of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou doſt dwell among ſcorpions: be not afraid of their words, nor be diſmayed at their looks, though they *be* a rebellious houſe.

7 And thou ſhalt ſpeak my words unto them, whether they ſhall hear, or whether they will forbear: for they *are* moſt rebellious.

8 But thou, ſon of man, hear what I ſay unto thee: Be not thou rebellious like that rebellious houſe: open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* ſent unto me; and, lo, a roll of a book *was* therein;

10 And he ſpread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

CHAP. III.

1 *Ezekiel is made to eat the roll: 15 is admoniſhed of his duty as a watchman to Iſrael. 22 God inſtructs him concerning his bands, and the ſhutting and opening his mouth.*

MOREOVER he ſaid unto me, Son of man, eat that thou findeſt; eat this roll, and go ſpeak unto the houſe of Iſrael.

2 So I opened my mouth, and he cauſed me to eat that roll.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for ſweetneſs.

4 ¶ And he ſaid unto me, Son of man, go, get thee unto the houſe of Iſrael, and ſpeak with my words unto them.

5 For thou *art* not ſent to a people of a ſtrange ſpeech and of an hard language, *but* to the houſe of Iſrael;

6 Not to many people of a ſtrange ſpeech and of an hard language, whoſe words thou canſt not underſtand. Surely, had I ſent thee to them, they would have hearkened unto thee.

7 But the houſe of Iſrael will not hearken unto thee; for they will not hearken unto me: for all the houſe of Iſrael *are* impudent and hardhearted.

8 Behold, I have made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be diſmayed at their looks, though they be a rebellious houſe.

10 Moreover he ſaid unto me, Son of man, all my words that I ſhall ſpeak unto thee receive in thine heart, and hear with thine ears.

11 And

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26 *The likeneſs as the appearance of a man above it.*] This is a figure of the incarnation of the Meſſiah, whoſe kingly dignity and dominion, in a ſpiritual ſenſe, are here pointed out.

GENERAL REFLECTIONS on Chap. I.

The magnificent viſion herein contained, tends to ſhew, that God governs all things by his providence; that his knowledge and power are infinite; and this ought to impreſs us with fear and reverence, and hope in his mercy.

COMMENTARY AND NOTES ON CHAP. II. III. IV.

II. 6 *Briers and thorns*] Perſons of a malicious diſpoſition. *Scorpions*, &c.] That is, murderers.

10 *Lamentations, and mourning, and woe.*] The prophecies contained in this roll conſiſted of God's judgments, denounced againſt the Jews for their diſobedience, and that without any mixture of mercy to thoſe then living.

III. 3 *It was in my mouth as honey for ſweetneſs.*] I took delight in having God's ſecret counſels communicated to me, and in delivering his commands to my brethren.

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11 And go, get thee to them of the captivity, unto the children of thy people, and ſpeak unto them, and tell them, Thus ſaith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the ſpirit took me up, and I heard behind me a voice of a great ruſhing, *ſaying*, Bleſſed *be* the glory of the LORD from his place.

13 *I heard* alſo the noiſe of the wings of the living creatures that touched one another, and the noiſe of the wheels over againſt them, and a noiſe of a great ruſhing.

14 So the ſpirit lifted me up, and took me away, and I went in bitterneſs, in the heat of my ſpirit; but the hand of the LORD was ſtrong upon me.

15 ¶ Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I ſat where they ſat, and remained there aſtoniſhed among them ſeven days.

16 And it came to paſs at the end of ſeven days, that the word of the LORD came unto me, ſaying,

17 Son of man, I have made thee a watchman unto the houſe of Iſrael: therefore hear the word at my mouth, and give them warning from me.

18 When I ſay unto the wicked, Thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way, to ſave his life; the ſame wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

20 Again, When a righteous *man* doth turn from his righteouſneſs, and commit iniquity, and I lay a ſtumblingblock before him, he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſin, and his righteouſneſs which he hath done ſhall not be remembered; but his blood will I require at thine hand.

21 Nevertheleſs if thou warn the righteous *man*, that the righteous ſin not, and he doth not ſin, he ſhall ſurely live, becauſe he is warned; alſo thou haſt delivered thy ſoul.

22 ¶ And the hand of the LORD was there upon me; and he ſaid unto me, Ariſe, go forth into the plain, and I will there talk with thee.

23 Then I aroſe, and went forth into the plain: and, behold, the glory of the LORD ſtood there, as the glory which I ſaw by the river of Chebar: and I fell on my face.

24 Then the ſpirit entered unto me, and ſet me upon my feet, and ſpake with me, and ſaid unto me, Go, ſhut thyſelf within thine houſe.

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhall bind thee with them, and thou ſhalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhall not be to them a reprover: for they *are* a rebellious houſe.

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious houſe.

CHAP. IV.

1 *Under a type is ſhewed Jeroboam's defection.* 9 *By the proviſion of the ſiege, the hardneſs of the famine.*

THOU alſo, ſon of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem.

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it; ſet the camp alſo againſt it, and ſet *battering* rams againſt it round about. Before CHRIST 595.

3 Moreover take thou unto thee an iron pan, and ſet it *for* a wall of iron between thee and the city: and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it. This *ſhall be* a ſign to the houſe of Iſrael.

4 ¶ Lie thou alſo upon thy left ſide, and lay the iniquity of the houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt lie upon it thou ſhalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt bear the iniquity of the houſe of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine arm *ſhall be* uncovered, and thou ſhalt propheſy againſt it.

8 And, behold, I will lay bands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege.

9 ¶ Take thou alſo unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt lie upon thy ſide, three hundred and ninety days ſhalt thou eat thereof.

10 And thy meat which thou ſhalt eat *ſhall be* by weight, twenty ſhekels a day: from time to time ſhalt thou eat it.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an hin: from time to time ſhalt thou drink.

12 And thou ſhalt eat it *as* barley cakes, and thou ſhalt bake it with dung that cometh out of man, in their ſight.

13 And the LORD ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will drive them.

14 Then ſaid I, Ah Lord GOD! behold, my ſoul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itſelf, or is torn in pieces; neither came there abominable fleſh into my mouth.

15 Then he ſaid unto me, Lo, I have given thee cow's dung for man's dung, and thou ſhalt prepare thy bread therewith.

16 ¶ Moreover he ſaid unto me, Son of man, behold, I will break the ſtaff of bread in Jeruſalem: and they ſhall eat bread by weight, and with care; and they ſhall drink water by meaſure, and with aſtoniſhment:

17 That they may want bread and water, and be aſtonied one with another, and conſume away for their iniquity.

CHAP. V.

1 *Under the type of the prophet's hair, 5 is ſhewed God's judgment upon Jeruſalem, 12 by peſtilence, by famine, by the ſword, and by diſperſion.*

AND thou, ſon of man, take thee a ſharp knife, take thee a barber's raſor, and cauſe *it* to paſs upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 Thou ſhalt burn with fire a third part in the midſt of the city, when the days of the ſiege are fulfilled: and

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17 *I have made thee a watchman*, &c.] Prophets (or miniſters) like watchmen placed on a tower, ſee, by their prophetic ſpirit, the evils coming on the ungodly, and are bound to give the people timely notice, that they may eſcape them by ſincere repentance.

IV. 5 *Three hundred and ninety days*, &c.] This is years; probably from Jeroboam's firſt ſetting up idolatry, to the twenty-third of Nebuchadnezzar's reign.

6 *Forty days*, &c.] From the time of Joſiah they had ſlept in their ſins forty years.

13 *Thus ſhall the children of Iſrael eat their defiled bread*, &c.] The circumſtances of their captivity ſhall not permit them to obſerve the rules relating to unclean things.

— GENERAL REFLECTIONS on Chap. II. III. IV.

We are hence taught, that the miniſters of the Lord ſhould do their duty, and declare the whole will of God, without regarding the conſequences; but the promiſes of God ought to fill his faithful ſervants with boldneſs, to warn ſinners, as they muſt be reſponſible before God for the ſouls that periſh through their fault; and we may alſo underſtand, that thoſe ſinners who reject the offers of grace and mercy expoſe themſelves both to temporal and eternal puniſhment.

COMMENTARY

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3 Thou ſhalt alſo take thereof a few in number, and bind them in thy ſkirts.

4 Then take of them again, and caſt into the midſt of the fire, and burn them in the fire; *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 ¶ Thus ſaith the Lord GOD; This *is* Jeruſalem; I have ſet it in the midſt of the nations and countries *that are* round about her.

6 And ſhe hath changed my judgments into wickedneſs more than the nations, and my ſtatutes more than the countries that *are* round about her: for they have refuſed my judgments and my ſtatutes, they have not walked in them.

7 Therefore thus ſaith the Lord GOD; Becauſe ye multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus ſaith the Lord GOD; Behold, I, even I, *am* againſt thee, and will execute judgments in the midſt of thee in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, becauſe of all thine abominations.

10 Therefore the fathers ſhall eat the ſons in the midſt of thee, and the ſons ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the winds.

11 Wherefore, *as* I live, ſaith the Lord GOD; Surely, becauſe thou haſt defiled my ſanctuary with all thy deteſtable things, and with all thine abominations, therefore will I alſo diminiſh *thee*; neither ſhall mine eye ſpare, neither will I have any pity.

12 ¶ A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee: and a third part ſhall fall by the ſword round about thee; and I will ſcatter a third part into all the winds, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted: and they ſhall know that I the LORD have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

14 Moreover I will make thee waſte, and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by.

15 So it ſhall be a reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee, when I ſhall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have ſpoken *it*.

16 When I ſhall ſend upon them the evil arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your ſtaff of bread:

17 So will I ſend upon you famine and evil beaſts, and they ſhall bereave thee; and peſtilence and blood ſhall paſs through thee; and I will bring the ſword upon thee. I the LORD have ſpoken *it*.

CHAP. VI.

1 *The judgment of Iſrael for their idolatry.* 11 *The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face toward the mountains of Iſrael, and propheſy againſt them,

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord GOD; Thus ſaith the Lord GOD to the mountains, and to the hills, to the rivers, and to the vallies; Behold, I, *even* I, will bring a ſword upon you, and I will deſtroy your high places. Before CHRIST 595.

4 And your altars ſhall be deſolate, and your images ſhall be broken: and I will caſt down your ſlain *men* before your idols.

5 And I will lay the dead carcaſes of the children of Iſrael before their idols; and I will ſcatter your bones round about your altars.

6 In all your dwellingplaces the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countries.

9 And they that eſcape of you ſhall remember me among the nations whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart, which hath departed from me, and with their eyes, which go a whoring after their idols; and they ſhall lothe themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I *am* the LORD, *and that* I have not ſaid in vain that I would do this evil unto them.

11 ¶ Thus ſaith the Lord GOD; Smite with thine hand, and ſtamp with thy foot, and ſay, Alas for all the evil abominations of the houſe of Iſrael! for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence; and he that is near ſhall fall by the ſword; and he that remaineth and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them.

13 Then ſhall ye know that I *am* the LORD, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

14 So will I ſtretch out my hand upon them, and make the land deſolate, yea, more deſolate than the wilderneſs toward Diblath, in all their habitations: and they ſhall know that I *am* the LORD.

CHAP. VII.

1 *Iſrael's deſolation.* 16 *The mournful repentance of them that eſcape.* 23 *Under the type of a chain is ſhewed the miſerable captivity of all orders of men.*

MOREOVER the word of the LORD came unto me, ſaying,

2 Alſo, thou ſon of man, thus ſaith the Lord GOD unto the land of Iſrael; An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy ways, and will recompenſe upon thee all thine abominations.

4 And mine eye ſhall not ſpare thee, neither will I have pity: but I will recompenſe thy ways upon thee, and thine abominations ſhall be in the midſt of thee: and ye ſhall know that I *am* the LORD.

5 Thus ſaith the Lord God; An evil, an only evil, behold, is come.

6 An

COMMENTARY AND NOTES ON Chap. V. VI.

V. 13 *I will cauſe my fury to reſt upon them,* &c.] It may be tranſlated, I will cauſe my fury toward them to reſt; that is, my anger ſhall be appeaſed towards them, after I have executed due puniſhment for their ſins.

VI. 11 *Smite with thine hand,* &c.] Join to thy words thoſe geſtures which are expreſſive of extreme grief and concern.

GENERAL REFLECTIONS on Chap. V. VI.

Theſe chapters ſet before us how ſeverely God revenges the profanation of his ſervice, and of his laws; and alſo point out to us the tokens of God's goodneſs, by his promiſing to ſpare a ſmall remnant of the Jews, and to re-eſtabliſh thoſe that ſhould confeſs their ſins, and turn to the Lord.

COMMENTARY AND NOTES ON Chap. VII. VIII. IX.

VII. 5 *An only evil, behold, is come.*] Such an evil, as ſhall comprehend in it all other calamities.

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6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of theirs: neither *shall there be* wailing for them

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak *as* water.

18 They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place:* for the robbers shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour upon rumour; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the LORD.

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CHAP. VIII.

1 *The prophet in a vision 5 is shewed the image of jealousy, 7 the chambers of imagery, 16 and the worshippers of the sun.*

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 ¶ And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then said he unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and

10 *The rod hath blossomed, pride hath budded.*] Wickedness daily spreads and increases, till it becomes ripe for the sickle of judgment.

23 *Make a chain*, &c.] To denote the approaching captivity.

VIII. 4 *The glory of the God of Israel was there*, &c.] To shew that this was the place of his peculiar residence.

10 *Every form of creeping things—and all the idols—pourtrayed*, &c.] The superstitious idol worship described was Egyptian, these objects being the idols peculiar to Egypt.

14 *Behold there sat women weeping for Tammuz.*] Supposed to be Adonis, the same with the Egyptian Osiris. This was the Phœnician superstition.

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Before CHRIST 594. and have returned to provoke me to anger: and lo, they put the branch to their noſe.

18 Therefore will I alſo deal in fury: mine eye ſhall not ſpare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

CHAP. IX.

1 *Ezekiel in a viſion ſeeth a mark ſet upon ſome,* 5 *and the deſtruction of all the reſt.* 8 *God rejecteth his interceſſion.*

HE cried alſo in mine ears with a loud voice, ſaying, Cauſe them that have charge over the city to draw near, even every man *with* his deſtroying weapon in his hand.

2 And, behold, ſix men came from the way of the higher gate, which lieth toward the north, and every man a ſlaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's ink-horn by his ſide: and they went in, and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was gone up from the cherub, whereupon he was, to the threſhold of the houſe. And he called to the man clothed with linen, which *had* the writer's inkhorn by his ſide;

4 And the LORD ſaid unto him, Go through the midſt of the city, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh and that cry for all the abominations that be done in the midſt thereof.

5 ¶ And to the others he ſaid in mine hearing, Go ye after him through the city, and ſmite: let not your eye ſpare, neither have ye pity:

6 Slay utterly old *and* young, both maids and little children, and women: but come not near any man upon whom *is* the mark; and begin at my ſanctuary. Then they began at the ancient men which *were* before the houſe.

7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlain: go ye forth. And they went forth, and ſlew in the city.

8 ¶ And it came to paſs, while they were ſlaying them, and I was left, that I fell upon my face, and cried, and ſaid, Ah Lord GOD! wilt thou deſtroy all the reſidue of Iſrael in thy pouring out of thy fury upon Jeruſalem?

9 Then ſaid he unto me, The iniquity of the houſe of Iſrael and Judah *is* exceeding great, and the land is full of blood, and the city full of perverſeneſs: for they ſay, The LORD hath forſaken the earth, and the LORD ſeeth not.

10 And as for me alſo, mine eye ſhall not ſpare, neither will I have pity, *but* I will recompenſe their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his ſide, reported the matter, ſaying, I have done as thou haſt commanded me.

CHAP. X.

1 *The viſion of the coals of fire, which are ordered to be ſcattered over the city.* 8 *The viſion of the cherubims.*

THEN I looked, and behold, in the firmament that was above the head of the cherubims there appeared over them as it were a ſapphire ſtone, as the appearance of the likeneſs of a throne.

2 And he ſpake unto the man clothed with linen, and ſaid, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and ſcatter *them* over the city. And he went in in my ſight.

3 Now the cherubims ſtood on the right ſide of the houſe, when the man went in: and the cloud filled the inner court. Before CHRIST 594.

4 Then the glory of the LORD went up from the cherub, *and ſtood* over the threſhold of the houſe; and the houſe was filled with the cloud, and the court was full of the brightneſs of the LORD's glory.

5 And the ſound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he ſpeaketh.

6 And it came to paſs, *that* when he had commanded the man clothed with linen, ſaying, Take fire from between the wheels, from between the cherubims; then he went in, and ſtood beſide the wheels.

7 And *one* cherub ſtretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen; who took *it*, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl ſtone.

10 And *as for* their appearances, they four had one likeneſs, as if a wheel had been in the midſt of a wheel.

11 When they went, they went upon their four ſides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went,

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the firſt face *was* the face of a cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature that I ſaw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the ſame wheels alſo turned not from beſide them.

17 When they ſtood, *theſe* ſtood; and when they were lifted up, *theſe* lifted up themſelves *alſo*: for the ſpirit of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threſhold of the houſe, and ſtood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my ſight: when they went out, the wheels alſo *were* beſide them, and *every one* ſtood at the door of the eaſt gate of the LORD's houſe; and the glory of the God of Iſrael *was* over them above.

20 This *is* the living creature that I ſaw under the God of Iſrael by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeneſs of the hands of a man *was* under their wings.

22 And the likeneſs of their faces *was* the ſame faces which I ſaw by the river of Chebar, their appearances and themſelves: they went every one ſtraight forward.

CHAP.

IX. 4 *Set a mark upon the foreheads of the men that ſigh,* &c.] This is intended as a declaration concerning the righteous, who are grieved for the corruption of the people, and deprecate the judgments of the Almighty, that they ſhall be diſtinguiſhed from the wicked in a general calamity, and at the day of retribution.

GENERAL REFLECTIONS on Chap. VII. VIII. IX.

We may gather from hence, that nothing can ſcreen men from the wrath of God, when they provoke him by their ſins and hardneſs of heart; while, on the other hand, pious perſons are dear in his ſight; for he will protect, ſpare, and ſhield them from the judgments which he will inflict upon rebellious and obſtinate ſinners.

COMMENTARY AND NOTES on CHAP. X. XI.

X. 13 *It was cried,—O wheel.*] They were put in mind of continually attending on their duty; for the wheels and living creatures were animated with the ſame principle of underſtanding and motion.

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CHAP. XI.

Before CHRIST 594. 1 *Ezekiel is ſhewed the preſumption of the princes:* 4 *he declareth their ſin, and puniſhment.* 22 *The glory of God leaveth the city.* 24 *Ezekiel is reſtored to the captivity.*

MOREOVER the ſpirit lifted me up, and brought me unto the eaſt gate of the LORD's houſe, which looketh eaſtward: and behold at the door of the gate five and twenty men; among whom I ſaw Jaazaniah the ſon of Azur, and Pelatiah the ſon of Benaiah, princes of the people.

2 Then ſaid he unto me, Son of man, theſe *are* the men that deviſe miſchief, and give wicked counſel in this city:

3 Which ſay, *It is* not near; let us build houſes: this *city is* the caldron, and we *be* the fleſh.

4 ¶ Therefore propheſy againſt them, propheſy, O ſon of man.

5 And the ſpirit of the LORD fell upon me, and ſaid unto me, Speak; Thus ſaith the LORD; Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind, *every one of* them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord GOD; Your ſlain whom ye have laid in the midſt of it, they *are* the fleſh, and this *city is* the caldron: but I will bring you forth out of the midſt of it.

8 Ye have feared the ſword; and I will bring a ſword upon you, ſaith the Lord GOD.

9 And I will bring you out of the midſt thereof, and deliver you into the hands of ſtrangers, and will execute judgments among you.

10 Ye ſhall fall by the ſword; I will judge you in the border of Iſrael; and ye ſhall know that I *am* the LORD.

11 This *city* ſhall not be your caldron, neither ſhall ye be the fleſh in the midſt thereof; *but* I will judge you in the border of Iſrael:

12 And ye ſhall know that I *am* the LORD: for ye have not walked in my ſtatutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to paſs, when I propheſied, that Pelatiah the ſon of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and ſaid, Ah Lord GOD! wilt thou make a full end of the remnant of Iſrael?

14 ¶ Again the word of the LORD came unto me, ſaying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly, *are* they unto whom the inhabitants of Jeruſalem have ſaid, Get you far from the LORD: unto us is this land given in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord GOD; Although I have caſt them far off among the heathen, and although I have ſcattered them among the countries, yet will I be to them as a little ſanctuary in the countries where they ſhall come.

17 Therefore ſay, Thus ſaith the Lord GOD; I will even gather you from the people, and aſſemble you out of the countries where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh:

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God. Before CHRIST 594.

21 But *as for them* whoſe heart walketh after the heart of their deteſtable things and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beſide them; and the glory of the God of Iſrael *was* over them above.

23 And the glory of the LORD went up from the midſt of the city, and ſtood upon the mountain which *is* on the eaſt ſide of the city.

24 ¶ Afterwards the ſpirit took me up, and brought me in a viſion by the Spirit of God into Chaldea, to them of the captivity. So the viſion that I had ſeen went up from me.

25 Then I ſpake unto them of the captivity all the things that the LORD had ſhewed me.

CHAP. XII.

1 *Ezekiel's removing ſheweth the captivity of Zedekiah;* 17 *His trembling ſheweth the Jews deſolation.* 21 *Their preſumptuous proverb is reproved.*

THE word of the LORD alſo came unto me, ſaying,

2 Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee not; they have ears to hear, and hear not: for they *are* a rebellious houſe.

3 Therefore thou ſon of man, prepare thee ſtuff for removing, and remove by day in their ſight; and thou ſhalt remove from thy place to another place in their ſight: it may be they will conſider, though they *be* a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity.

5 Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face, that thou ſee not the ground: for I have ſet thee *for* a ſign unto the houſe of Iſrael.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

8 And in the morning came the word of the LORD unto me, ſaying,

9 Son of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What doeſt thou?

10 Say thou unto them, Thus ſaith the Lord GOD; This burden *concerneth* the prince of Jeruſalem, and all the houſe of Iſrael that *are* among them.

11 Say, I *am* your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall remove *and* go into captivity.

12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig through the wall to carry out thereby: he ſhall cover his face, that he ſee not the ground with *his* eyes.

13 My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare: and I will bring him Babylon *to* the land of the Chaldeans: yet ſhall he not ſee it, though he ſhall die there.

14 And I will ſcatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the ſword after them.

15 And

XI. 19 *I will give them one heart*, &c.] I will enable them, by divine grace, to ſee and admire the glories of the divine redeemer, as the promiſed Meſſiah; and to this end, I will give them another heart:—I will take away the hardneſs of their hearts, and give them teachable diſpoſitions.

GENERAL REFLECTIONS on Chap. X. XI.

Think well upon what God ſaid to the Jews, that he knew all their thoughts one by one, and that he would take vengeance of all their ſins; and learn from thence, that God knows all the actions of men, and will judge them according to their works.

COMMENTARY AND NOTES ON CHAP. XII.

10 *This burden*, &c.] See *Iſaiah* xiii. 1

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15 And they ſhall know that I *am* the LORD, when I ſhall ſcatter them among the nations, and diſperſe them in the countries.

16 But I will leave a few men of them from the ſword, from the famine, and from the peſtilence; that they may declare all their abominations among the heathen whither they come; and they ſhall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, ſaying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulneſs;

19 And ſay unto the people of the land, Thus ſaith the Lord GOD of the inhabitants of Jeruſalem, *and* of the land of Iſrael; They ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment, that her land may be deſolate from all that is therein, becauſe of the violence of all them that dwell therein.

20 And the cities that are inhabited ſhall be laid waſte, and the land ſhall be deſolate; and ye ſhall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, ſaying,

22 Son of man, what *is* that proverb *that* ye have in the land of Iſrael, ſaying, The days are prolonged, and every viſion faileth?

23 Tell them therefore, Thus ſaith the Lord GOD; I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael; but ſay unto them, The days are at hand, and the effect of every viſion.

24 For there ſhall be no more any vain viſion nor flattering divination within the houſe of Iſrael.

25 For I *am* the LORD; I will ſpeak, and the word that I ſhall ſpeak ſhall come to paſs; it ſhall be no more prolonged: for in your days, O rebellious houſe, will I ſay the word, and will perform it, ſaith the Lord GOD.

26 ¶ Again the word of the LORD came to me, ſaying,

27 Son of man, behold, *they of* the houſe of Iſrael ſay, The viſion that he ſeeth *is* for many days *to come*, and he propheſieth of the times *that are* far off.

28 Therefore ſay unto them, Thus ſaith the Lord GOD; There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord GOD.

CHAP. XIII.

1 *Falſe prophets reproved, and their daubing with untempered morter:* 17 *the propheteſſes reproved with their impoſtures under the title of pillows and kerchiefs.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, propheſy againſt the prophets of Iſrael that propheſy, and ſay thou unto them that propheſy out of their own hearts, Hear ye the word of the LORD;

3 Thus ſaith the Lord GOD; Woe unto the fooliſh prophets, that follow their own ſpirit, and have ſeen nothing!

4 O Iſrael, thy prophets are like the foxes in the deſerts.

5 Ye have not gone up into the gaps, neither made up the hedge for the houſe of Iſrael to ſtand in the battle in the day of the LORD.

6 They have ſeen vanity and lying divination, ſaying, The LORD ſaith: and the LORD hath not ſent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not ſeen a vain viſion, and have ye not ſpoken a lying divination, whereas ye ſay, The LORD ſaith *it*, albeit I have not ſpoken?

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8 Therefore thus ſaith the Lord God; Becauſe ye have ſpoken vanity, and ſeen lies, therefore, behold, I *am* againſt you, ſaith the Lord GOD.

9 And mine hand ſhall be upon the prophets that ſee vanity, and that divine lies; they ſhall not be in the aſſembly of my people, neither ſhall they be written in the writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael; and ye ſhall know that I *am* the Lord GOD.

10 Becauſe, even becauſe they have ſeduced my people, ſaying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter:*

11 Say unto them which daub *it* with untempered *morter*, that it ſhall fall: there ſhall be an overflowing ſhower; and ye, O great hailſtones, ſhall fall; and a ſtormy wind ſhall rend *it*.

12 Lo, when the wall is fallen, ſhall it not be ſaid unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus ſaith the Lord GOD; I will even rend *it* with a ſtormy wind in my fury; and there ſhall be an overflowing ſhower in mine anger, and great hailſtones in *my* fury to conſume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the LORD.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Iſrael which propheſy concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord GOD.

17 ¶ Likewiſe, thou ſon of man, ſet thy face againſt the daughters of thy people, which propheſy out of their own heart; and propheſy thou againſt them,

18 And ſay, Thus ſaith the Lord GOD; Woe to the *women* that ſew pillows to all armholes, and make kerchiefs upon the head of every ſtature to hunt ſouls! Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies?

20 Wherefore thus ſaith the Lord GOD; Behold, I *am* againſt your pillows, wherewith ye there hunt the ſouls to make *them* fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* fly.

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted; and ye ſhall know that I *am* the LORD.

22 Becauſe with lies ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life:

23 Therefore ye ſhall ſee no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye ſhall know that I *am* the LORD.

CHAP.

22 *The days are prolonged*, &c.] This is ſpoken in the perſon of infidels, who turn the grace of God into wantonneſs, and take encouragement, from his patience and long-ſuffering, to deſpiſe his threatenings, as if they would never be executed.

GENERAL REFLECTIONS on Chap. XII.

Nothing can ſet aſide the purpoſe of God, who never inflicts his vengeance on a ſinful nation, till their inhabitants, by their accumulated provocations, have rendered themſelves ripe for deſtruction.

COMMENTARY AND NOTES ON CHAP. XIII.

5 *Ye have not gone up into the gaps*, &c.] Ye who profeſs to be my miniſters, have not made interceſſion with God in behalf of the guilty and abandoned; but are greedily ſeeking your own advantage, regardleſs of the welfare of your charge.

10 *And one built up a wall*, &c.] Applied ſlight and palliating remedies to public calamities, which will never give true peace to the conſciences of men, nor be of any ſervice to them.

GENERAL

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CHAP. XIV.

1 God's anſwer to idolaters: 12 his ſentence: 22 a remnant ſhall be ſaved.

THEN came certain of the elders of Iſrael unto me, and ſat before me.

2 And the word of the LORD came unto me, ſaying,

3 Son of man, theſe men have ſet up their idols in their heart, and put the ſtumblingblock of their iniquity before their face: ſhould I be enquired of at all by them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord GOD; Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will anſwer him that cometh according to the multitude of his idols;

5 That I may take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

6 ¶ Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD; Repent, and turn *yourſelves* from your idols; and turn away your faces from all your abominations.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will anſwer him by myſelf:

8 And I will ſet my face againſt that man, and will make him a ſign and a proverb, and I will cut him off from the midſt of my people; and ye ſhall know that I *am* the LORD.

9 And if the prophet be deceived when he hath ſpoken a thing, I the LORD have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael.

10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him*;

11 That the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions; but that they may be my people, and I may be their God, ſaith the Lord GOD.

12 ¶ The word of the LORD came again to me, ſaying,

13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it:

14 Though theſe three men, Noah, Daniel, and Job, were in it, they ſhould deliver *but* their own ſouls by their righteouſneſs, ſaith the Lord GOD.

15 ¶ If I cauſe noiſome beaſts to paſs through the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts:

16 *Though* theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters; they only ſhall be delivered, but the land ſhall be deſolate.

17 ¶ Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it:

18 Though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters, but they only ſhall be delivered themſelves.

19 ¶ Or *if* I ſend a peſtilence into that land, and pour out my fury upon it in blood, to cut off from it man and beaſt:

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20 Though Noah, Daniel, and Job, *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſon nor daughter; they ſhall *but* deliver their own ſouls by their righteouſneſs.

21 ¶ For thus ſaith the LORD God; How much more when I ſend my four ſore judgments upon Jeruſalem, the ſword, and the famine, and the noiſome beaſt, and the peſtilence, to cut off from it man and beaſt?

22 ¶ Yet, behold, therein ſhall be left a remnant that ſhall be brought forth, *both* ſons and daughters: behold, they ſhall come forth unto you, and ye ſhall ſee their way and their doings: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

23 And they ſhall comfort you, when ye ſee their ways and their doings: and ye ſhall know that I have not done without cauſe all that I have done in it, ſaith the Lord GOD.

CHAP. XV.

3 By the unfitneſs of the vine branch for any work 6 is ſhewed the utter rejection of Jeruſalem.

AND the word of the LORD came unto me, ſaying,

2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the foreſt?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any veſſel thereon?

4 Behold, it is caſt into the fire for fuel; the fire devoureth both the ends of it, and the midſt of it is burned. Is it meet for *any* work?

5 Behold, when it was whole, it was meet for no work: how much leſs ſhall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus ſaith the Lord GOD; As the vine tree among the trees of the foreſt, which I have given to the fire for fuel, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them; they ſhall go out from *one* fire, and *another* fire ſhall devour them; and ye ſhall know that I *am* the LORD, when I ſet my face againſt them.

8 And I will make the land deſolate, becauſe they have committed a treſpaſs, ſaith the Lord GOD.

CHAP. XVI.

1 By a wretched infant is ſhewed the ſtate of Jeruſalem. 6 God's love to her: 15 her monſtrous whoredom.

AGAIN the word of the LORD came unto me, ſaying,

2 Son of man, cauſe Jeruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord GOD unto Jeruſalem; Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou waſt born thy navel was not cut, neither waſt thou waſhed in water to ſupple *thee*; thou waſt not ſalted at all, nor ſwaddled at all.

5 None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the lothing of thy perſon, in the day that thou waſt born.

6 ¶ And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee *when thou waſt*

GENERAL REFLECTIONS on Chap. XIII.

The true miniſters of God are here taught to reprove and warn the people ſincerely and without flattery; and tell them what God has commanded them to ſay, without concealing or ſuppreſſing any part thereof.

COMMENTARY AND NOTES ON CHAP. XIV. XV. XVI.

XIV. 9 *I the Lord have deceived that prophet*, &c.] The meaning is, God would ſuffer theſe wicked people to be deceived by a falſe prophet, and then would, in his juſt wrath, deſtroy the impoſtor.

22 *Therein ſhall be left a remnant*, &c.] Some ſhall eſcape the general calamity; but the interceſſions of the moſt pious perſon ſhall not be able to avert my judgments which I have decreed to be executed on the wilfully hardened and impenitent.

XV. 7 *And I will ſet my face againſt them*, &c.] They ſhall be ſurrounded with ſo many afflictions, that they who eſcaped me ſhall be inſtantly overtaken by another.

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Before CHRIST 594. *waſt* in thy blood, Live; yea, I ſaid unto thee *when thou waſt* in thy blood, Live.

7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was* the time of love; and I ſpread my ſkirt over thee, and covered thy nakedneſs: yea, I ſware unto thee, and entered into a covenant with thee, ſaith the Lord GOD, and thou becameſt mine.

9 Then waſhed I thee with water; yea, I throughly waſhed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee alſo with broidered work, and ſhod thee with badgers' ſkin, and I girded thee about with fine linen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus waſt thou decked with gold and ſilver; and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and honey, and oil: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comelineſs, which I had put upon thee, ſaith the Lord GOD.

15 ¶ But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was.

16 And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the harlot thereupon: *the like things* ſhall not come, neither ſhall it be *ſo*.

17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and madeſt to thyſelf images of men, and didſt commit whoredom with them,

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oil and mine incenſe before them.

19 My meat alſo which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and *thus* it was, ſaith the Lord GOD.

20 Moreover thou haſt taken thy ſons and thy daughters, whom thou haſt borne unto me, and theſe haſt thou ſacrificed unto them to be devoured. *Is this* of thy whoredoms a ſmall matter,

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou haſt not remembered the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And it came to paſs after all thy wickedneſs, (woe, woe unto thee! ſaith the Lord GOD;)

24 *That* thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whoredoms.

26 Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh; and haſt increaſed thy whoredoms, to provoke me to anger.

27 Behold, therefore I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, which are aſhamed of thy lewd way. Before CHRIST 594.

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable; yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord GOD, ſeeing thou doeſt all theſe *things*, the work of an imperious whoriſh woman;

31 In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet; and haſt not been as an harlot, in that thou ſcorneſt hire;

32 *But as* a wife that committeth adultery, *which* taketh ſtrangers inſtead of her huſband!

33 They give gifts to all whores: but thou giveſt thy gifts to all thy lovers, and hireſt them, that they may come unto thee on every ſide for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveſt a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD:

36 Thus ſaith the Lord GOD; Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didſt give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated; I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs.

38 And I will judge thee, as women that break wedlock and ſhed blood are judged; and I will give thee blood in fury and jealouſy.

39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take thy fair jewels, and leave thee naked and bare.

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

42 So will I make my fury toward thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry.

43 Becauſe thou haſt not remembered the days of thy youth, but haſt fretted me in all theſe *things*; behold, therefore I alſo will recompenſe thy way upon *thine* head, ſaith the Lord GOD: and thou ſhalt not commit this lewdneſs above all thine abominations.

44 ¶ Behold, every one that uſeth proverbs ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, *ſo is* her daughter.

45 Thou *art* thy mother's daughter, that lotheth her huſband and her children; and thou *art* the ſiſter of thy ſiſters, which lothed their huſbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and thy younger ſiſter,

XVI. 8 *Behold, thy time was the time of love*, &c.] The time of thy extremity and diſtreſs was a fit opportunity for me to extend my love towards thee, in delivering thee out of Egypt, eſpouſing thee to myſelf in a marriage contract, and beſtowing on thee all neceſſary bleſſings, both ſpiritual and temporal.

30 *How weak is thine heart*, &c.] Thou art not only unſtable in thyſelf, but reſtleſs and unſettled in the practice of wickedneſs, ever hankering after ſome new idolatry, and indulging a wandering appetite.

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47 Yet haſt thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy ways.

48 *As* I live, ſaith the Lord GOD, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I ſaw *good*.

51 Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more than they, and haſt juſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo, which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable than they; they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters.

53 When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them:

54 That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a comfort unto them.

55 When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedneſs was diſcovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philiſtines, which deſpiſe thee round about.

58 Thou haſt borne thy lewdneſs and thine abominations, ſaith the LORD.

59 For thus ſaith the Lord GOD; I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant.

60 ¶ Nevertheleſs I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will eſtabliſh my covenant with thee; and thou ſhalt know that I *am* the LORD:

63 That thou mayeſt remember, and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord GOD.

CHAP. XVII.

1 *By two eagles and a vine,* 11 *is ſhewed God's judgment upon Zedekiah.* 22 *A promiſe of Chriſt's kingdom.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael;

3 And ſay, Thus ſaith the Lord God; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar:

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4 He cropped off the top of his young twigs, and carried it into a land of traffick; he ſet it in a city of merchants.

5 He took alſo of the ſeed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* ſet it *as* a willow tree.

6 And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs.

7 There was alſo another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good ſoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus ſaith the Lord GOD; Shall it proſper? ſhall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt wind toucheth it? it ſhall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, ſaying,

12 Say now to the rebellious houſe, Know ye not what theſe *things mean?* tell *them*, Behold, the king of Babylon is come to Jeruſalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's ſeed, and made a covenant with him, and hath taken an oath of him: he hath alſo taken the mighty of the land:

14 That the kingdom might be baſe, that it might not lift itſelf up, *but* that by keeping of his covenant it might ſtand.

15 But he rebelled againſt him in ſending his ambaſſadors into Egypt, that they might give him horſes and much people. Shall he proſper? ſhall he eſcape that doeth ſuch *things?* or ſhall he break the covenant, and be delivered?

16 *As* I live, ſaith the Lord GOD, ſurely in the place *where* the king *dwelleth* that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him in the midſt of Babylon he ſhall die.

17 Neither ſhall Pharaoh with *his* mighty army and great company make for him in the war, by caſting up mounts, and building forts, to cut off many perſons:

18 Seeing he deſpiſed the oath by breaking the covenant, when, lo, he had given his hand, and hath done all theſe *things*, he ſhall not eſcape.

19 Therefore thus ſaith the Lord GOD; *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

20 And I will ſpread my net upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon, and will plead with him there for his treſpaſs that he hath treſpaſſed againſt me.

21 And all his fugitives with all his bands ſhall fall by the ſword, and they that remain ſhall be ſcattered toward all the winds: and ye ſhall know that I the LORD have ſpoken *it*.

22 ¶ Thus

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48 *Sodom thy ſiſter hath not done—as thou haſt*, &c.] The ſins of Sodom were not attended with ſuch aggravating circumſtances of ingratitude.

60 *An everlaſting covenant.*] The goſpel; the covenant of grace and ſalvation.

GENERAL REFLECTIONS on Chap. XIV. XV. XVI. Impiety, hypocriſy, and ingratitude againſt God, are the main cauſes of famine, peſtilence, and thoſe other ſcourges which he makes uſe of in the puniſhment of countries and nations. In the midſt of theſe tokens of his diſpleaſure, he preſerves his elect, and exempts them from thoſe miſeries to which the wicked are expoſed. Let us therefore beg of God to relieve us from the corruptions of our own hearts, whence all evil flows.

COMMENTARY AND NOTES ON CHAP. XVII. XVIII.

XVII. 4 *A land of traffick*, &c.] Babylon, and the land round about it, being the ſeat of univerſal monarchy, muſt conſequently become a place of great trade.

23 *In*

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22 ¶ Thus ſaith the Lord GOD; I will alſo take of the higheſt branch of the high cedar, and will ſet *it*; I will crop off from the top of his young twigs a tender one and will plant *it* upon an high mountain and eminent:

23 In the mountain of the height of Iſrael will I plant it: and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar: and under it ſhall dwell all fowl of every wing; in the ſhadow of the branches thereof ſhall they dwell.

24 And all the trees of the field ſhall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the LORD have ſpoken and have done *it*.

CHAP. XVIII.

1 *God diſalloweth the parable of four grapes:* 24 *he ſheweth his dealing with a juſt man, who revolteth.*

THE word of the LORD came unto me again, ſaying,

2 What mean ye, that ye uſe this proverb concerning the land of Iſrael, ſaying, The fathers have eaten four grapes, and the children's teeth are ſet on edge?

3 As I live, ſaith the Lord GOD, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael.

4 Behold, all ſouls are mine; as the ſoul of the father, ſo alſo the ſoul of the ſon is mine: the ſoul that ſinneth, it ſhall die.

5 ¶ But if a man be juſt, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains neither hath lifted up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbour's wife, neither hath come near to a menſtruous woman,

7 And hath not oppreſſed any, *but* hath reſtored to the debtor his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon uſury, neither hath taken any increaſe, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my ſtatutes, and hath kept my judgments, to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord GOD.

10 ¶ If he beget a ſon *that is* a robber, a ſhedder of blood, and *that* doeth the like to *any* one of theſe *things*.

11 And that doeth not any of thoſe *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppreſſed the poor and needy, hath ſpoiled by violence, hath not reſtored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon uſury and hath taken increaſe: ſhall he then live? he ſhall not live: he hath done all theſe abominations; he ſhall ſurely die; his blood ſhall be upon him.

14 ¶ Now, lo, *if* he beget a ſon, that ſeeth all his father's ſins which he hath done, and conſidereth, and doeth not ſuch like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael, hath not defiled his neighbour's wife,

16 Neither hath oppreſſed any, hath not withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

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17 *That* hath taken off his hand from the poor, *that* hath not received uſury nor increaſe, hath executed my judgments, hath walked in my ſtatutes; he ſhall not die for his iniquity of the father, he ſhall ſurely live.

18 *As for* his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he ſhall die in his iniquity.

19 ¶ Yet ſay ye, Why? doth not the ſon bear the iniquity of the father? When the ſon hath done that which is lawful and right, *and* hath kept all my ſtatutes, and hath done them, he ſhall ſurely live.

20 The ſoul that ſinneth, it ſhall die. The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon: the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him.

21 ¶ But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.

22 All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him: in his righteouſneſs that he hath done he ſhall live.

23 Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord GOD: *and* not that he ſhould return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteouſneſs, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, ſhall he live? All his righteouſneſs that he hath done ſhall not be mentioned: in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.

25 ¶ Yet ye ſay, The way of the LORD is not equal. Hear now, O houſe of Iſrael; Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done ſhall he die.

27 Again, when the wicked *man* turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the LORD is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord GOD. Repent, and turn *yourſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin.

31 ¶ Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed; and make you a new heart and a new ſpirit: for why will ye die, O houſe of Iſrael?

32 For I have no pleaſure in the death of him that dieth, ſaith the Lord GOD: wherefore turn *yourſelves*, and live ye.

CHAP. XIX.

1 *A lamentation for the princes of Iſrael,* 10 *and for Jeruſalem, under parables.*

MORE-

23 *In the mountain*, &c.] This deſcription refers to the perſon and kingdom of the Meſſiah, who is often compared to a plant or branch: and ſerves to ſhew, that in the midſt of the ſevereſt threatenings, God never forgets his promiſe of ſending the great redeemer into the world, who by a powerful and eaſy government was to prove a ſhelter and ſecurity to all his obedient ſubjects.

XVIII. 4 *The ſoul that ſinneth it ſhall die.*] As life ſignifies all the happineſs that attends the favour of God; ſo death denotes all thoſe puniſhments which are the effects of the divine diſpleaſure, under which are comprehended the miſeries of the next world, which will endure for ever.

31 *Make you a new heart and a new ſpirit*, &c.] The prophets often exhort the Jews to an inward purity and holineſs, that they might not rely on an outward legal righteouſneſs, and a ſcrupulous exactneſs in an obſervance of the ritual parts of the law, for God expects that we ſhould walk before him in humility, and in the paths of juſtice, mercy and truth.

GENERAL REFLECTIONS on Chap. XVII. XVIII.

We are here taught, that God does not bleſs thoſe means, to which perjured and unrighteous men have recourſe; that our repentance ſhould be evidenced by withdrawing from all ſin; ever remembering, that ſuch is the infinite goodneſs of God, that he who never leaves poor ſinners in a ſtate of deſpair, but in the midſt of the moſt deſerved wrath remembers mercy; and that we ſhould continually aſpire after an inward change of thoughts and inclinations.

COMMENTARY

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Before CHRIST 591. MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey: and it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains into the land of Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

590. 11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that he hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

CHAP. XX.

1 *God refuseth to be consulted by the elders of Israel:* 4 *he rehearseth the rebellions of their ancestors in Egypt,* 13 *in the wilderness,* 27 *and in the promised land:* 33 *A promise to gather them by the gospel.*

593. AND it came to pass in the seventh year, in the fifth *month,* the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *As* I live, saith the Lord GOD, I will not be enquired of by you.

4 ¶ Wilt thou judge them, son of man, wilt thou judge *them?* cause them to know the abominations of their fathers:

5 And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands: Before CHRIST 593.

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were,* in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I give them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them,* flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers idols.

25 Wherefore I gave them also statutes *that were* not

COMMENTARY AND NOTES ON Chap. XIX. XX.

XIX. 1 *Take thou up a lamentation,* &c.] The expression alludes to mournful songs used at funerals.

3 *She brought up one of her whelps,* &c.] Jehoahaz, who did not pursue the good example of his father Josiah.

5 *She took another of her whelps,* &c.] This was Eloiakim or rather Jehoahaz. See 2 *Kings* xxiii. 34.

12 *She was plucked up in fury,* &c.] God in his anger removeth her out of the land, in which he himself had planted her.

XX. 4 *Wilt thou judge them,* &c.] Rather, Wilt thou plead for them.

25 *I gave them also statutes that were not good,* &c.] This is the true meaning of the passage before us: I permitted them to worship the host of heaven, the sun, moon, and stars, and suffered them to pollute themselves in the grossest manner with idols; I also gave them the ceremonial law, which was only the shadow of good things to come; but which could not save them from my displeasure, since they rested in the observance of its precepts, without looking forwards to the

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Before CHRIST 593. not good, and judgments whereby they ſhould not live.

26 And I polluted them in their own gifts, in that they cauſed to paſs through *the fire* all that openeth the womb, that I might make them deſolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord GOD; Yet in this your fathers have blaſphemed me, in that they have committed a treſpaſs againſt me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink offerings.

29 Then I ſaid unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 ¶ Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute yourſelves with all your idols, even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countries, to ſerve wood and ſtone.

33 ¶ *As* I live, ſaith the Lord GOD, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered with a mighty hand, and with a ſtretched out arm, and with fury poured out.

35 And I will bring you into the wilderneſs of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord GOD.

37 And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that tranſgreſs againſt me: I will bring them forth out of the country where they ſojourn, and they ſhall not enter into the land of Iſrael: and ye ſhall know that I *am* the LORD.

39 As for you, O houſe of Iſrael, thus ſaith the Lord GOD: Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord GOD, there ſhall all the houſe of Iſrael, all of them in the land, ſerve me: there will I accept them, and there will I require your offerings, and the firſtfruits of your oblations, with all your holy things.

41 I will accept you with your ſweet ſavour, when I bring you out from the people, and gather you out of the countries wherein ye have been ſcattered; and I will be ſanctified in you before the heathen.

42 And ye ſhall know that I am the LORD, when I ſhall bring you into the land of Iſrael, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your ways, and all your doings, wherein ye have been defiled; and ye ſhall lothe yourſelves in your own ſight for all your evils that ye have committed. Before CHRIST 593.

44 And ye ſhall know that I *am* the LORD, when I have wrought with you for my name's ſake, not according to your wicked ways, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, ſaying,

46 Son of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſy againſt the foreſt of the ſouth field;

47 And ſay to the foreſt of the ſouth, Hear the word of the LORD; Thus ſaith the Lord GOD; Behold, I will kindle a fire in thee, and it ſhall devour every green tree in thee, and every dry tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burned therein.

48 And all fleſh ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah Lord GOD! they ſay of me, Doth he not ſpeak parables?

CHAP. XXI.

1 *Ezekiel's prophecy againſt Jeruſalem.* 8 *The ſharp ſword,* 18 *againſt Jeruſalem,* 23 *the kingdom,* 28 *and the Ammonites.*

AND the word of the LORD came unto me, ſaying, 2 Son of man ſet thy face toward Jeruſalem, and drop *thy word* toward the holy places, and propheſy againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the LORD; Behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath againſt all fleſh from the ſouth to the north:

5 That all fleſh may know that I the LORD have drawn forth my ſword out of his ſheath: it ſhall not return any more.

6 Sigh therefore, thou ſon of man, with the breaking of *thy* loins; and with bitterneſs ſigh before their eyes.

7 And it ſhall be, when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the tidings; becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, ſaying,

9 Son of man, propheſy, and ſay, Thus ſaith the LORD; Say, A ſword, a ſword, is ſharpened, and alſo furbiſhed:

10 It is ſharpened to make a ſore ſlaughter; it is furbiſhed that it may glitter: ſhould we then make mirth? it contemneth the rod of my ſon, *as* every tree.

11 And he hath given it to be furbiſhed, that it may be handled: this ſword is ſharpened, and it is furbiſhed, to give it into the hand of the ſlayer.

12 Cry and howl, ſon of man: for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: terrors by reaſon of the ſword ſhall be upon my people: ſmite therefore upon *thy* thigh.

13 Becauſe *it is* a trial, and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord GOD.

14 Thou therefore, ſon of man, propheſy: and ſmite *thine* hands together, and let the ſword be doubled the third time, the ſword of the ſlain: it *is* the ſword of the great *men that are* ſlain, which entereth into their privy chambers.

15 I

Meſſiah, whoſe work of redemption was typified thereby, and who alone could ſcreen them from the wrath to come. By this explanation of the paſſage we preſume the groundleſs cavils of the deiſts will be ſilenced.

GENERAL REFLECTIONS on Chap. XIX. XX.

God will ſurely inflict his judgments on a ſinful nation who perſiſt in the commiſſion of their crimes; we ſhould therefore, to avoid the divine indignation, ſtudy the ſacred ſcriptures ſo as to underſtand them, and never fail to beg of God to illuminate our minds by his divine Spirit, that we may always read them with equal profit and delight.

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15 I have ſet the point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the ſlaughter.

16 Go thee one way or other, *either* on the right hand, *or* on the left, whitherſoever thy face *is* ſet.

17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt: I the LORD have ſaid *it*.

18 ¶ The word of the LORD came unto me again, ſaying,

19 Alſo, thou ſon of man, appoint thee two ways, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land: and chooſe thou a place, chooſe *it* at the head of the way to the city.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and to Judah in Jeruſalem the defenced.

21 For the king of Babylon ſtood at the parting of the way, at the head of the two ways, to uſe divination: he made *his* arrows bright, he conſulted with images, he looked in the liver.

22 At his right hand was the divination for Jeruſalem, to appoint captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rams againſt the gates, to caſt a mount, *and* to build a fort.

23 And it ſhall be unto them as a falſe divination in their ſight, to them that have ſworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus ſaith the Lord GOD; Becauſe ye have made your iniquity to be remembered, in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear; becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 ¶ And thou, profane wicked prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end,

26 Thus ſaith the Lord God; Remove the diadem, and take off the crown: this *ſhall* not *be* the ſame: exalt *him that is* low, and abaſe *him that is* high.

27 I will overturn, overturn, overturn it: and it ſhall be no *more*, until he come whoſe right it is; and I will give it *him*.

28 ¶ And thou, ſon of man, propheſy and ſay, Thus ſaith the Lord GOD concerning the Ammonites, and concerning their reproach; even ſay thou, The ſword, the ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering:

29 Whiles they ſee vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked, whoſe day is come, when their iniquity *ſhall have* an end.

30 Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of brutiſh men, *and* ſkilful to deſtroy.

32 Thou ſhalt be for fuel to the fire; thy blood ſhall be in the midſt of the land; thou ſhalt be no *more* remembered: for I the LORD have ſpoken *it*.

CHAP. XXII.

1 *A catalogue of ſins in Jeruſalem,* 17 *God will burn them as droſs.* 23 *The general corruption.*

MOREOVER the word of the LORD came unto me, ſaying,

2 Now, thou ſon of man, wilt thou judge, wilt thou judge the bloody city? yea, thou ſhalt ſhew her all her abominations.

3 Then ſay thou, Thus ſaith the LORD GOD; The city ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt herſelf to defile herſelf. Before CHRIST 593.

4 Thou art become guilty in thy blood that thou haſt ſhed; and haſt defiled thyſelf in thine idols which thou haſt made; and thou haſt cauſed thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which art* infamous *and* much vexed.

6 Behold, the princes of Iſrael, every one were in thee to their power to ſhed blood.

7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by oppreſſion with the ſtranger: in thee have they vexed the fatherleſs and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbaths.

9 In thee are men that carry tales to ſhed blood: and in thee they eat upon the mountains: in the midſt of thee they commit lewdneſs.

10 In thee have they diſcovered their fathers' nakedneſs: in thee have they humbled her that was ſet apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his ſiſter, his father's daughter.

12 In thee have they taken gifts to ſhed blood; thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord GOD.

13 Behold, therefore I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy blood which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hands be ſtrong, in the days that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it*.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will conſume thy filthineſs out of thee.

16 And thou ſhalt take thine inheritance in thyſelf in the ſight of the heathen, and thou ſhalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, ſaying,

18 Son of man, the houſe of Iſrael is to me become droſs: all they *are* braſs, and tin, and iron, and lead, in the midſt of the furnace; they are *even* the droſs of ſilver.

19 Therefore thus ſaith the Lord GOD; Becauſe ye are all become droſs, behold, therefore I will gather you into the midſt of Jeruſalem.

20 *As* they gather ſilver, and braſs, and iron, and lead, and tin, into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, ſaying,

24 Son of man, ſay unto her, Thou *art* the land that is not cleanſed, nor rained upon in a day of indignation.

25 *There*

COMMENTARY AND NOTES ON CHAP. XXI. XXII.

XXI. 21, 22 *To uſe divination: he made his arrows bright,* &c.] This method of divination was as follows: The arrows were three in number, and without feathers; upon one was written, Command me, Lord; on the ſecond, Forbid it, Lord; and the third was blank. Theſe arrows the diviner put into a bag, and when any perſon applied to know any future event, he pulled out one, which if it contained the command, he ſet about it immediately; if it contained the prohibition, he deſiſted; if it was the blank, he drew again. This was called, by St. Jerom, belomancy and rabdomancy.

XXII. 4 *Thou haſt cauſed thy days to draw near,* &c.] Thou haſt filled up the meaſure of thine iniquities, and brought the times of vengeance upon thy head.

28 *Her*

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25 *There is* a conſpiracy of her prophets in the midſt thereof, like a roaring lion ravening the prey; they have devoured ſouls; they have taken the treaſure and precious things; they have made her many widows in the midſt thereof.

26 Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

27 Her princes in the midſt thereof *are* like wolves ravening the prey, to ſhed blood, *and* to deſtroy ſouls, to get diſhoneſt gain.

28 And her prophets have daubed them with untempered *morter*, ſeeing vanity, and divining lies unto them, ſaying, Thus ſaith the Lord God, when the LORD hath not ſpoken.

29 The people of the land have uſed oppreſſion, and exerciſed robbery, and have vexed the poor and needy: yea, they have oppreſſed the ſtranger wrongfully.

30 And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord GOD.

CHAP. XXIII.

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah ſhall be puniſhed by her own lovers.* 36 *Their adulteries reproved,* 45 *and their judgments declared.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jeruſalem Aholibah.

5 And Aholah played the harlot when ſhe was mine; and ſhe doted on her lovers, on the Aſſyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them deſirable young men, horſemen riding upon horſes.

7 Thus ſhe committed her whoredoms with them, with all them *that were* the choſen men of Aſſyria, and with all on whom ſhe doted: with all their idols ſhe defiled herſelf.

8 Neither left ſhe her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her nakedneſs: they took her ſons and her daughters, and ſlew her with the ſword: and ſhe became famous among women; for they had executed judgment upon her.

11 And when her ſiſter Aholibah ſaw *this*, ſhe was more corrupt in her inordinate love than ſhe, and in her whoredoms more than her ſiſter in *her* whoredoms.

12 She doted upon the Aſſyrians *her* neighbours, captains and rulers clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſirable young men. Before CHRIST 593.

13 Then I ſaw that ſhe was defiled, *that* they *took* both one way,

14 And *that* ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and ſhe was polluted with them, and her mind was alienated from them.

18 So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs: then my mind was alienated from her, like as my mind was alienated from her ſiſter.

19 Yet ſhe multiplied her whoredoms, in calling to remembrance the days of her youth, wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted upon their paramours, whoſe fleſh *is* as the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes.

21 Thus thou calledſt to remembrance the lewdneſs of thy youth, in bruiſing thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus ſaith the Lord GOD; Behold, I will raiſe up thy lovers againſt thee, from whom thy mind is alienated, and I will bring them againſt thee on every ſide;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Aſſyrians with them: all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes.

24 And they ſhall come againſt thee with chariots, waggons, and wheels, and with an aſſembly of people, *which* ſhall ſet againſt thee buckler and ſhield and helmet round about: and I will ſet judgment before them, and they ſhall judge thee according to their judgments.

25 And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy noſe and thine ears; and thy remnant ſhall fall by the ſword: they ſhall take thy ſons and thy daughters; and thy reſidue ſhall be devoured by the fire.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdneſs to ceaſe from thee, and thy whoredom *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy mind is alienated:

29 And they ſhall deal with thee hatefully, and ſhall take away all thy labour, and ſhall leave thee naked and bare: and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms.

30 I will do theſe *things* unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter; therefore will I give her cup into thine hand.

32 Thus

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28 *Her prophets have daubed them with untempered morter*, &c.] Have endeavoured to conceal the practices of great men, by palliating their vices.

GENERAL REFLECTIONS on Chap. XXI. XXII.

It is obſervable from hence, that when the rulers of the church, and the civil magiſtrates, are without religion and virtue, we can expect nothing but miſery, and the indignation of God upon themſelves, and thoſe under their authority.

COMMENTARY AND NOTES ON CHAP. XXIII.

14 *She ſaw men pourtrayed upon the wall*, &c.] This probably alludes to the paintings and imagery on the walls of the ſubterraneous myſtic cells of the Egyptians; which places were ſet apart for idolatrous purpoſes.

22 *I will raiſe up thy lovers againſt thee*, &c.] I will execute my judgments upon thee, by thoſe very Babylonians whoſe alliance and idolatries thou haſt been ſo very fond of.

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32 Thus ſaith the Lord GOD; Thou ſhalt drink of thy ſiſter's cup deep and large: thou ſhalt be laughed to ſcorn and had in deriſion; it containeth much.

33 Thou ſhalt be filled with drunkenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt even drink it and ſuck *it* out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts: for I have ſpoken *it*, ſaith the Lord GOD.

35 Therefore thus ſaith the Lord GOD; Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs and thy whoredoms.

36 ¶ The LORD ſaid moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſons, whom they bare unto me, to paſs for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

39 For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it; and, lo, thus have they done in the midſt of mine houſe.

40 And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger *was* ſent; and, lo, they came: for whom thou didſt waſh thyſelf, paintedſt thy eyes, and deckedſt thyſelf with ornaments,

41 And ſateſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oil.

42 And a voice of a multitude being at eaſe *was* with her: and with the men of the common ſort *were* brought Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then ſaid I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and ſhe *with them?*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood; becauſe they *are* adultereſſes, and blood *is* in their hands.

46 For thus ſaith the Lord GOD; I will bring up a company upon them, and will give them to be removed and ſpoiled.

47 And the company ſhall ſtone them with ſtones, and diſpatch them with their ſwords; they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all women may be taught not to do after your lewdneſs.

49 And they ſhall recompenſe your lewdneſs upon you, and ye ſhall bear the ſins of your idols: and ye ſhall know that I *am* the Lord GOD.

CHAP. XXIV.

1 *By the parable of a boiling pot is ſhewed the deſtruction of Jeruſalem, the bloody city.* 19 *Ezekiel ſhews the calamity of the Jews.*

590. AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, ſaying,

2 Son of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day.

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3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord GOD; Set on a pot, ſet *it* on, and alſo pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the ſhoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and burn alſo the bones under it, *and* make it boil well, and let them ſeethe the bones of it therein.

6 Wherefore thus ſaith the Lord GOD; Woe to the bloody city, to the pot whoſe ſcum *is* therein, and whoſe ſcum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midſt of her; ſhe ſet it upon the top of a rock; ſhe poured it not upon the ground, to cover it with duſt;

8 That it might cauſe fury to come up to take vengeance; I have ſet her blood upon the top of a rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burned.

11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed.

12 She hath wearied *herſelf* with lies, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire.

13 In thy filthineſs *is* lewdneſs: becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.

14 I the LORD have ſpoken *it*: it ſhall come to paſs, and I will do *it*; I will not go back, neither will I ſpare, neither will I repent; according to thy ways, and according to thy doings, ſhall they judge thee, ſaith the Lord GOD.

15 ¶ Alſo the word of the LORD came unto me, ſaying,

16 Son of man, behold, I take away from thee the deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy ſhoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I ſpake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us, that thou doeſt *ſo?*

20 Then I anſwered them, The word of the LORD came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord GOD; Behold, I will profane my ſanctuary, the excellency of your ſtrength, the deſire of your eyes, and that which your ſoul pitieth; and your ſons and your daughters whom ye have left ſhall fall by the ſword.

22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep; but ye ſhall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a ſign: according to all

GENERAL REFLECTIONS on Chap. XXIII.

As the fear of God is the beſt preſervative from ſin, guilt, and puniſhment; ſo, on the other hand, nothing can ſo much degrade human nature, and render it miſerable, as an attachment to vice, and a departure in heart from God and true religion, which conſtitutes the whoredom here ſpoken of.

COMMENTARY AND NOTES on Chap. XXIV.

3, 4 *Set on a pot*, &c.] The "pot" ſignifies Jeruſalem; the "fleſh" and "pieces," the citizens; and the "fire and water," the calamities they would ſuffer when the city was deſtroyed.

23 *Ye ſhall not mourn nor weep*, &c.] Theſe terrible and ſudden judgments ſhall ſtrike you with aſtoniſhment, and fill you with ſuch poignant grief, as is too great to be expreſſed by words or actions.

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all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord GOD.

25 ¶ Alſo, thou ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds, their ſons and their daughters,

26 *That* he that eſcapeth in that day ſhall come unto thee, to cauſe *thee* to hear *it* with *thine* ears?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak, and be no more dumb: and thou ſhalt be a ſign unto them; and they ſhall know that I *am* the LORD.

CHAP. XXV.

1 *God's vengeance upon the Ammonites,* 8 *upon Moab and Seir,* 12 *upon Edom,* 15 *and upon the Philiſtines, for their declared malevolence to the Jews.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſet thy face againſt the Ammonites, and propheſy againſt them;

3 And ſay unto the Ammonites, Hear the word of the Lord GOD; Thus ſaith the Lord GOD; Becauſe thou ſaidſt, Aha, againſt my ſanctuary, when it was profaned; and againſt the land of Iſrael, when it was deſolate; and againſt the houſe of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the eaſt for a poſſeſſion, and they ſhall ſet their palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

5 And I will make Rabbah a ſtable for camels, and the Ammonites a couchingplace for flocks: and ye ſhall know that I *am* the LORD.

6 For thus ſaith the Lord GOD; Becauſe thou haſt clapped *thine* hands, and ſtamped with the feet, and rejoiced in heart with all thy deſpite againſt the land of Iſrael;

7 Behold, therefore I will ſtretch out mine hand upon thee, and will deliver thee for a ſpoil to the heathen; and I will cut thee off from the people, and I will cauſe thee to periſh out of the countries: I will deſtroy thee; and thou ſhalt know that I *am* the LORD.

8 ¶ Thus ſaith the Lord GOD; Becauſe that Moab and Seir do ſay, Behold, the houſe of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the ſide of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeſhimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the eaſt with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they ſhall know that I *am* the LORD.

12 ¶ Thus ſaith the Lord GOD; Becauſe that Edom hath dealt againſt the houſe of Judah by taking vengeance, and hath greatly offended, and revenged himſelf upon them;

13 Therefore thus ſaith the Lord GOD; I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it; and I will make it deſolate from Teman; and they of Dedan ſhall fall by the ſword.

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael: and they ſhall do in Edom according to mine anger and according to my fury; and they ſhall know my vengeance, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD; Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpiteful heart, to deſtroy *it* for the old hatred;

16 Therefore thus ſaith the Lord GOD; Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims, and deſtroy the remnant of the ſea coaſts.

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17 And I will execute great vengeance upon them with furious rebukes; and they ſhall know that I *am* the LORD, when I ſhall lay my vengeance upon them.

CHAP. XXVI.

1 *Tyrus threatened.* 7 *Nebuchadrezzar's power againſt her.* 15 *The mourning for her fall.*

AND it came to paſs in the eleventh year, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying, 588.

2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the gates of the people: ſhe is turned unto me: I ſhall be repleniſhed, *now* ſhe is laid waſte:

3 Therefore thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord GOD: and it ſhall become a ſpoil to the nations.

6 And her daughters which *are* in the field ſhall be ſlain by the ſword; and they ſhall know that I *am* the LORD.

7 ¶ For thus ſaith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horſes, and with chariots, and with horſemen, and companies, and much people.

8 He ſhall ſlay with the ſword thy daughters in the field: and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift up the buckler againſt thee.

9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towers.

10 By reaſon of the abundance of his horſes their duſt ſhall cover thee: thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets: he ſhall ſlay thy people by the ſword, and thy ſtrong garriſons ſhall go down to the ground.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe: and they ſhall break down thy walls, and deſtroy thy pleaſant houſes: and they ſhall lay thy ſtones and thy timber and thy duſt in the midſt of the water.

13 And I will cauſe the noiſe of thy ſongs to ceaſe; and the ſound of thy harps ſhall be no more heard.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon; thou ſhalt be built no more: for I the LORD have ſpoken *it*, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD to Tyrus; Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee?

16 Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall clothe themſelves with trembling; they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee.

17 And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed, *that waſt* inhabited of ſeafaring men, the renowned city, which waſt

GENERAL REFLECTIONS on Chap. XXIV.

The ſeverity of God's judgments, here deſcribed, ſhould affect us with awe, and excite us to call upon him for his grace to protect us from thoſe ſins, which bring down ſuch heavy puniſhments on impenitent and obſtinate ſinners.

COMMENTARY AND NOTES ON CHAP. XXV. XXVI.

XXV. 15 *Becauſe the Philiſtines,* &c.] Theſe people (as well as the Moabites, Ammonites, and Edomites) mocked the Jews, when they found their government on the decline; but here the prophet puts them in mind, that they would be included in the general calamity; and now there is not ſuch a people exiſting.

XXVI.

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Before CHRIST 588. waſt ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terror *to be* on all that haunt it!

18 Now ſhall the iſles tremble in the day of thy fall; yea, the iſles that *are* in the ſea ſhall be troubled at thy departure.

19 For thus ſaith the Lord GOD; When I ſhall make thee a deſolate city, like the cities that are not inhabited; when I ſhall bring up the deep upon thee, and great waters ſhall cover thee;

20 When I ſhall bring thee down with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited; and I ſhall ſet glory in the land of the living;

21 I will make thee a terror, and thou *ſhalt be* no *more:* though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord GOD.

CHAP. XXVII.

1 *The riches and large commerce of Tyrus.* 26 *Her great and irrecoverable fall.*

THE word of the LORD came again unto me, ſaying,

2 Now, thou ſon of man, take up a lamentation for Tyrus;

3 And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, *which art* a merchant of the people for many iſles, Thus ſaith the Lord GOD; O Tyrus, thou haſt ſaid, I *am* of perfect beauty.

4 Thy borders *are* in the midſt of the ſeas, thy builders have perfected thy beauty.

5 They have made all thy *ſhip* boards of fir trees of Senir: they have taken cedars from Lebanon to make maſts for thee.

6 *Of* the oaks of Baſhan have they made thine oars; the company of the Aſhurites have made thy benches *of* ivory, *brought* out of the iſles of Chittim.

7 Fine linen with broidered work from Egypt was that which thou ſpreadeſt forth to be thy ſail; blue and purple from the iſles of Eliſhah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wiſe *men* thereof were in thee thy calkers: all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe.

10 They of Perſia and of Lud and of Phut were in thine army, thy men of war: they hanged the ſhield and helmet in thee; they ſet forth thy comelineſs.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their ſhields upon thy walls round about; they have made thy beauty perfect.

12 Tarſhiſh *was* thy merchant by reaſon of the multitude of all *kind of* riches; with ſilver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meſhech, they *were* thy merchants: they traded the perſons of men and veſſels of braſs in thy market.

14 They of the houſe of Togarmah traded in thy fairs with horſes and horſemen and mules.

15 The men of Dedan *were* thy merchants; many iſles *were* the merchandiſe of thy hand: they brought thee *for* a preſent horns of ivory and ebony.

16 Syria *was* thy merchant by reaſon of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

17 Judah, and the land of Iſrael, they *were* thy merchants: they traded in thy market wheat of Minnith, and pannag, and honey, and oil, and balm. Before CHRIST 588.

18 Damaſcus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan alſo and Javan going to and fro occupied in thy fairs: bright iron, caſſia, and calamus, were in thy market.

20 Dedan *was* thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in theſe *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Aſſhur, *and* Chilmad, *were* thy merchants.

24 Theſe *were* thy merchants in all ſorts *of things*, in blue clothes, and broidered work, and in cheſts of rich apparel, bound with cords, and made of cedar, among thy merchandiſe.

25 The ſhips of Tarſhiſh did ſing of thee in thy market: and thou waſt repleniſhed, and made very glorious in the midſt of the ſeas.

26 ¶ Thy rowers have brought thee into great waters: the eaſt wind hath broken thee in the midſt of the ſeas.

27 Thy riches, and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midſt of thee, ſhall fall into the midſt of the ſeas in the day of thy ruin.

28 The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land;

30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes:

31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart *and* bitter wailing.

32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people; thou didſt enrich the kings of the earth with the multitude of thy riches and of thy merchandiſe.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters thy merchandiſe and all thy company in the midſt of thee ſhall fall.

35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

36 The merchants among the people ſhall hiſs at thee; thou ſhalt be a terror, and never *ſhalt be* any more.

CHAP. XXVIII.

1 *God's judgment upon the prince of Tyrus for his impious pride.* 11 *A lamentation of him.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſay unto the prince of Tyrus, Thus ſaith

XXVI. 21 *Thou ſhalt be no more*, &c.] This once famous city, after having been ſucceſſively taken by Alexander, the Ptolemies, the Seleucidæ, the Romans, the Saracens, the Chriſtians, the Mamalucks of Egypt, and the Turks; is now become a heap of ruins, viſited only by a few fiſhermen.

GENERAL REFLECTIONS on Chap. XXV. XXVI.

It is a great ſin to rejoice at the miſeries of others, and to be cruel to thoſe who are in affliction. God will ſurely puniſh all ſuch, while he bleſſes thoſe who are affected with the ſufferings of others, and that comfort them in their diſtreſs.

COMMENTARY AND NOTES ON CHAP. XXVII. XXVIII.

XXVII. 7 *Iſles of Eliſhah*, &c.] Countries on the coaſt of Greece.

10 *Lud and Phut*, &c.] Lydia and Lybia, in Africa.

13 *Javan*, &c.] Ionia, or Greece.

25 *Ships of Tarſhiſh*, &c.] A general expreſſion for any trading or merchant-ſhips.

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Before CHRIST 588. saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God; but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it.

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD. Before CHRIST 588.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them; that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God.

CHAP. XXIX.

1 *The judgment upon Pharaoh.* 8 *The desolation of Egypt, and restoration of it after forty years.*

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying, 589.

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers to stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by the hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into

XXVIII. 10 *Thou shalt die the deaths of the uncircumcised*, &c.] That is, of unbelievers, and enemies to God.

24 *There shall be no more a pricking brier in the house of Israel*, &c.] This promise relates as well to the general restoration of the Jews, as to the times of the Messiah, when his church should dwell quietly and securely under the divine protection.

GENERAL REFLECTIONS on Chap. XXVII. XXVIII. By the pride and luxury of Tyre, we find that those who increase in riches, often prove disobedient to God; that there is no certainty of happiness from temporal enjoyments; and that nothing is more vain and arrogant than to trust in ourselves, without relying on the arm of the Almighty.

COMMENTARY

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Before CHRIST 589. into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

CHAP. XXX.

1 *The desolation of Egypt and her helpers.* 20 *The arm of Babylon shall be strengthened to break the arm of Egypt.*

572. THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken *it*. Before CHRIST 572.

13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour out my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Avan and of Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying, 588.

21 Son of man, I have broken the arm of Pharoah king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

CHAP. XXXI.

1 *A recital to Pharaoh of the Assyrian's greatness and of his fall for pride.* 18 *The like destruction to Egypt.*

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 There-

COMMENTARY AND NOTES ON CHAP. XXIX. XXX.

XXIX. 15 *It shall be the basest of the kingdoms,* &c.] Egypt was first subject to the Chaldeans; next, to the Macedonians, after them to the Romans; then to the Saracens, and afterwards to the Turks; in 1250 a set of slaves, called Mamalues, conquered it; from whom it was taken in 1517, annexed to the Ottoman empire, and has been ever since governed by bashas from Constantinople. It is now above two thousand years since this prophecy was delivered, and Egypt still continues to be a nation of slaves.

XXX. 13 *Noph,* &c.] A seat of the Egyptian kings, and a place where their sepulchres were made. That part of the prophecy contained at the end of the verse, has been literally fulfilled, namely, that they should never have a native prince to reign over them.

GENERAL REFLECTIONS on Chap. XXIX. XXX.

These chapters shew, that the Almighty, by his unerring Spirit dictated to the prophets of old, all those wonderful events which have taken place exactly in the time predicted; which demonstrates, that there is a particular providence that governs and superintends all human affairs, so that to deny the interposition of the Divine Being respecting this world, is equally absurd and impious.

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Before CHRIST 588. 5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long becauſe of the multitude of waters, when he ſhot forth.

6 All the fowls of heaven made their neſts in his boughs, and under his branches did all the beaſts of the field bring forth their young, and under his ſhadow dwelt all great nations.

7 Thus was he fair in his greatneſs, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the cheſnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches; ſo that all the trees of Eden, that *were* in the garden of God, envied him.

10 Therefore thus ſaith the Lord GOD; Becauſe thou haſt lifted up thyſelf in height, and he hath ſhot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he ſhall ſurely deal with him: I have driven him out for his wickedneſs.

12 And ſtrangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruin ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches:

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ſtand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midſt of the children of men, with them that go down to the pit.

15 Thus ſaith the Lord GOD; In the day when he went down to the grave I cauſed a mourning: I covered the deep for him, and I reſtrained the floods thereof, and the great waters were ſtayed: and I cauſed Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and beſt of Lebanon, all that drink water ſhall be comforted in the nether parts of the earth.

17 They alſo went down into hell with him unto *them that be* ſlain with the ſword; and *they that were* his arm, *that* dwelt under his ſhadow in the midſt of the heathen.

18 ¶ To whom art thou thus like in glory and in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the uncircumciſed with *them that be* ſlain by the ſword. This *is* Pharaoh and all his multitude, ſaith the Lord GOD.

CHAP. XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The ſword of Babylon ſhall deſtroy it.* 17 *It ſhall be brought down to hell among all the uncircumciſed nations.*

587. AND it came to paſs in the twelfth year, in the twelfth month, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and ſay unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the ſeas: and thou cameſt forth with thy rivers, and troubledſt the waters with thy feet, and fouledſt their rivers. Before CHRIST 587.

3 Thus ſaith the Lord GOD; I will therefore ſpread out my net over thee with a company of many people; and they ſhall bring thee up in my net.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and fill the valleys with thy height.

6 I will alſo water with thy blood the land wherein thou ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall put thee out, I will cover the heaven, and make the ſtars thereof dark; I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 All the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord GOD.

9 I will alſo vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countries which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them; and they ſhall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus ſaith the Lord GOD; The ſword of the king of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations, all of them: and they ſhall ſpoil the pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſide the great waters; neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their waters deep, and cauſe their rivers to run like oil, ſaith the Lord GOD.

15 When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her, *even* for Egypt, and for all her multitude, ſaith the Lord GOD.

17 ¶ It came to paſs in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, ſaying,

18 Son of man, wail for the multitude of Egypt, and caſt them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs in beauty? go down, and be thou laid with the uncircumciſed.

20 They ſhall fall in the midſt of *them that are* ſlain by the ſword: ſhe is delivered to the ſword: draw her and all her multitudes.

21 The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him: they are gone down, they lie uncircumciſed, ſlain by the ſword;

22 Aſhur *is* there and all her company: his graves

are

COMMENTARY AND NOTES ON Chap. XXXI. XXXII.

XXXI. 6 *All the fowls of heaven*, &c.] Several nations fled to him for protection.

17 *Into hell*, &c.] That is, the grave.

18 *To whom art thou thus like in glory*, &c.] The king of Egypt is here addreſſed: Wilt thou ſtill boaſt thyſelf, as if no prince was thine equal? Remember thou ſhalt undergo the ſame fate with this flouriſhing cedar, the king of Aſſyria.

XXXII. 2 *Thou art like a young lion of the nations*, &c.] Thou art like a beaſt of prey, devouring far and near. The Egyptians were a carnal and effeminate people, that truſted in the ſecurity of their territories: but God threatens them with an overthrow, when they had no thoughts of danger.

18 *Son of man wail*, &c.] The antients believed in a future ſtate of rewards and puniſhments; which notion was never oppoſed but by the Sadducees among the Jews, and the Epicureans among the heathens.

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Before CHRIST 587. *are* about him: all of them ſlain, fallen by the ſword:
23 Whoſe graves are ſet in the ſides of the pit, and her company is round about her grave: all of them ſlain, fallen by the ſword, which cauſed terror in the land of the living.
24 There *is* Elam and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed into the nether parts of the earth, which cauſed their terror in the land of the living; yet have they borne their ſhame with them that go down to the pit.
25 They have ſet her a bed in the midſt of the ſlain with all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet have they borne their ſhame with them that go down to the pit: he is put in the midſt of *them that be* ſlain.
26 There *is* Meſhech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terror in the land of the living.
27 And they ſhall not lie with the mighty *that are* fallen of the uncircumciſed, which are gone down to hell with their weapons of war: and they have laid their ſwords under their heads, but their iniquities ſhall be upon their bones, though *they were* the terror of the mighty in the land of the living.
28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with *them that are* ſlain with the ſword.
29 There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit.
30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the ſlain; with their terror they are aſhamed of their might; and they lie uncircumciſed with *them that be* ſlain by the ſword, and bear their ſhame with them that go down to the pit.
31 Pharaoh ſhall ſee them, and ſhall be comforted over all his multitude, *even* Pharaoh and all his army ſlain by the ſword, ſaith the Lord GOD.
32 For I have cauſed my terror in the land of the living: and he ſhall be laid in the midſt of the uncircumciſed with *them that are* ſlain with the ſword, *even* Pharaoh and all his multitude, ſaith the Lord GOD.

CHAP. XXXIII.

1 *The watchman's duty.* 7 *Ezekiel admoniſhed.* 20 *God's juſtice.* 21 *Jeruſalem taken.*

AGAIN the word of the LORD came unto me, ſaying,
2 Son of man, ſpeak to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man of their coaſts, and ſet him for their watchman:
3 If when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people;
4 Then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come, and take him away, his blood ſhall be upon his own head.
5 He heard the ſound of the trumpet, and took not warning; his blood ſhall be upon him. But he that taketh warning ſhall deliver his ſoul.
6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned; if the ſword come, and take *any* perſon from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.
7 So thou, O ſon of man, I have ſet thee a watchman unto the houſe of Iſrael; therefore thou ſhalt hear the word at my mouth, and warn them from me. Before CHRIST 587.
8 When I ſay unto the wicked, O wicked *man*, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked from his way, that wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand.
9 Nevertheleſs, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.
10 ¶ Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael; Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins *be* upon us, and we pine away in them, how ſhould we then live?
11 Say unto them, *As* I live, ſaith the Lord GOD, I have no pleaſure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?
12 Therefore, thou ſon of man, ſay unto the children of thy people, The righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion: as for the wickedneſs of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſs; neither ſhall the righteous be able to live for his *righteouſneſs* in the day that he ſinneth.
13 When I ſhall ſay to the righteous, *that* he ſhall ſurely live; if he truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſſes ſhall not be remembered; but for his iniquity that he hath committed, he ſhall die for it.
14 Again, when I ſay unto the wicked, Thou ſhalt ſurely die; if he turn from his ſin, and do that which is lawful and right;
15 *If* the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life, without committing iniquity; he ſhall ſurely live, he ſhall not die.
16 None of his ſins that he hath committed ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live.
17 ¶ Yet the children of thy people ſay, The way of the LORD is not equal: but as for them, their way is not equal.
18 When the righteous turneth from his righteouſneſs, and committeth iniquity, he ſhall even die thereby.
19 But if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby.
20 Yet ye ſay, The way of the Lord is not equal. O ye houſe of Iſrael, I will judge you every one after his ways.
21 ¶ And it came to paſs in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had eſcaped out of Jeruſalem came unto me, ſaying, The city is ſmitten.
22 Now the hand of the LORD was upon me in the evening, afore he that was eſcaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.
23 Then the word of the LORD came unto me, ſaying,
24 Son of man, they that inhabit thoſe waſtes of the land of Iſrael ſpeak, ſaying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.
25 Wherefore ſay unto them, Thus ſaith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and ſhed blood: and ſhall ye poſſeſs the land?
26 Ye

GENERAL REFLECTIONS on Chap. XXXI. XXXII.

The judgments of God are ſometimes ſlow in their progreſs, but certain in their effect: thus in both theſe inſtances, mercy is tempered with juſtice. Let us therefore labour to improve by the goſpel diſpenſation, whereby life and immortality are brought to light, and the way to happineſs is plainly pointed out.

COMMENTARY AND NOTES on Chap. XXXIII.

24 *Abraham was one, and he inherited the land*, &c.] Theſe men ſpake after the vain manner of the Jews, who fondly preſume that they have a right to all the promiſes made to Abraham, though they perſiſt in provoking God by their ſins.

26 Ye

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Before CHRIST 587.

26 Ye ſtand upon your ſword, ye work abomination, and ye defile every one his neighbour's wife: and ſhall ye poſſeſs the land?

27 Say thou thus unto them, Thus ſaith the Lord GOD; *As* I live, ſurely they that *are* in the waſtes ſhall fall by the ſword, and him that *is* in the open field will I give to the beaſts to be devoured, and they that *be* in the forts and in the caves ſhall die of the peſtilence.

28 For I will lay the land moſt deſolate, and the pomp of her ſtrength ſhall ceaſe; and the mountains of Iſrael ſhall be deſolate, that none ſhall paſs through.

29 Then ſhall they know that I *am* the LORD, when I have laid the land moſt deſolate becauſe of all their abominations which they have committed.

30 ¶ Alſo, thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they ſit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they ſhew much love, *but* their heart goeth after their covetouſneſs.

32 And, lo, thou *art* unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not.

33 And when this cometh to paſs, (lo, it will come,) then ſhall they know that a prophet hath been among them.

CHAP. XXXIV.

1 *Shepherds reproved:* 7 *their judgments.* 14 *God's providence over his flock.* 20 *The kingdom of Chriſt.*

AND the word of the LORD came unto me, ſaying, 2 Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy, and ſay unto them, Thus ſaith the Lord GOD unto the ſhepherds; Woe *be* to the ſhepherds of Iſrael that do feed themſelves! ſhould not the ſhepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt; but with force and with cruelty have ye ruled them.

5 And they were ſcattered, becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field, when they were ſcattered.

6 My ſheep wandered through all the mountains, and upon every high hill: yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them.*

7 ¶ Therefore, ye ſhepherds, hear the word of the LORD;

8 *As* I live, ſaith the Lord GOD, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock;

9 Therefore, O ye ſhepherds, hear the word of the LORD;

10 Thus ſaith the Lord GOD; Behold, I *am* againſt the ſhepherds; and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock; neither ſhall the ſhepherds feed themſelves any more; for I will deliver my flock from their mouth, that they may not be meat for them. Before CHRIST 587.

11 ¶ For thus ſaith the Lord GOD; Behold, I, *even* I, will both ſearch my ſheep, and ſeek them out.

12 As a ſhepherd ſeeketh out his flock in the day that he is among his ſheep *that are* ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places where they have been ſcattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Iſrael by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and *in* a fat paſture ſhall they feed upon the mountains of Iſrael.

15 I will feed my flock, and I will cauſe them to lie down, ſaith the Lord GOD.

16 I will ſeek that which was loſt, and bring again that which was driven away, and will bind up *that which was* broken, and will ſtrengthen that which was ſick: but I will deſtroy the fat and the ſtrong; I will feed them with judgment.

17 And *as for* you, O my flock, thus ſaith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.

18 *Seemeth it* a ſmall thing unto you to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but ye muſt foul the reſidue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus ſaith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſhed all the diſeaſed with your horns, till ye have ſcattered them abroad;

22 Therefore will I ſave my flock, and they ſhall no more be a prey; and I will judge between cattle and cattle.

23 And I will ſet up one ſhepherd over them, and he ſhall feed them, *even* my ſervant David; he ſhall feed them, and he ſhall be their ſhepherd.

24 And I the LORD will be their God, and my ſervant David a prince among them; I the LORD have ſpoken *it.*

25 And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land: and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods.

26 And I will make them and the places round about my hill a bleſſing; and I will cauſe the ſhower to come down in his ſeaſon; there ſhall be ſhowers of bleſſing.

27 And the tree of the field ſhall yield her fruit, and the earth ſhall yield her increaſe, and they ſhall be ſafe in their land, and ſhall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of thoſe that ſerved themſelves of them.

28 And they ſhall no more be a prey to the heathen, neither ſhall the beaſt of the land devour them; but they

26 *Ye ſtand upon your ſword,* &c.] Ye make your ſtrength the law of juſtice.

30 *Againſt thee,* &c.] Rather, about thee.

32 *Thou art unto them as a very lovely ſong,* &c.] They come to hear thee for their entertainment, not for their edification.

GENERAL REFLECTIONS on Chap. XXXIII.

In this chapter we have one of the ſtrongeſt aſſurances that can be given, that God deſires not the death of the wicked, but is willing to forgive them whenever they turn unto him.

COMMENTARY AND NOTES ON CHAP. XXXIV. XXXV.

XXXIV. 13 *I will bring them out from the people,* &c.] Theſe words ſeem to point to the general reſtoration of the ſeed of Abraham in the latter days, when the vail ſhall be taken away; but they allude, in a more eminent degree, to the glorious kingdom of the Meſſiah, wherever the joyful ſound of ſalvation was to be proclaimed.

23 *One ſhepherd—even my ſervant David,* &c.] Chriſt, who was the root and offspring of David. The remainder of this chapter declares God's peculiar care over his church, under the character of a ſhepherd.

XXXV.

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Before CHRIST 587. they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

CHAP. XXXV.

The judgment of mount Seir for their hatred of Israel, and insulting over their distress.

MOREOVER the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

10 Because thou hast said, these two nations and these two countries, shall be mine, and we will possess it; whereas the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known amongst them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them.*

14 Thus saith the Lord GOD: When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

CHAP. XXXVI.

1 *Israel comforted:* 16 *She is rejected for sin.* 25 *The blessings of Christ's kingdom.*

ALSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession:

13 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people: Before CHRIST 587.

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men.*

13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house

XXXV. 14 *When the whole earth rejoiceth, I will make thee desolate.*] The Edomites never recovered their country, after they were driven out of it by the Nabathæans.

GENERAL REFLECTIONS on Chap. XXXIV. XXXV.

We have here set before us, the great blessings they partake of who obey the gospel, and are truly of the number of Christ's sheep: and also the destruction that awaits those who persecute the church,

and contemn the Majesty of heaven by their impiety and profaneness.

COMMENTARY AND NOTES ON CHAP. XXXVI.

8 *But ye, O mountains of Israel,* &c.] This alludes to the happiness of the Christian church, whom God should make willing converts to him under the gospel.

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Before CHRIST 587. houſe of Iſrael had profaned among the heathen whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD; I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy name's ſake, which ye have profaned among the heathen, whither ye went.

23 And I will ſanctify my great name, which was profaned among the heathen, which ye have profaned in the midſt of them; and the heathen ſhall know that I *am* the LORD, ſaith the Lord GOD, when I ſhall be ſanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols, will I cleanſe you.

26 A new heart alſo will I give you, and a new ſpirit will I put within you: and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

27 And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*.

28 And ye ſhall dwell in the land that I gave to your fathers; and ye ſhall be my people, and I will be your God.

29 I will alſo ſave you from all your uncleanneſſes: and I will call for the corn, and will increaſe it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen.

31 Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall lothe yourſelves in your own ſight for your iniquities and for your abominations.

32 Not for your ſakes do I *this*, ſaith the Lord GOD, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael.

33 Thus ſaith the Lord GOD; in the day that I ſhall have cleanſed you from all your iniquities I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded.

34 And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by.

35 And they ſhall ſay, This land that was deſolate is become like the garden of Eden; and the waſte and deſolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you ſhall know that I the LORD build the ruined *places*, *and* plant that that was deſolate: I the LORD have ſpoken *it*, and I will do *it*.

37 Thus ſaith the Lord GOD; I will yet *for* this be enquired of by the houſe of Iſrael, to do *it* for them; I will increaſe them with men like a flock.

38 As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts: ſo ſhall the waſte cities be filled with flocks of men: and they ſhall know that I *am* the LORD.

CHAP. XXXVII.

1 *By the dry bones,* 11 *Iſrael's hope is revived.* 15 *By two ſticks* 18 *is ſhewed Iſrael's and Judah's uniting.*

THE hand of the LORD was upon me, and carried me out in the ſpirit of the LORD, and ſet me down in the midſt of the valley which *was* full of bones,

2 And cauſed me to paſs by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. Before CHRIST 587.

3 And he ſaid unto me, Son of man, can theſe bones live? And I anſwered, O Lord GOD, thou knoweſt.

4 Again he ſaid unto me, Propheſy upon theſe bones and ſay unto them, O ye dry bones, hear the word of the LORD.

5 Thus ſaith the Lord GOD unto theſe bones; Behold, I will cauſe breath to enter into you, and ye ſhall live.

6 And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with ſkin, and put breath in you, and ye ſhall live; and ye ſhall know that I *am* the LORD.

7 So I propheſied as I was commanded: and as I propheſied, there was a noiſe, and behold a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinews and the fleſh came up upon them, and the ſkin covered them above: but *there was* no breath in them.

9 Then ſaid he unto me, Propheſy unto the wind, propheſy, ſon of man, and ſay to the wind, Thus ſaith the Lord GOD; Come from the four winds, O breath, and breathe upon theſe ſlain, that they may live.

10 So I propheſied as he commanded me, and the breath came into them, and they lived, and ſtood up upon their feet, an exceeding great army.

11 Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael: behold, they ſay, Our bones are dried, and our hope is loſt: we are cut off for our parts.

12 Therefore propheſy and ſay unto them, Thus ſaith the Lord GOD; Behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the land of Iſrael.

13 And ye ſhall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And ſhall put my ſpirit in you, and ye ſhall live, and I ſhall place you in your own land: then ſhall ye know that I the LORD have ſpoken *it*, and performed *it*, ſaith the LORD.

15 ¶ The word of the LORD came again unto me, ſaying,

16 Moreover, thou ſon of man, take thee one ſtick, and write upon it, For Judah, and for the children of Iſrael his companions: then take another ſtick, and write upon it, For Joſeph, the ſtick of Ephraim, and *for* all the houſe of Iſrael his companions:

17 And join them one to another into one ſtick; and they ſhall become one in thine hand.

18 And when the children of thy people ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou *meaneſt* by theſe?

19 Say unto them, Thus ſaith the Lord GOD; Behold, I will take the ſtick of Joſeph, which *is* in the hand of Ephraim, and the tribes of Iſrael his fellows, and will put them with him, *even* with the ſtick of Judah, and make them one ſtick, and they ſhall be one in mine hand.

20 And the ſticks whereon thou writeſt ſhall be in thine hand before their eyes.

21 ¶ And ſay unto them, Thus ſaith the Lord GOD; Behold, I will take the children of Iſrael from among the heathen, whither they be gone, and will gather them on every ſide, and bring them into their own land:

22 And

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23 *I will ſanctify my great name,* &c.] I will give illuſtrious proofs of my power and goodneſs.

25 *Then will I ſprinkle clean water upon you,* &c.] This points out our corruption by nature, and the neceſſity we are under of being ſaved by divine grace.

GENERAL REFLECTIONS on Chap. XXXVI.

The deſign of God, in granting theſe bleſſings, is, to ſanctify us, by giving us a new heart, and a right ſpirit, that we may obey his commands: we ſhould therefore beg his grace to guide us through the weary pilgrimage of life; for without him we can do nothing, being poor, weak, and helpleſs creatures in ourſelves.

COMMENTARY AND NOTES on CHAP. XXXVII.

4 *O ye dry bones, hear the word of the Lord.*] A lively repreſentation of the powerful voice of the Son of God, which raiſes thoſe who are dead in treſpaſſes and ſins to a life of righteouſneſs: it alſo points to a ſecond reſurrection at the laſt, when at his voice all that are in their graves ſhall come forth to judgment.

14 *Shall put my ſpirit in you, and ye ſhall live,* &c.] That new ſpirit of grace which God beſtows plentifully on his church.

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22 And I will make them one nation in the land of the mountains of Iſrael; and one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all:

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And David my ſervant *ſhall be* king over them; and they all ſhall have one ſhepherd: they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and do them.

25 And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt: and they ſhall dwell therein, *even* they, and their children and their children's children for ever: and my ſervant David *ſhall be* their prince for ever.

26 Moreover I will make a covenant of peace with them; it ſhall be an everlaſting covenant with them: and I will place them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore.

27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people.

28 And the heathen ſhall know that I the LORD do ſanctify Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

CHAP. XXXVIII.

1 *The army of Gog:* 8 *his evil attempts in the latter years:* 14 *God's judgment againſt him.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt Gog, the land of Magog, the chief prince of Meſhech and Tubal, and propheſy againſt him,

3 And ſay, Thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horſes and horſemen, all of them cloathed with all ſorts *of armour, even* a great company *with* bucklers and ſhields, all of them handling ſwords:

5 Perſia, Ethiopia, and Lybia with them: all of them with ſhield and helmet:

6 Gomer, and all his bands; the houſe of Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 Be thou prepared, and prepare for thyſelf, thou, and all thy company that are aſſembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou ſhalt be viſited: in the latter years thou ſhalt come into the land *that is* brought back from the ſword, *and is* gathered out of many people, againſt the mountains of Iſrael, which have been always waſte: but it is brought forth out of the nations, and they ſhall dwell ſafely all of them.

9 Thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lord GOD; It ſhall alſo come to paſs, *that* at the ſame time ſhall things come into thy mind, and thou ſhalt think an evil thought:

11 And thou ſhalt ſay, I will go up to the land of unwalled villages; I will go to them that are at reſt, that dwell ſafely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a ſpoil, and to take a prey; to turn thine hand upon the deſolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midſt of the land.

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13 Sheba, and Dedan, and the merchants, of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, Art thou come to take a ſpoil? haſt thou gathered thy company to take a prey? to carry away ſilver and gold, to take away cattle and goods, to take a great ſpoil?

14 ¶ Therefore, ſon of man, propheſy and ſay unto Gog, Thus ſaith the Lord GOD; In that day when my people of Iſrael dwelleth ſafely, ſhalt thou not know *it?*

15 And thou ſhalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horſes, a great company, and a mighty army:

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land; it ſhall be in the latter days, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord GOD; *Art* thou he of whom I have ſpoken in old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days *many* years that I would bring thee againſt them?

18 And it ſhall come to paſs at the ſame time when Gog ſhall come againſt the land of Iſrael, ſaith the Lord GOD, *that* my fury ſhall come up in my face.

19 For in my jealouſy *and* in the fire of my wrath have I ſpoken, Surely in that day there ſhall be a great ſhaking in the land of Iſrael;

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground.

21 And I will call for a ſword againſt him throughout all my mountains, ſaith the Lord GOD: every man's ſword ſhall be againſt his brother.

22 And I will plead againſt him with peſtilence and with blood; and I will rain upon him, and, upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailſtones, fire, and brimſtone.

23 Thus will I magnify myſelf, and ſanctify myſelf; and I will be known in the eyes of many nations, and they ſhall know that I *am* the LORD.

CHAP. XXXIX.

1 *God's judgments upon Gog:* 8 *Iſrael's victory.* 11 *Gog's burial.*

THEREFORE, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal:

2 And I will turn thee back, and ſave but the ſixth part of thee, and will cauſe thee to come up from the north parts, and will bring thee upon the mountains of Iſrael:

3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand.

4 Thou ſhalt fall upon the mountains of Iſrael, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every ſort, and *to* the beaſts of the field to be devoured.

5 Thou ſhalt fall upon the open field: for I have ſpoken *it*, ſaith the Lord GOD.

6 And

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24 *David my ſervant ſhall be king over them*, &c.] "David" literally ſignifies, Beloved; and here, and in many other places, means Chriſt, the beloved Son of God, and, in his mediatorial character, the ſervant of God.

GENERAL REFLECTIONS on Chap. XXXVII.

Let us learn to bleſs God, that he is no reſpecter of perſons, but that any one may claim an intereſt in the Lord Jeſus Chriſt, as his Saviour; not in conſequence of any temporal privileges, but as the quickening power of the Spirit of God, which raiſes the dead to life.

COMMENTARY AND NOTES ON CHAP. XXXVIII. XXXIX.

XXXVIII. 2 *Set thy face againſt Gog the land of Magog*, &c.] Theſe were the inveterate enemies of the people of God; and are ſuppoſed to mean the northern nations in general, from Ruſſia to the Caſpian ſea; and particularly the Mogul, Tartars, and the Turks.

20 *The fiſhes of the ſea, and the fowls of the heaven*, &c.] Every part of the creation ſhall bear its ſhare in this calamity, as if the whole frame of nature was convulſed.

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6 And I will ſend a fire on Magog, and among them that dwell careleſly in the iſles: and they ſhall know that I *am* the LORD.

7 So will I make my holy name known in the midſt of my people Iſrael; and I will not *let them* pollute my holy name any more: and the heathen ſhall know that I *am* the LORD, the Holy One in Iſrael.

8 ¶ Behold, it is come, and it is done, ſaith the Lord GOD; this *is* the day whereof I have ſpoken.

9 And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the handſtaves, and the ſpears, and they ſhall burn them with fire ſeven years:

10 So that they ſhall take no wood out of the field, neither cut down *any* out of the foreſts; for they ſhall burn the weapons with fire: and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord GOD.

11 ¶ And it ſhall come to paſs in that day, *that* I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea: and it ſhall ſtop the *noſes* of the paſſengers: and there ſhall they bury Gog and all his multitude: and they ſhall call *it* The valley of Hamon-gog.

12 And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

13 Yea, all the people of the land ſhall bury *them;* and it ſhall be to them a renown the day that I ſhall be glorified, ſaith the Lord GOD.

14 And they ſhall ſever out men of continual employment, paſſing through the land to bury with the paſſenger thoſe that remain on the face of the earth, to cleanſe it: after the end of ſeven months ſhall they ſearch.

15 And the paſſengers *that* paſs through the land, when *any* ſeeth a man's bone, then ſhall he ſet up a ſign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And alſo the name of the city *ſhall be* Hamonah. Thus ſhall they cleanſe the land.

17 ¶ And, thou ſon of man, thus ſaith the Lord GOD: Speak unto every feathered fowl, and to every beaſt of the field, Aſſemble yourſelves, and come; gather yourſelves on every ſide to my ſacrifice that I do ſacrifice for you, *even* a great ſacrifice upon the mountains of Iſrael, that ye may eat fleſh, and drink blood.

18 Ye ſhall eat the fleſh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Baſhan.

19 And ye ſhall eat fat till ye be full, and drink blood till ye be drunken, of my ſacrifice which I have ſacrificed for you.

20 Thus ſhall ye be filled at my table with horſes and chariots, with mighty men and with all men of war, ſaith the Lord GOD.

21 ¶ And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed, and my hand that I have laid upon them.

22 So the houſe of Iſrael ſhall know that I *am* the LORD their God from that day and forward.

23 And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity; becauſe they treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies: ſo fell they all by the ſword.

24 According to their uncleanneſs and according to their tranſgreſſions have I done unto them, and hid my face from them.

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25 Therefore thus ſaith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name;

26 After that they have borne their ſhame, and all their treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies lands, and am ſanctified in them in the ſight of many nations;

28 Then ſhall they know that I *am* the LORD their God, which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord GOD.

CHAP. XL.

1 *The end of the viſion.* 6 *The deſcription of the eaſt gate,* 20 *north gate,* 24 *ſouth gate, &c.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was ſmitten, in the ſelf-ſame day the hand of the LORD was upon me, and brought me thither. 574

2 In the viſions of God brought he me into the land of Iſrael, and ſet me upon a very high mountain, by which *was* as the frame of a city on the ſouth.

3 And he brought me thither, and, behold, *there was* a man whoſe appearance *was* like the appearance of braſs, with a line of flax in his hand, and a meaſuring reed; and he ſtood in the gate.

4 And the man ſaid unto me, Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee; for to the intent that I might ſhew *them* unto thee *art* thou brought hither: declare all that thou ſeeſt to the houſe of Iſrael.

5 And behold a wall on the outſide of the houſe round about, and in the man's hand a meaſuring reed of ſix cubits *long* by the cubit and an hand breadth: ſo he meaſured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate which looketh toward the eaſt, and went up the ſtairs thereof, and meaſured the threſhold of the gate, *which was* one reed broad; and the other threſhold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threſhold of the gate by the porch of the gate within *was* one reed.

8 He meaſured alſo the porch of the gate within, one reed.

9 Then meaſured he the porch of the gate, eight cubits; and the poſts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eaſtward *were* three on this ſide, and three on that ſide; they three *were* of one meaſure: and the poſt had one meaſure on this ſide and on that ſide.

11 And he meaſured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The ſpace alſo before the little chambers *was* one cubit *on this ſide,* and the ſpace *was* one cubit on that

XXXIX. 9 *And they that dwell,* &c.] The meaning is, that the judgments of God upon the northern barbarians would be ſo ſevere, that their towns would be burnt and their caſtles deſtroyed.

29 *For I have poured out my ſpirit,* &c.] Theſe words refer to the goſpel diſpenſation, and the calling of the Jews, who, by believing in the Meſſiah and the promiſes concerning him, would become the true Iſrael.

GENERAL REFLECTIONS on Chap. XXXVIII. XXXIX.

The obſcurity in ſome parts of ſacred writ, ſhould lead us to conſider that God has, for wiſe reaſons, left ſome things apparently dark, that we may read the ſcriptures with modeſty, humility, and aſſiduity, at the ſame time begging of God to enlighten our minds. But when this mortal life is over, the vail will be removed, and the ſcheme of divine providence unfolded.

COMMENTARY AND NOTES on CHAP. XL.

2 *Set me upon a very high mountain,* &c.] Mount Moriah, whereon the temple was built.

21 *And*

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Before CHRIST 574. that ſide: and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide.

13 He meaſured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door againſt door.

14 He made alſo poſts of threeſcore cubits, even unto the poſt of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the arches: and windows *were* round about inward: and upon *each* poſt *were* palm trees.

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the ſide of the gates over againſt the length of the gates *was* the lower pavement.

19 Then he meaſured the breadth from the forefront of the lower gate unto the forefront of the inner court without an hundred cubits eaſtward and northward.

20 ¶ And the gate of the outward court that looked toward the north, he meaſured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this ſide and three on that ſide; and the arches thereof were after the meaſure of the firſt gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the meaſure of the gate that looketh toward the eaſt; and they went up unto it by ſeven ſteps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over againſt the gate toward the north, and toward the eaſt; and he meaſured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the ſouth, and behold a gate toward the ſouth: and he meaſured the poſts thereof according to theſe meaſures.

25 And *there were* windows in it and in the arches thereof round about, like thoſe windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* ſeven ſteps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this ſide, and another on that ſide, upon the poſts thereof.

27 ¶ And *there was* a gate in the inner court toward the ſouth: and he meaſured from gate to gate toward the ſouth an hundred cubits.

28 And he brought me to the inner court by the ſouth gate: and he meaſured the ſouth gate according to theſe meaſures;

29 And the little chambers thereof, and the poſts thereof, and the arches thereof, according to theſe meaſures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the poſts thereof: and the going up to it *had* eight ſteps.

32 ¶ And he brought me into the inner court toward the eaſt: and he meaſured the gate according to theſe meaſures.

33 And the little chambers thereof, and the poſts thereof, and the arches thereof, *were* according to theſe meaſures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. Before CHRIST 574.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the poſts thereof, on this ſide, and on that ſide: and the going up to it *had* eight ſteps.

35 ¶ And he brought me to the north gate, and meaſured *it* according to theſe meaſures;

36 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the utter court; and palm trees *were* upon the poſts thereof, on this ſide, and on that ſide: and the going up to it *had* eight ſteps.

38 And the chambers and the entries thereof *were* by the poſts of the gates, where they waſhed the burnt offering.

39 ¶ And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt offerings and the ſin offering and the treſpaſs offering.

40 And at the ſide without, as one goeth up to the entry of the north gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this ſide, and four tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices*.

42 And the four tables *were* of hewn ſtone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they laid the inſtruments wherewith they ſlew the burnt offering and the ſacrifice.

43 And within *were* hooks, an hand broad, faſtened round about: and upon the tables *was* the fleſh of the offering.

44 ¶ And without the inner gate *were* the chambers of the ſingers in the inner court, which *was* at the ſide of the north gate; and their proſpect *was* toward the ſouth: one ſide of the eaſt gate *having* the proſpect toward the north.

45 And he ſaid unto me, This chamber, whoſe proſpect *is* toward the ſouth, *is* for the prieſts, the keepers of the charge of the houſe.

46 And the chamber whoſe proſpect *is* toward the north *is* for the prieſts, the keepers of the charge of the altar: theſe *are* the ſons of Zadok among the ſons of Levi, which come near to the LORD to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, fourſquare; and the altar *that was* before the houſe.

48 ¶ And he brought me to the porch of the houſe, and meaſured *each* poſt of the porch, five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the ſteps whereby they went up to it: and *there were* pillars by the poſt, one on this ſide, and another on that ſide.

CHAP. XLI.

The meaſures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits; and the ſides of the door *were* five cubits on the one ſide, and

21 *And the little chambers thereof*, &c.] Where the ſons of the prieſts and Levites were inſtructed in the ſacred myſteries of the law.

46 *Theſe are the ſons of Zadok*, &c.] The family of Zadok alone is mentioned in this viſion; probably, becauſe they continued attached to the worſhip of the true God, when the prieſts of Ithamar's line forſook it, and fell into idolatry.

GENERAL REFLECTIONS on Chap. XL.

The diſcovery of Solomon's temple to Ezekiel, and the deſtruction of the ſecond being foretold, denotes the fading glory of all terreſtrial objects; the conſideration of which ſhould animate us to aſpire after thoſe durable and ſubſtantial joys which God has prepared for thoſe that love and obey him.

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Before CHRIST 574. and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 And the side chamber *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows *were* covered:

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces:

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the LORD. Before CHRIST 574.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

CHAP. XLII.

1 *The chambers for the priests.* 13 *The use thereof.* 15 *The measures of the outward court.*

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers, *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now

COMMENTARY AND NOTES ON Chap. XLI. XLII.

XLI. 12 *Now the building*, &c.] This was a wall or inclosure, that separated the courts, where the priests resided, from the temple.

XLII. 14 *There they shall lay their garments*, &c.] The priestly garments were only to be used in the time of their ministration. St. Jerome tells us, that the clergy of his age wore a distinct habit from the laity, at the time of their performing the public offices of religion.

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15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect *is* toward the eaſt, and meaſured it round about.

16 He meaſured the eaſt ſide with the meaſuring reed, five hundred reeds, with the meaſuring reed round about.

17 He meaſured the north ſide, five hundred reeds, with the meaſuring reed round about.

18 He meaſured the ſouth ſide, five hundred reeds, with the meaſuring reed.

19 He turned about to the weſt ſide *and* meaſured five hundred reeds with the meaſuring reed.

20 He meaſured it by the four ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary and the profane place.

CHAP. XLIII.

1 *The glory of God returneth into the temple.* 7 *God promiſeth to dwell there, if the people will put away their ſins.*

AFTERWARD he brought me to the gate, *even* the gate that looketh toward the eaſt:

2 And, behold, the glory of the God of Iſrael came from the way of the eaſt: and his voice *was* like a noiſe of many waters: and the earth ſhined with his glory.

3 And *it was* according to the appearance of the viſion which I ſaw, *even* according to the viſion that I ſaw when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the houſe by the way of the gate whoſe proſpect *is* toward the eaſt.

5 So the ſpirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe; and the man ſtood by me.

7 ¶ And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name, ſhall the houſe of Iſrael no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcaſes of their kings in their high places.

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger.

9 Now let them put away their whoredom, and the carcaſes of their kings, far from me, and I will dwell in the midſt of them for ever.

10 ¶ Thou ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities: and let them meaſure the pattern.

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; Upon the top of the mountain the whole limit thereof round about *ſhall be* moſt holy. Behold, this is the law of the houſe.

13 ¶ And theſe *are* the meaſures of the altar after the cubits: The cubit *is* a cubit and a hand breadth; even the bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *ſhall be* a ſpan: and this *ſhall be* the higher place of the altar.

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14 And from the bottom *upon* the ground *even* to the lower ſettle *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle *even* to the greater ſettle *ſhall be* four cubits, and the breadth *one* cubit.

15 So the altar *ſhall be* four cubits; and from the altar and upward *ſhall be* four horns.

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long and fourteen broad in the four ſquares thereof; and the border about it *ſhall be* half a cubit; and the bottom thereof *ſhall be* a cubit about; and his ſtairs ſhall look toward the eaſt.

18 ¶ And he ſaid unto me, Son of man, thus ſaith the Lord GOD; Theſe *are* the ordinances of the altar in the day when they ſhall make it, to offer burnt offerings thereon, and to ſprinkle blood thereon.

19 And thou ſhalt give to the prieſts the Levites that be of the ſeed of Zadok, which approach unto me, to miniſter unto me, ſaith the Lord GOD, a young bullock for a ſin offering.

20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſin offering, and he ſhall burn it in the appointed place of the houſe, without the ſanctuary.

22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin offering; and they ſhall cleanſe the altar, as they did cleanſe *it* with the bullock.

23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock without blemiſh.

24 And thou ſhalt offer them before the LORD, and the prieſts ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt offering unto the LORD.

25 Seven days ſhalt thou prepare every day a goat *for* a ſin offering: they ſhall alſo prepare a young bullock, and a ram out of the flock, without blemiſh.

26 Seven days ſhall they purge the altar and purify it; and they ſhall conſecrate themſelves.

27 And when theſe days are expired, it ſhall be, *that* upon the eighth day, and *ſo* forward, the prieſts ſhall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, ſaith the Lord GOD.

CHAP. XLIV.

1 *The prince's gate.* 4 *The prieſts reproved for polluting the ſanctuary.* 17 *Ordinances for the prieſts.*

THEN he brought me back the way of the gate of the outward ſanctuary which looketh toward the eaſt; and it *was* ſhut.

2 Then ſaid the LORD unto me; This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it; becauſe the LORD, the God of Iſrael, hath entered in by it, therefore it ſhall be ſhut.

3 *It is* for the prince; the prince, he ſhall ſit in it to eat bread before the LORD; he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me the way of the north gate before the houſe: and I looked, and behold, the glory of the LORD filled the houſe of the LORD: and I fell upon my face.

5 And the LORD ſaid unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears

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GENERAL REFLECTIONS on Chap. XLI. XLII.

By the ſymmetry and exactneſs of every part of the temple, we are taught that the Almighty is a God of order; let us therefore approach him with reverence and humility; and bleſs him, that the wall of carnal ordinances being broken down, the way of ſalvation is made plain by the goſpel.

COMMENTARY AND NOTES ON CHAP. XLIII. XLIV.

XLIII. 7 *I will dwell in the midſt of the children of Iſrael for ever*, &c.] This points out to us the purity and ſpirituality of the kingdom of the Meſſiah, the end of whoſe coming was, to deſtroy the kingdom of Satan, and to reign in the hearts of his people.

XLIV. 3 *It is for the prince*, &c.] This paſſage refers to Chriſt, who was anointed to be a prince and a Saviour.

17 *And*

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Before CHRIST 574. ears all that I ſay unto thee concerning all the ordinances of the houſe of the LORD, and all the laws thereof; and mark well the entering in of the houſe, with every going forth of the ſanctuary.

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord GOD; O ye houſe of Iſrael, let it ſuffice you of all your abominations,

7 In that ye have brought *into my ſanctuary* ſtrangers, uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary to pollute it, *even* my houſe, when ye offer my bread, the fat and the blood, and they have broken my covenant becauſe of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have ſet keepers of my charge in my ſanctuary for yourſelves.

9 ¶ Thus ſaith the Lord GOD; No ſtranger, uncircumciſed in heart, nor uncircumciſed in fleſh, ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael.

10 And the Levites that are gone away far from me, when Iſrael went aſtray, which went aſtray from me after their idols; they ſhall even bear their iniquity.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtering to the houſe: they ſhall ſlay the burnt offering and the ſacrifice for the people, and they ſhall ſtand before them to miniſter unto them.

12 Becauſe they miniſtered unto them before their idols, and cauſed the houſe of Iſrael to fall into iniquity; therefore have I lifted up mine hand againſt them, ſaith the Lord GOD, and they ſhall bear their iniquity.

13 And they ſhall not come near unto me, to do the office of a prieſt unto me, nor to come near to any of my holy things, in the moſt holy *place:* but they ſhall bear their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe, for all the ſervice thereof, and for all that ſhall be done therein.

15 ¶ But the prieſts the Levites, the ſon of Zadok, that kept the charge of my ſanctuary when the children of Iſrael went aſtray from me, they ſhall come near to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the blood, ſaith the Lord GOD:

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table, to miniſter unto me, and they ſhall keep my charge.

17 ¶ And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be clothed with linen garments; and no wool ſhall come upon them, whiles they miniſter in the gates of the inner court and within.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loins; they ſhall not gird *themſelves* with any thing that cauſeth ſweat.

19 And when they go forth into the utter court, *even* into the utter court to the people, they ſhall put off their garments wherein they miniſtered, and lay them in the holy chambers, and they ſhall put on other garments; and they ſhall not ſanctify the people with their garments.

20 Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long; they ſhall only poll their heads.

21 Neither ſhall any prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives a widow, nor her that is put away: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that had a prieſt before.

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean. Before CHRIST 574.

24 And in controverſy they ſhall ſtand in judgment; *and* they ſhall judge it according to thy judgments: and they ſhall keep my laws and my ſtatutes in all mine aſſemblies; and they ſhall hallow my ſabbaths.

25 And they ſhall come at no dead perſon to defile themſelves: but for father, or for mother, or for ſon, or for daughter, for brother, or for ſiſter that hath had no huſband, they may defile themſelves.

26 And after he is cleanſed, they ſhall reckon unto him ſeven days.

27 And in the day that he goeth into the ſanctuary, unto the inner court, to miniſter in the ſanctuary, he ſhall offer his ſin offering, ſaith the Lord GOD.

28 And it ſhall be unto them for an inheritance: I *am* their inheritance: and ye ſhall give them no poſſeſſion in Iſrael: I *am* their poſſeſſion.

29 They ſhall eat the meat offering, and the ſin offering, and the treſpaſs offering; and every dedicated thing in Iſrael ſhall be their's.

30 And the firſt of all the firſt fruits of all *things*, and every oblation of all, of every *ſort* of your oblations, ſhall be the prieſt's: ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

31 The prieſt ſhall not eat of any thing that is dead of itſelf, or torn, whether it be fowl or beaſt.

CHAP. XLV.

1 *The portion of land for the ſanctuary, 6 for the city, 7 and for the prince. 9 Ordinances for the prince.*

MOREOVER, when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the LORD, an holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand. This *ſhall be* holy in all the borders thereof round about.

2 Of this there ſhall be for the ſanctuary five hundred *in length*, with five hundred *in breadth*, ſquare round about; and fifty cubits round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it ſhall be the ſanctuary *and* the moſt holy *place*.

4 The holy *portion* of the land ſhall be for the prieſts the miniſters of the ſanctuary, which ſhall come near to miniſter unto the LORD: and it ſhall be a place for their houſes, and an holy place for the ſanctuary.

5 And the five and twenty thouſand of length, and the ten thouſand of breadth, ſhall alſo the Levites, the miniſters of the houſe, have for themſelves, for a poſſeſſion for twenty chambers.

6 ¶ And ye ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long, over againſt the oblation of the holy *portion:* it ſhall be for the whole houſe of Iſrael.

7 ¶ And *a portion ſhall be* for the prince on the one ſide and on the other ſide of the oblation of the holy *portion*, and of the poſſeſſion of the city, before the oblation of the holy *portion*, and before the poſſeſſion of the city, from the weſt ſide weſtward, and from the eaſt ſide eaſtward: and the length *ſhall be* over againſt one of the portions, from the weſt border unto the eaſt border.

8 In the land ſhall be his poſſeſſion in Iſrael: and my princes ſhall no more oppreſs my people; and *the reſt of* the land ſhall they give to the houſe of Iſrael according to their tribes.

9 ¶ Thus ſaith the Lord GOD; Let it ſuffice you, O princes

17 *And it ſhall come to paſs,* &c.] This and the ſubſequent verſes are to be underſtood in a metaphorical ſenſe, and to denote the holineſs and piety of true miniſters under the goſpel diſpenſation.

GENERAL REFLECTIONS on Chap. XLIII. XLIV.

Here are recommended a reverential awe of the Divine Majeſty; a holy jealouſy over ourſelves in all our actions and conduct, ſeeing we are ſurrounded by ſo many temptations; and the duty and qualifications of thoſe who take upon them the important work of the miniſtry.

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Before CHRIST 574. O princes of Iſrael: remove violence and ſpoil, and execute judgment and juſtice, take away her exactions from my people, ſaith the Lord GOD.

10 Ye ſhall have juſt balances, and a juſt ephah, and a juſt bath.

11 The ephah and the bath ſhall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the meaſure thereof ſhall be after the homer.

12 And the ſhekel *ſhall be* twenty gerahs: twenty ſhekels, five and twenty ſhekels, fifteen ſhekels, ſhall be your maneh.

13 This *is* the oblation that ye ſhall offer; the ſixth part of an ephah of an homer of wheat, and ye ſhall give the ſixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye ſhall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat paſtures of Iſrael; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, ſaith the Lord GOD.

16 All the people of the land ſhall give this oblation for the prince in Iſrael.

17 And it ſhall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feaſts, and in the new moons, and in the ſabbaths, in all ſolemnities of the houſe of Iſrael: he ſhall prepare the ſin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the houſe of Iſrael.

18 Thus ſaith the Lord GOD; In the firſt *month*, in the firſt *day* of the month, thou ſhalt take a young bullock without blemiſh, and cleanſe the ſanctuary:

19 And the prieſt ſhall take of the blood of the ſin offering, and put *it* upon the poſts of the houſe, and upon the four corners of the ſettle of the altar, and upon the poſts of the gate of the inner court.

20 And ſo thou ſhalt do the ſeventh *day* of the month for every one that erreth, and for *him that is* ſimple: ſo ſhall ye reconcile the houſe.

21 In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſſover, a feaſt of ſeven days; unleavened bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf and for all the people of the land a bullock *for* a ſin offering.

23 And ſeven days of the feaſt he ſhall prepare a burnt offering to the LORD, ſeven bullocks and ſeven rams without blemiſh daily the ſeven days; and a kid of the goats daily *for* a ſin offering.

24 And he ſhall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the ſeventh *month*, in the fifteenth day of the month, ſhall he do the like in the feaſt of the ſeven days, according to the ſin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

CHAP. XLVI.

1 *Ordinances for the prince in his worſhip,* 9 *and for the people.* 16 *The prince's inheritance.* 19 *The courts for boiling and baking.*

THUS ſaith the Lord GOD; The gate of the inner court that looketh toward the eaſt ſhall be ſhut the ſix working days; but on the ſabbath it ſhall be opened, and in the day of the new moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of *that* gate without, and ſhall ſtand by the poſt of the gate, and the prieſts ſhall prepare his burnt offering and his peace offerings, and he ſhall worſhip at the threſhold of the gate: then he ſhall go forth; but the gate ſhall not be ſhut until the evening. Before CHRIST 574.

3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the LORD in the ſabbaths and in the new moons.

4 And the burnt offering that the prince ſhall offer unto the LORD in the ſabbath day *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat offering *ſhall be* an ephah for a ram, and the meat offering for the lambs as he ſhall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand ſhall attain unto, and an hin of oil to an ephah.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall come before the LORD in the ſolemn feaſts, he that entereth in by the way of the north gate to worſhip ſhall go out by the way of the ſouth gate; and he that entereth by the way of the ſouth gate ſhall go forth by the way of the north gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it.

10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts and in the ſolemnities the meat offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt offering and his peace offerings, as he did on the ſabbath day: then he ſhall go forth, and after his going forth *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt offering unto the LORD *of* a lamb of the firſt year without blemiſh: thou ſhalt prepare it every morning.

14 And thou ſhalt prepare a meat offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

15 Thus ſhall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

16 ¶ Thus ſaith the Lord GOD; If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons'; it *ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after it ſhall return to the prince: but his inheritance ſhall be his ſons' for them.

18 Moreover the prince ſhall not take of the people's inheritance by oppreſſion, to thruſt them out of their poſſeſſion; *but* he ſhall give his ſons' inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

19 ¶ After he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts, which looked toward the north: and, behold, there *was* a place on the two ſides weſtward.

20 Then

COMMENTARY AND NOTES ON Chap. XLV. XLVI.

XLV. 15 *Out of the fat paſtures,* &c.] Theſe lambs were to be of the beſt, as all other tythes and offerings to God.

16 *Give this oblation for the prince,* &c.] Rather, with the prince, who was to join the people in making theſe oblations.

XLVI. 3 *The people of the land ſhall worſhip at the door,* &c.] Theſe words point to the kingdom of the Meſſiah, whoſe believing ſubjects are to worſhip with chearful hearts and becoming reverence.

9 *Shall go out by the way of the ſouth gate,* &c.] To have gone out the ſame way, would have been turning their backs upon God and the place of his reſidence.

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Before CHRIST 574.

20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſs offering and the ſin offering, where they ſhall bake the meat offering; that they bear *them* not out into the utter court, to ſanctify the people.

21 Then he brought me forth into the utter court, and cauſed me to paſs by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty *cubits* long and thirty broad: theſe four corners *were* of one meaſure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then ſaid he unto me, Theſe *are* the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifice of the people.

CHAP. XLVII.

1 *The viſion of the holy waters.* 6 *The virtue of them.* 13 *The borders of the land.* 22 *The diviſion of it by lot.*

AFTERWARD he brought me again unto the door of the houſe; and, behold, waters iſſued out from under the threſhold of the houſe eaſtward: for the forefront of the houſe *ſtood toward* the eaſt, and the waters came down from under from the right ſide of the houſe, at the ſouth *ſide* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eaſtward; and, behold, there ran out waters on the right ſide.

3 And when the man that had the line in his hand went forth eaſtward, he meaſured a thouſand cubits, and he brought me through the waters; the waters *were* to the ancles.

4 Again he meaſured a thouſand, and brought me through the waters; the waters *were* to the knees. Again he meaſured a thouſand, and brought me through; the waters *were* to the loins.

5 Afterward he meaſured a thouſand; *and it was* a river that I could not paſs over: for the waters were riſen, waters to ſwim in, a river that could not be paſſed over.

6 ¶ And he ſaid unto me, Son of man, haſt thou ſeen *this?* Then he brought me, and cauſed me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one ſide and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt country, and go down into the deſert, and go into the ſea: *which being* brought forth into the ſea, the waters ſhall be healed.

9 And it ſhall come to paſs, *that* every thing that liveth, which moveth, whitherſoever the rivers ſhall come, ſhall live: and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be healed; and every thing ſhall live whither the river cometh.

10 And it ſhall come to paſs, *that* the fiſhers ſhall ſtand upon it from En-gedi even unto En-eglaim; they ſhall be a *place* to ſpread forth nets; their fiſh ſhall be according to their kinds, as the fiſh of the great ſea, exceeding many.

11 But the miry places thereof and the mariſhes thereof ſhall not be healed; they ſhall be given to ſalt.

12 And by the river upon the bank thereof, on this ſide and on that ſide, ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed: it ſhall bring forth new fruit according to his months, becauſe their waters they iſſued out of the ſanctuary: and the fruit thereof ſhall be for meat, and the leaf thereof for medicine. Before CHRIST 574.

13 ¶ Thus ſaith the Lord GOD; This *ſhall be* the border, whereby ye ſhall inherit the land according to the twelve tribes of Iſrael: Joſeph *ſhall have two* portions.

14 And ye ſhall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land ſhall fall unto you for inheritance.

15 And this *ſhall be* the border of the land toward the north ſide, from the great ſea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which *is* between the border of Damaſcus and the border of Hamath; Hazarhatticon, which *is* by the coaſt of Hauran.

17 And the border from the ſea ſhall be Hazar-enan, the border of Damaſcus, and the north northward, and the border of Hamath. And *this is* the north ſide.

18 And the eaſt ſide ye ſhall meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael *by* Jordan, from the border unto the eaſt ſea. And *this is* the eaſt ſide.

19 And the ſouth ſide ſouthward, from Tamar *even* to the waters of ſtrife *in* Kadeſh, the river to the great ſea. And *this is* the ſouth ſide ſouthward.

20 The weſt ſide alſo *ſhall be* the great ſea from the border, till a man come over againſt Hamath. This *is* the weſt ſide.

21 So ſhall ye divide this land unto you according to the tribes of Iſrael.

22 ¶ And it ſhall come to paſs, *that* ye ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which ſhall beget children among you: and they ſhall be unto you as born in the country among the children of Iſrael; they ſhall have inheritance with you among the tribes of Iſrael.

23 And it ſhall come to paſs, *that* in what tribe the ſtranger ſojourneth, there ſhall ye give *him* his inheritance, ſaith the Lord GOD.

CHAP. XLVIII.

1, 2, 3 *The portions of the twelve tribes,* 8 *of the ſanctuary,* 15 *of the city and ſuburbs,* 21 *and of the prince.*

NOW theſe *are* the names of the tribes. From the north end to the coaſt of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damaſcus northward, to the coaſt of Hamath; for theſe are his ſides eaſt *and* weſt; a *portion for* Dan.

2 And by the border of Dan, from the eaſt ſide unto the weſt ſide, a *portion for* Aſher.

3 And by the border of Aſher, from the eaſt ſide even unto the weſt ſide, a *portion for* Naphtali.

4 And by the border of Naphtali, from the eaſt ſide unto the weſt ſide, a *portion for* Manaſſeh.

5 And by the border of Manaſſeh, from the eaſt ſide unto the weſt ſide, a *portion for* Ephraim.

6 And by the border of Ephraim, from the eaſt ſide even unto the weſt ſide, a *portion for* Reuben.

7 And by the border of Reuben, from the eaſt ſide even unto the weſt ſide, a *portion for* Judah.

8 ¶ And by the border of Judah, from the eaſt ſide unto the weſt ſide, ſhall be the offering which ye ſhall offer of five and twenty thouſand *reeds in* breadth, and *in* length as one of the *other* parts, from the eaſt ſide unto the weſt ſide: and the ſanctuary ſhall be in the midſt of it.

9 The oblation that ye ſhall offer unto the LORD *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth.

10 And

GENERAL REFLECTIONS on Chap. XLV. XLVI.

The care God here took to prevent the Jews falling into idolatry, ſhould be a caution to every miniſter of the goſpel to watch over their flock, and preſerve them from falſe doctrines, and ſee that they order their converſation aright.

COMMENTARY AND NOTES ON Chap. XLVII. XLVIII.

XLVII. 10 *The fiſhers ſhall ſtand upon it,* &c.] The apoſtles, who were literally fiſhermen, ſhall win many to the truth. Great part of this chapter alludes to the preaching of the goſpel, which was to be promulgated to all nations; ſee ver. 22.

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Vandyke pinx. *Noble sculp.*

Portraits *and* Dresses *of*
the INSPIRED WRITERS *of the* HOLY SCRIPTURES—*Plate 1*

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Before CHRIST 587.

10 And for them, *even* for the prieſts, ſhall be *this* holy oblation; toward the north five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length: and the ſanctuary of the LORD ſhall be in the midſt thereof.

11 *It ſhall be* for the prieſts that are ſanctified of the ſons of Zadok; which have kept my charge, which went not aſtray when the children of Iſrael went aſtray, as the Levites went aſtray.

12 And *this* oblation of the land that is offered ſhall be unto them a thing moſt holy by the border of the Levites.

13 And over againſt the border of the prieſts the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither exchange, nor alienate the firſt fruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thouſand, that are left in the breadth over againſt the five and twenty thouſand, ſhall be a profane *place* for the city, for dwelling, and for ſuburbs: and the city ſhall be in the midſt thereof.

16 And theſe *ſhall be* the meaſures thereof; the north ſide four thouſand and five hundred, and the ſouth ſide four thouſand and five hundred, and on the eaſt ſide four thouſand and five hundred, and the weſt ſide four thouſand and five hundred.

17 And the ſuburbs of the city ſhall be toward the north two hundred and fifty, and toward the ſouth two hundred and fifty, and toward the eaſt two hundred and fifty, and toward the weſt two hundred and fifty.

18 And the reſidue in length over againſt the oblation of the holy *portion ſhall be* ten thouſand eaſtward, and ten thouſand weſtward: and it ſhall be over againſt the oblation of the holy *portion*; and the increaſe thereof ſhall be for food unto them that ſerve the city.

19 And they that ſerve the city ſhall ſerve it out of all the tribes of Iſrael.

20 All the oblation *ſhall be* five and twenty thouſand by five and twenty thouſand: ye ſhall offer the holy oblation fourſquare, with the poſſeſſion of the city.

21 ¶ And the reſidue *ſhall be* for the prince, on the one ſide and on the other of the holy oblation, and of the poſſeſſion of the city, over againſt the five and twenty thouſand of the oblation towards the eaſt border, and weſtward over againſt the five and twenty thouſand toward the weſt border, over againſt the portions for the prince: and it ſhall be the holy oblation; and the ſanctuary of the houſe *ſhall be* in the midſt thereof. Before CHRIST 587.

22 Moreover from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt *of that* which is the prince's, between the border of Judah and the border of Benjamin, ſhall be for the prince.

23 ¶ As for the reſt of the tribes, from the eaſt ſide unto the weſt ſide Benjamin *ſhall have* a *portion*.

24 And by the border of Benjamin, from the eaſt ſide unto the weſt ſide, Simeon *ſhall have* a *portion*.

25 And by the border of Simeon, from the eaſt ſide, unto the weſt ſide, Iſſachar a *portion*.

26 And by the border of Iſſachar, from the eaſt ſide unto the weſt ſide, Zebulun a *portion*.

27 And by the border of Zebulun, from the eaſt ſide unto the weſt ſide, Gad a *portion*.

28 And by the border of Gad, at the ſouth ſide ſouthward, the border ſhall be even from Tamar *unto* the waters of ſtrife *in* Kadeſh, *and* to the river toward the great ſea.

29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the Lord GOD.

30 ¶ And theſe *are* the goings out of the city on the north ſide, four thouſand and five hundred meaſures.

31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the eaſt ſide four thouſand and five hundred: and three gates; and one gate of Joſeph, one gate of Benjamin, one gate of Dan.

33 And at the ſouth ſide four thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun.

34 At the weſt ſide four thouſand and five hundred *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali.

35 *It was* round about eighteen thouſand *meaſures*: and the name of the city from *that* day *ſhall be*, The LORD *is* there.

XLVIII. 35 *The name of the city ſhall be, The Lord is there.*] This prophecy is fulfilled in all true believers, who are ſtyled the temple of the living God, an habitation of God, through the ſpirit; it may alſo allude to the appearance of the Lord the Meſſiah, in his human nature, in the ſecond temple at Jeruſalem; and may finally refer to the New Jeruſalem, which God will make the perpetual reſidence of his people, and dwell with them in a moſt glorious manner, and make them happy with him for ever.

GENERAL REFLECTIONS on Chap. XLVII. XLVIII.

We may remark, upon the whole, that as Ezekiel was ſent to propheſy during the captivity, ſo God has in all ages raiſed up ſome to be witneſſes of his truth; and comfort thoſe who truſt in him. But this prophecy has a more peculiar reference to the Chriſtian church, and the bleſſings to be derived from the ſincere belief of the goſpel, both here and hereafter: to this end, let us diligently ſearch the ſcriptures.

The Book of DANIEL.

THE ARGUMENT.

Daniel was deſcended from the kings of Judah, and carried captive to Babylon about the age of twenty. He was highly favoured of God, and honoured by men. His propheties are clear and explicit, his ſtyle nervous and conciſe, and his narrations and deſcriptions natural. He ſhews minutely the revolutions in the government of the world, deſcribes the ſtate of the Jews, and foretells the coming of the Meſſiah. It is thought he died in Chaldea.

CHAP. I.

1 *Jehoiakim's captivity.* 3 *Daniel and his friends proſper.*

Before CHRIST 607.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God: which he carried into the land of Shinar to the houſe of his god; and he brought the veſſels into the treaſure houſe of his god. Before CHRIST 606.

3 ¶ And the king ſpake unto Aſhpenaz the maſter of his eunuchs, that he ſhould bring *certain* of the chil-

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Before CHRIST 606. children of Iſrael, and of the king's ſeed, and of the princes;

4 Children in whom *was* no blemiſh, but well favoured, and ſkilful in all wiſdom, and cunning in knowledge, and underſtanding ſcience, and ſuch as *had* ability in them to ſtand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily proviſion of the king's meat, and of the wine which he drank: ſo nouriſhing them three years, that at the end thereof they might ſtand before the king.

6 Now among theſe were the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purpoſed in his heart that he would not defile himſelf with the portion of the king's meat, nor with the wine which he drank: therefore he requeſted of the prince of the eunuchs that he might not defile himſelf.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs ſaid unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces worſe liking than the children which *are* of your ſort? then ſhall ye make *me* endanger my head to the king.

11 Then ſaid Daniel to Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Prove thy ſervants, I beſeech thee, ten days; and let them give us pulſe to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in fleſh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink; and gave them pulſe.

17 ¶ As for theſe four children, God gave them knowledge and ſkill in all learning and wiſdom: and Daniel had underſtanding in all viſions and dreams.

603. 18 Now at the end of the days that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah; therefore ſtood they before the king.

20 And in all matters of wiſdom *and* underſtanding, that the king enquired of them, he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm.

21 And Daniel continued *even* unto the firſt year of king Cyrus.

CHAP. II.

1 *Nebuchadnezzar forgetting his dream,* 14 *Daniel findeth it.* 31 *The dream.* 36 *The interpretation.*

AND in the ſecond year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, where- Before CHRIST 603. with his ſpirit was troubled, and his ſleep brake from him.

2 Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the Chaldeans, for to ſhew the king his dreams. So they came and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the Chaldeans to the king in Syriack, O king, live for ever: tell thy ſervants the dream, and we will ſhew the interpretation.

5 The king anſwered and ſaid to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye ſhall be cut in pieces, and your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts and rewards and great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwered again and ſaid, Let the king tell his ſervants the dream, and we will ſhew the interpretation of it.

8 The king anſwered and ſaid, I know of certainty that ye would gain the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 ¶ The Chaldeans anſwered before the king, and ſaid, There is not a man upon the earth that can ſhew the king's matter: therefore *there is* no king, lord, nor ruler, *that* aſked ſuch things at any magician, or aſtrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe *men* of Babylon.

13 And the decree went forth that the wiſe *men* ſhould be ſlain; and they ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel anſwered with counſel and wiſdom to Arioch the captain of the king's guard, which was gone forth to ſlay the wiſe *men* of Babylon:

15 He anſwered and ſaid to Arioch the king's captain, Why *is* the decree *ſo* haſty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah, his companions:

18 That they would deſire mercies of the God of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe *men* of Babylon.

19 Then was the ſecret revealed unto Daniel in a night viſion. Then Daniel bleſſed the God of heaven.

20 Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his:

21 And he changeth the times and the ſeaſons: he removeth

COMMENTARY AND NOTES ON CHAP. I.

4 *Children in whom was no blemiſh,* &c.] Such youths as had the beſt accompliſhments of body and mind.

8 *Daniel purpoſed in his heart,* &c.] Daniel, and his friends, looking upon the proviſions coming from the king's table as no better then meats offered to idols, abſtained from them as unclean.

20, 21 *And in all matters of wiſdom,* &c.] Daniel derived his knowledge from that God who is the ſole fountain of it: being endued with divine wiſdom, he was juſtly preferred to the magicians, who impoſed upon the people. He continued in office till after the Babyloniſh empire was overthrown by Cyrus.

GENERAL REFLECTIONS on Chap. I.

We have here a noble example of piety and temperance; and the event ſhews, that God bleſſes thoſe that fear him, beſtows his favours on the upright, and often grants them temporal bleſſings as a reward of their attachment to his ſervice.

COMMENTARY AND NOTES ON CHAP. II.

8 *The king anſwered,* &c.] He had been taught to believe that theſe men could foretel future events, and recapitulate the particulars of his dream: but he was deceived in them.

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Before CHRIST 603. removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding:

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee; for thou haſt *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to deſtroy the wiſe *men* of Babylon: he went and ſaid thus unto him; Deſtroy not the wiſe *men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded cannot the wiſe *men*, the aſtrologers, the magicians, the ſoothſayers, ſhew unto the king;

28 But there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar what ſhall be in the latter days. Thy dream, and the viſions of thy head upon thy bed, are theſe;

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what ſhould come to paſs hereafter: and he that revealeth ſecrets maketh known to thee what ſhall come to paſs.

30 But as for me, this ſecret is not revealed to me for *any* wiſdom that I have more than any living, but for *their* ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart.

31 ¶ Thou, O king, ſaweſt, and behold a great image. This great image, whoſe brightneſs *was* excellent, ſtood before thee; and the form was terrible.

32 This image's head *was* of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſs, the ſilver, and the gold, broken to pieces together, and became like the chaff of the ſummer threſhingfloors; and the wind carried them away, that no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.

38 And whereſoever the children of men dwell, the beaſts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee ſhall ariſe another kingdom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth. Before CHRIST 603.

40 And the fourth kingdom ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces and ſubdueth all *things:* and as iron that breaketh all theſe, ſhall it break in pieces and bruiſe.

41 And whereas thou ſaweſt the feet and toes, part of potter's clay, and part of iron, the kingdom ſhall be divided; but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *ſo* the kingdom ſhall be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt iron mixed with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of theſe kings ſhall the God of heaven ſet up a kingdom which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, *but* it ſhall break in pieces and conſume all theſe kingdoms, and it ſhall ſtand for ever.

45 Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs hereafter: and the dream *is* certain, and the interpretation thereof ſure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded that they ſhould offer an oblation and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe *men* of Babylon.

49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king.

CHAP. III.

1 *Nebuchadnezzar's image.* 8 *Shadrach, Meſhach, and Abed-nego, are accuſed of not worſhiping it.* 24 *God delivereth them.*

NEBUCHADNEZZAR the king made an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babylon. 580.

2 Then Nebuchadnezzar the king ſent to gather together the pirnces, the governors, and the captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had ſet up.

3 Then the princes, the governors, the captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up; and they ſtood before the image that Nebuchadnezzar had ſet up.

4 Then

27 *The aſtrologers*, &c.] The Chaldeans undertook to predict what would come to paſs, by their ſkill in the motions of the ſtars: which has been exploded with contempt by all wiſe men.

32, 33 *This image's head*, &c.] The head of gold was the Babyloniſh empire; by the breaſts and arms of ſilver, we are to underſtand the Perſian empire; by his belly and thighs of braſs, the Grecians, under Alexander the Great; and by his legs being of iron, is meant the power of the Roman empire, which extended almoſt over the whole world, but was at length divided into ten leſſer kingdoms, thus being partly ſtrong and partly broken.

34 *A ſtone was cut out without hands, which ſmote the image upon his feet*, &c.] This alludes to the the Meſſiah's kingdom, which, being ſpiritual, univerſal, and eternal, was totally different from all others, and eſtabliſhed without the concurrence of human aid.

44 *And in the days*, &c.] The kingdom of the Meſſiah is here alluded to: the goſpel diſpenſation, being a tranſcript of the divine perfections, will laſt for ever in heaven.

GENERAL REFLECTIONS on Chap. II.

The noble prophecy in this chapter is truly admirable, and has been exactly fulfilled; which proves the truth of divine revelation; unleſs people will renounce their ſenſes, and diſcard all the hiſtory that ever was written.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 1 *An image of gold*, &c.] Probably erected in honour of Bel, a tutelary deity of the Perſians. The image is ſuppoſed to have been thirty-ſix cubits, and the pedeſtal twenty-four, which makes the whole ſixty cubits in height.

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Before CHRIST 580.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up:

6 And whoſo falleth not down and worſhippeth ſhall the ſame hour be caſt into the midſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, all the people, the nations, and the languages, fell down *and* worſhipped the golden image that Nebuchadnezzar the king had ſet up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accuſed the Jews.

9 They ſpake and ſaid to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, haſt made a decree, that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ſhall fall down and worſhip the golden image:

11 And whoſo falleth not down and worſhippeth, *that* he ſhould be caſt into the midſt of a burning fiery furnace.

12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon, Shadrach, Meſhach, and Abed-nego; theſe men, O king, have not regarded thee: they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego. Then they brought theſe men before the king.

14 Nebuchadnezzar ſpake and ſaid unto them, *Is it* true, O Shadrach, Meſhach, and Abed-nego, do not ye ſerve my gods, nor worſhip the golden image which I have ſet up?

15 Now if ye ready that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ye fall down and worſhip the image which I have made; *well:* but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a burning fiery furnace; and who *is* that God that ſhall deliver you out of my hands?

16 Shadrach, Meſhach, and Abed-nego, anſwered and ſaid to the king, O Nebuchadnezzar, we *are* not careful to anſwer thee in this matter.

17 If it be *ſo*, our God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake, and commanded that they ſhould heat the furface one ſeven times more than it was wont to be heated.

20 And he commanded the moſt mighty men that *were* in his army to bind Shadrach, Meſhach, and Abed-nego, *and* to caſt *them* into the burning fiery furnace.

21 Then theſe men were bound in their coats, their hoſen, and their hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace.

22 Therefore becauſe the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abed-nego.

23 And theſe three men, Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was aſtonied, and roſe up in haſte, *and* ſpake, and ſaid unto his counſellers, Did not we caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king. Before CHRIST 580.

25 He anſwered and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* ſpake, and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither.* Then Shadrach, Meſhach, and Abed-nego, came forth of the midſt of the fire.

27 And the princes, governors, and captains, and the king's counſellers, being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

28 *Then* Nebuchadnezzar ſpake, and ſaid, Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his angel, and delivered his ſervants that truſted in him, and have changed the king's word, and yielded their bodies, that they might not ſerve nor worſhip any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghil: becauſe there is no other God that can deliver after this ſort.

30 ¶ Then the king promoted Shadrach, Meſhach, and Abed-nego, in the province of Babylon.

CHAP. IV.

1 *Nebuchadnezzar acknowledgeth God's eternal dominion:*
4 *and maketh relation of his dream.*

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 57

2 I thought it good to ſhew the ſigns and wonders that the high God hath wrought toward me.

3 How great *are* his ſigns! and how mighty *are* his wonders! his kingdom *is* an everlaſting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at reſt in mine houſe, and flouriſhing in my palace:

5 I ſaw a dream which made me afraid, and the thoughts upon my bed and the viſions of my head troubled me.

6 Therefore made I a decree to bring in all the wiſe *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Chaldeans, and the ſoothſayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the laſt Daniel came in before me, whoſe name *was* Belteſhazzar, according to the name of my God, and in whom *is* the ſpirit of the holy gods: and before him I told the dream, *ſaying,*

9 O Belteſhazzar, maſter of the magicians, becauſe I know that the ſpirit of the holy gods *is* in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

10 Thus *were* the viſions of mine head in my bed; I ſaw, and behold a tree in the midſt of the earth, and the height thereof *was* great.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much,

5 *That at what time,* &c.] Some of theſe muſical inſtruments were well known to the Greeks and Romans, though under very different names.

16 *We are not careful to anſwer thee in this matter.*] In ſo plain a caſe, there is no room for deliberation: we have an anſwer ready at hand, that we ought to obey God rather than man.

25 *The form of the fourth is like the Son of God.*] Or, like a ſon of God, i. e. an angel. This divine perſon was the Word, or Son of God, by whom the world was created, who in human form converſed with Abraham, appeared to Hagar, &c.

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The FIERY FURNACE and GOLDEN IMAGE of KING NEBUCHADNEZZAR.

DANIEL, Chap. III. Ver. 24. 25.

Jenkins sculp.

He was astonished and said, I see four men loose walking in the midst of the fire, & the form of the fourth is like the Son of God.

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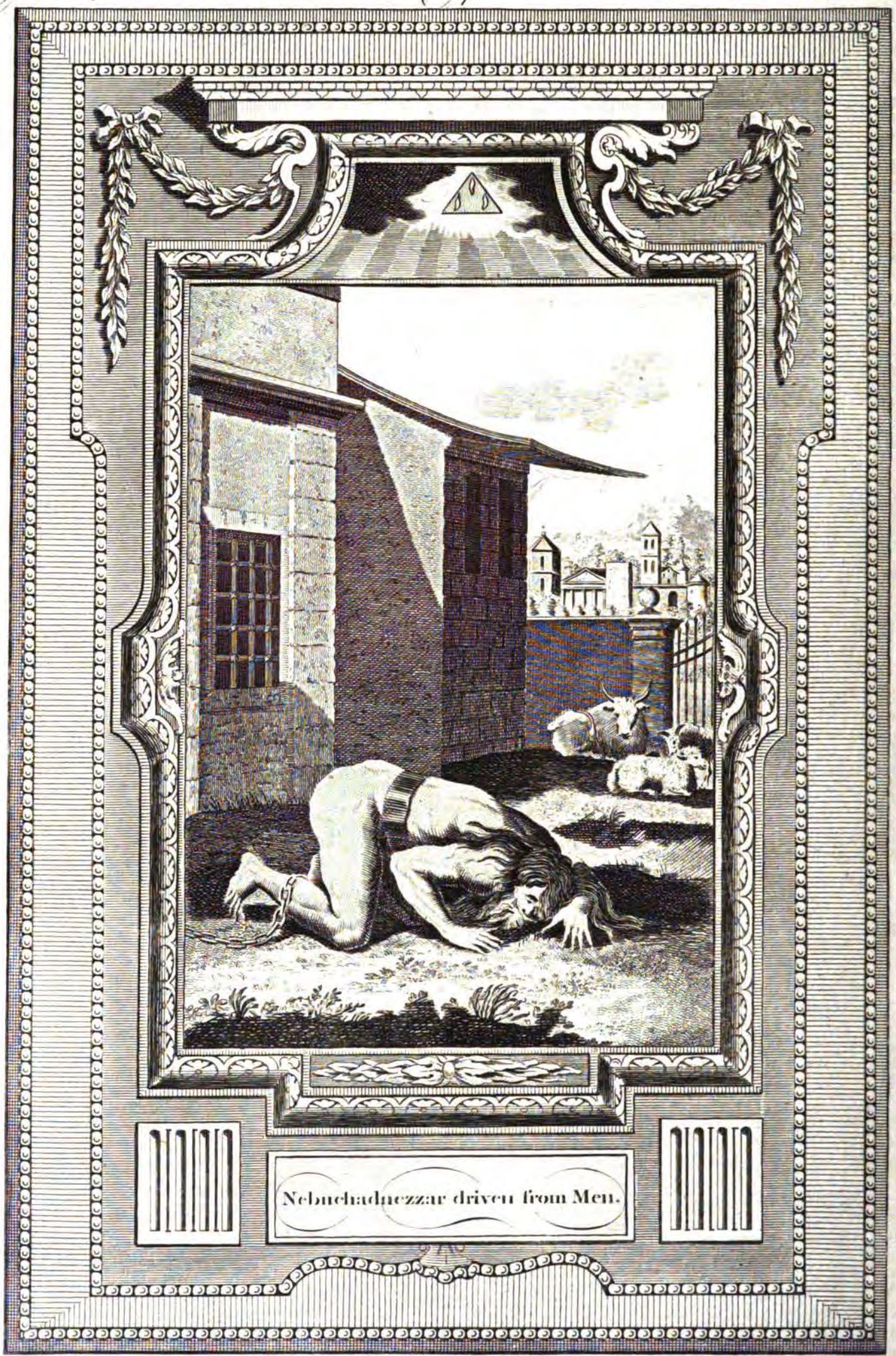
Engraved for The Revd Dr WRIGHT's Complete BRITISH FAMILY BIBLE.



Gravelot pinx! *Reynolds sculp.*

DANIEL, Chap. IV. Ver. 33.

He eat Grass as oxen, and was wet with the Dew of Heaven, till his hairs were grown like eagles feathers, & his nails like birds claws.

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Before CHRIST 570. much, and in it *was* meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and ſaid thus, Hew down the tree, and cut off his branches, ſhake off his leaves, and ſcatter his fruit: let the beaſts get away from under it, and the fowls from his branches.

15 Nevertheleſs leave the ſtump of his roots in the earth, even with a band of iron and braſs, in the tender graſs of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts in the graſs of the earth.

16 Let his heart be changed from man's, and let a beaſt's heart be given unto him; and let ſeven times paſs over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetting up over it the baſeſt of men.

18 This dream I king Nebuchadnezzar have ſeen. Now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whoſe name *was* Belteſhazzar, was aſtoniſhed for one hour, and his thoughts troubled him. The king ſpake, and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof, trouble thee. Belteſhazzar anſwered and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth;

21 Whoſe leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become ſtrong: for thy greatneſs is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it; yet leave the ſtump of the roots thereof in the earth, even with a band of iron and braſs, in the tender graſs of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts of the field, till ſeven times paſs over him;

24 This *is* the interpretation, O king, and this *is* the decree of the moſt High, which is come upon my lord the king:

25 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave the ſtump of the tree roots; thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule. Before CHRIST 570.

27 Wherefore, O king, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be a lengthening of thy tranquility.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king ſpake, and ſaid, Is not this great Babylon, that I have built for the houſe of the kingdom by the might of my power, and for the honour of my majeſty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken; The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will. 569.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and I praiſed and honoured him that liveth for ever, whoſe dominion *is* an everlaſting dominion, and his kingdom *is* from generation to generation: 563.

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou?

36 At the ſame time my reaſon returned unto me; and for the glory of my kingdom, mine honour and brightneſs returned unto me; and my counſellors and my lords ſought unto me; and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar praiſe and extol and honour the king of heaven, all whoſe works *are* truth, and his ways judgment: and thoſe that walk in pride he is able to abaſe.

CHAP. V.

1 *Belſhazzar's feaſt.* 5 *The hand writing on the wall, which the magicians could not explain, troubleth him:* 10 *At the recommendation of the queen Daniel is brought in.*

BELSHAZZAR the king made a great feaſt to a thouſand of his lords, and drank wine before the thouſand. 538.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels which his father Nebuchadnezzar had taken out of the temple which *was* in Jeruſalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God which *was* at Jeruſalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They

IV. 13 *Behold, a watcher and an holy one*, &c.] By "a watcher," is underſtood ſome principal angel; and by the epithet "holy one," the Meſſiah is meant.

16 *Let his heart be changed from man's*, &c.] Let him loſe the uſe of his reaſon.

25 *They ſhall drive thee from men*, &c.] Nebuchadnezzar was puniſhed with that kind of madneſs which made him live and act like a beaſt.

34 *I Nebuchadnezzar lifted up mine eyes unto heaven*, &c.] This haughty and impious monarch, being convinced of his diſobedience, and reſtored to his rational faculties, now acknowledges there was no God equal in power to ELOHIM, who was worſhipped by the Jews. Antient hiſtorians tell us, that he died ſoon after this event.

GENERAL REFLECTIONS on Chap. III. IV.

In theſe chapters we ſee the ſupport afforded to the children of God, who ſuffer afflictions for his ſake; and alſo the puniſhment of a proud and perſecuting tyrant; which teaches us, on the one hand, the faithfulneſs of God towards ſuch as fear him; and, on the other, his readineſs to receive thoſe ſinners to favour who humble themſelves under chaſtiſements, and to make them partakers of his mercy.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 1 *Belſhazzar the king made a great feaſt*, &c.] To his principal lords: it was one of their annual ſolemnities in honour of their idols: Cyrus had now beſieged the city near two years.

10 *Now*

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4 They drank wine, and praiſed the gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 ¶ In the ſame hour came forth fingers of a man's hand, and wrote over againſt the candleſtick upon the plaiſter of the wall of the king's palace: and the king ſaw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, ſo that the joints of his loins were looſed, and his knees ſmote one againſt another.

7 The king cried aloud to bring in the aſtrologers, the Chaldeans, and the ſoothſayers. *And* the king ſpake, and ſaid to the wiſe *men* of Babylon, Whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be clothed with ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the king's wiſe *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his lords were aſtonied.

10 ¶ *Now* the queen by reaſon of the words of the king and his lords came into the banquet houſe: *and* the queen ſpake and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom *is* the ſpirit of the holy gods; and in the days of thy father light and underſtanding and wiſdom, like the wiſdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I ſay*, thy father made maſter of the magicians, aſtrologers, Chaldeans, *and* ſoothſayers;

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, interpreting of dreams, and ſhewing of hard ſentences, and diſſolving of doubts, were found in the ſame Daniel; whom the king named Belteſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king. *And* the king ſpake and ſaid unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the ſpirit of the gods *is* in thee, and *that* light and underſtanding and excellent wiſdom is found in thee.

15 And now the wiſe *men*, the aſtrologers, have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing:

16 And I have heard of thee, that thou canſt make interpretations and diſſolve doubts: now if thou canſt read the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thyſelf, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour:

19 And for the majeſty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he ſlew; and whom he would he kept alive; and whom he would he ſet up; and whom he would he put down.

Before CHRIST 538.

20 But when his heart was lifted up, and his mind hardened in pride, he was depoſed from his kingly throne, and they took his glory from him:

21 And he was driven from the ſons of men; and his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven; till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointeth over it whomſoever he will.

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou knoweſt all this:

23 But haſt lifted up thyſelf againſt the Lord of heaven; and they have brought the veſſels of his houſe before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou haſt praiſed the gods of ſilver, and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified:

24 Then was the part of the hand ſent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finiſhed it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Perſians.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 ¶ In that night was Belſhazzar the king of the Chaldeans ſlain.

31 And Darius the Median took the kingdom, *being* about threeſcore and two years old.

CHAP. VI.

1 *Daniel is made chief of the preſidents.* 4 *They obtain an enſnaring decree:* 10 *Daniel caſt into the lion's den:* 18 *he is ſaved.* 25 *Darius by a decree magnifieth God.*

IT pleaſed Darius to ſet over the kingdom an hundred and twenty princes, which ſhould be over the whole kingdom;

2 And over theſe three preſidents; of whom Daniel *was* firſt: that the princes might give accounts unto them, and the king ſhould have no damage.

3 Then this Daniel was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him; and the king thought to ſet him over the whole realm.

4 ¶ Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom; but 537.
they could find none occaſion nor fault; foraſmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then ſaid theſe men, We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the preſidents of the kingdom, the governors, and the princes, the counſellors, and the captains, have conſulted together to eſtabliſh a royal ſtatute, and to make a firm decree, that whoſoever ſhall aſk a petition of any god or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, eſtabliſh the decree, and ſign the writing,

10 *Now the queen*, &c.] The queen-mother, or dowager Nitocris; a lady of eminent wiſdom, who had the chief direction of public affairs, Belſhazzar being both a weak and vicious prince.

30 *In that night was Belſhazzar the king of the Chaldeans ſlain.*] He and all his nobles were ſlain together in the midſt of their feaſting and revels; for Cyrus, finding the whole court immerſed in ſenſuality, turned the ſtream of the river, entered the city, and deſtroyed many of the inhabitants before they had the leaſt apprehenſions of danger.

31 *Darius the Median*, &c.] He was the uncle of Cyrus, and conſigned the government to him.

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Before CHRIST 537. writing, that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius ſigned the writing and the decree.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then theſe men aſſembled, and found Daniel praying and making ſupplication before his God.

12 Then they came near, and ſpake before the king concerning the king's decree; Haſt thou not ſigned a decree, that every man that ſhall aſk *a petition* of any God or man within thirty days, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a days.

14 Then the king, when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſun to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, That no decree nor ſtatute which the king eſtabliſheth may be changed.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions. *Now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den; and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were inſtruments of muſick brought before him: and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God, whom thou ſerveſt continually, able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king live for ever.

22 My God hath ſent his angel, and hath ſhut the lions' mouths, that they have not hurt me: foraſmuch as before him innocency was found in me; and alſo before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he believed in his God.

24 ¶ And the king commanded, and they brought thoſe men which had accuſed Daniel, and they caſt *them* into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den. Before CHRIST 537.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be deſtroyed, and his dominion *ſhall be even* unto the end.

27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

CHAP. VII.

1 *Daniel's viſion of the four beaſts,* 9 *and of God's kingdom.* 15 *The interpretation thereof.*

IN the firſt year of Belſhazzar king of Babylon, Daniel had a dream and viſions of his head upon his bed: then he wrote the dream, *and* told the ſum of the matters. 555.

2 Daniel ſpake and ſaid, I ſaw in my viſion by night, and, behold, the four winds of the heaven ſtrove upon the great ſea.

3 And four great beaſts came up from the ſea, diverſe one from another.

4 The firſt *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made ſtand upon the feet as a man, and a man's heart was given to it.

5 And behold another beaſt, a ſecond, like to a bear, and it raiſed up itſelf on one ſide, and *it had* three ribs in the mouth of it between the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beaſt had alſo four heads; and dominion was given to it.

7 After this I ſaw in the night viſions, and behold a fourth beaſt, dreadful and terrible, and ſtrong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and ſtamped the reſidue with the feet of it: and it *was* diverſe from all the beaſts that *were* before it; and it had ten horns.

8 I conſidered the horns, and, behold, there came up among them another little horn, before whom there were three of the firſt horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth ſpeaking great things.

9 ¶ I beheld till the thrones were caſt down, and the Ancient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgment was ſet, and the books were opened.

11 I beheld then becauſe of the voice of the great words

VI. 8 *The law of the Medes and Perſians, which altereth not.*] After a law had been once enacted by the king, with the advice of his counſellors, it was irreverſible.

10 *His windows being open in his chamber,* &c.] Devout Jews ſet apart ſome upper rooms for their oratories, as places fartheſt from any noiſe or diſturbance, and always prayed with their faces towards Jeruſalem. See 1 *Kings* viii. 48.

24 *Them, their children, and their wives,* &c.] Thus, according to the cruel laws and cuſtoms which prevailed in the eaſt, but contrary to all the principles of natural equity, the innocent ſuffered with the guilty, and whole families were involved in the puniſhment only due to particular perſons.

GENERAL REFLECTIONS on Chap. V. VI.

Daniel gives a ſtriking inſtance of the fidelity of pious miniſters, who ſhould never heſitate to denounce God's judgments againſt the wicked. We here alſo ſee, that watchfulneſs and prayer are preſervatives from ſin, which carnal ſecurity expoſes men to, and that a mighty power is engaged to proteſt the meaneſt of the ſervants of God that fear him, from the rage of men and devils, and the moſt ſavage beaſts.

COMMENTARY AND NOTES ON CHAP. VII. VIII.

VII. 2 *The four winds of the heaven,* &c.] The four great empires of the world: implying alſo the ambitious views of domineering tyrants.

3 *Four great beaſts came up,* &c.] That is, kingdoms, called great in compariſon of leſſer ſtates, and beaſts from their tyranny and oppreſſions.

4—7 *The firſt was like a lion,* &c.] By the firſt, is meant the kingdom of Babylon. By "a bear," is meant the Perſian and Median empire. By the "leopard," the Grecian empire under Alexander. And by the "fourth beaſt," we are to underſtand the Roman empire.

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Before CHRIST 555. words which the horn ſpake: I beheld *even* till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.

12 As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and time.

13 I ſaw in the night viſions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom *that* which ſhall not be deſtroyed.

15 ¶ I Daniel was grieved in my ſpirit in the midſt of *my* body, and the viſions of my head troubled me.

16 I came near unto one of them that ſtood by, and aſked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 Theſe great beaſts, which are four, *are* four kings, *which* ſhall ariſe out of the earth.

18 But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beaſt, which was diverſe from all the others, exceeding dreadful, whoſe teeth *were of* iron, and his nails *of* braſs; *which* devoured, brake in pieces, and ſtamped the reſidue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that ſpake very great things, whoſe look *was* more ſtout than his fellows.

21 I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them;

22 Until the Ancient of days came, and judgment was given to the ſaints of the moſt High; and the time came that the ſaints poſſeſſed the kingdom.

23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be diverſe from all kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* ſhall ariſe: and another ſhall riſe after them; and he ſhall be diverſe from the firſt, and he ſhall ſubdue three kings.

25 And he ſhall ſpeak *great* words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws: and they ſhall be given into his hand until a time and times and the dividing of time.

26 But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy *it* unto the end.

27 And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom *is* an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

28 Hitherto *is* the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. Before CHRIST 555.

CHAP. VIII.

1 *Daniel's viſion of the ram and he goat.* 13 *The two thouſand three hundred days of ſacrifice.*

IN the third year of the reign of king Belſhazzar a viſion appeared unto me, *even unto* me Daniel, after 553. that which appeared unto me at the firſt.

2 And I ſaw in a viſion; and it came to paſs, when I ſaw, that I *was* at Shuſhan *in* the palace, which *is* in the province of Elam; and I ſaw in a viſion, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and ſaw, and behold, there ſtood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up laſt.

4 I ſaw the ram puſhing weſtward, and northward, and ſouthward; ſo that no beaſts might ſtand before him, neither *was there any* that could deliver out of his hand; but he did according to his will and became great.

5 And as I was conſidering, behold, an he goat came from the weſt on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power.

7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns: and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was ſtrong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the ſouth, and toward the eaſt, and toward the pleaſant *land*.

10 And it waxed great, *even* to the hoſt of heaven; and it caſt down *ſome* of the hoſt and of the ſtars to the ground, and ſtamped upon them.

11 Yea, he magnified *himſelf* even to the prince of the hoſt, and by him the daily *ſacrifice* was taken away, and the place of his ſanctuary was caſt down.

12 And an hoſt was given *him* againſt the daily *ſacrifice* by reaſon of tranſgreſſion, and it caſt down the truth to the ground; and it practiſed, and proſpered.

13 ¶ Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that certain *ſaint* which ſpake, How long *ſhall be* the viſion *concerning* the daily *ſacrifice*, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot?

14 And he ſaid unto me, Unto two thouſand and three hundred days; then ſhall the ſanctuary be cleanſed.

15 ¶ And it came to paſs, when I, *even* I Daniel, had ſeen the viſion, and ſought for the meaning, then, behold,

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13 *One like the Son of man*, &c.] This can only be underſtood of the Meſſiah; and it is here implied that this Son of man was then in heaven in high dignity when and before Daniel propheſied.

14 *And there was*, &c.] All the great and ancient monarchies are now diſſolved; but the church of Chriſt ſtill exiſts, and will flouriſh for ever, in ſpite of all the attempts of wicked men to obſtruct its progreſs, or corrupt its doctrines.

24 *He ſhall be diverſe from the firſt*, &c.] It is obſervable, that the popes aſſumed a character different from that of temporal princes; their progreſs was ſlow but ſure; and in the eighth century, by their refined policy, ſubdued three of the horns or ſtates, namely, Ravinna, Lombardy, and the ſenate of Rome.

25 *And he ſhall ſpeak*, &c.] Here is a deſcription of the biſhops of Rome in the plenitude of their power, when they trampled on the rights of princes, tyrannized over mens' conſciences, inſtituted idolatry, aſſumed deity and infallibility, and cruelly perſecuted the true church of Chriſt. By time and times, &c. is meant one thouſand two hundred and ſixty years, ſuppoſed to commence about the year 240; and if ſo, then the whole power of the papacy will be diſſolved in the year of Chriſt 2000, or about the year of the world, 6000.

VIII. 3 *A ram which had two horns*, &c.] By a ram is meant the Perſian and Median empires united, under Cyrus.

4 *Puſhing weſtward, and northward, and ſouthward*, &c.] Syria lay weſt of Perſia; Iberia, Albania, and Armenia, to the north; and Egypt, to the ſouth.

5 *An he goat from the weſt*, &c.] Alexander the Great, the Grecian, who ordered the ſtatuaries to repreſent him with horns in the form of a goat, which creature was alſo the emblem or arms of Macedon.

7 *He was moved with choler againſt him*, &c.] In revenge for the cruelties exerciſed on the Greeks by the Perſians, Alexander entered Perſia, defeated Darius, and poſſeſſed himſelf of the whole country.

8 *When he was ſtrong, the great horn was broken*, &c.] The Macedonian conquerer died in the height of his proſperity.

9, 10, 11 *Out of one of them came forth*, &c.] By a little horn is meant the Roman empire; and by the ſtars, the Jewiſh rulers, many of whom the Romans put to death.

23 *And*

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Before CHRIST 535. behold, there ſtood before me, as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and ſaid, Gabriel, make this *man* to underſtand the viſion.

17 So he came near where I ſtood: and when he came, I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O ſon of man: for at the time of the end *ſhall be* the viſion.

18 Now as he was ſpeaking with me, I was in a deep ſleep on my face toward the ground: but he touched me, and ſet me upright.

19 And he ſaid, Behold, I will will make thee know what ſhall be in the laſt end of the indignation: for at the time appointed the end *ſhall be.*

20 The ram which thou ſaweſt having *two* horns *are* the kings of Media and Perſia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the firſt king.

22 Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up.

24 And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the mighty and the holy people.

25 And through his policy alſo he ſhall cauſe craft to proſper in his hand; and he ſhall magnify *himſelf* in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the Prince of princes; but he ſhall be broken without hand.

26 And the viſion of the evening and the morning which was told *is* true: wherefore ſhut thou up the viſion: for it *ſhall be* for many days.

27 And I Daniel fainted, and was ſick *certain* days; afterward I roſe up, and did the king's buſineſs; and I was aſtoniſhed at the viſion, but none underſtood *it.*

CHAP. IX.

1 *Daniel maketh confeſſion of his peoples' ſins,* 16 *and prayeth for the reſtoration of Jeruſalem.* 20 *Gabriel informeth him of the ſeventy weeks.*

538. IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, which was made king over the realm of the Chaldeans;

2 In the firſt year of his reign I Daniel underſtood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem.

3 ¶ And I ſet my face unto the Lord GOD, to ſeek by prayer and ſupplications, with faſting, and ſackcloth, and aſhes:

4 And I prayed unto the LORD my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have ſinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteouſneſs *belongeth* unto thee, but unto us confuſion of faces, as at this day; to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael, *that are* near, and *that are* far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee. Before CHRIST 538.

8 O LORD, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the LORD our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws which he ſet before us by his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, even by departing, that they might not obey thy voice; therefore the curſe is poured upon us, and the oath that *is* written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words, which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jeruſalem.

13 As *it is* written in the law of Moſes, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O LORD our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt gotten thee renown, as at this day; we have ſinned, we have done wickedly.

16 ¶ O LORD, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the LORD's ſake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies.

19 O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for thine own ſake, O my God: for thy city and thy peope are called by thy name.

20 ¶ And whiles I was ſpeaking, and praying, and confeſſing my ſin and the ſin of my people Iſrael, and preſenting my ſupplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to give thee ſkill and underſtanding.

23 At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew *thee*; for thou *art* greatly beloved: therefore underſtand the matter, and conſider the viſion.

24 Seventy

23 *And in the latter time*, &c.] Antiochus Epiphanes ſlew forty thouſand Jews, when he took the city, profaned the temple, and the high-prieſthood was expoſed to ſale.

25 *He ſhall alſo ſtand up againſt the Prince of princes*] The Romans crucified our Saviour, and afterwards for three centuries carried on ten perſecutions againſt his church.

He ſhall be broken without hand.] By a diſeaſe whereof he died. 1 *Macc.* vi. 8.—2 *Macc.* ix. 5.

GENERAL REFLECTIONS on Chap. VII. VIII.

The uſe we are to make of theſe chapters, is, to convince us, that God is omniſcient, and governs all events: that the revolutions in the world are brought about by his pleaſure; that the holy ſcripture is of divine inſpiration, and that our religion is true; but we ſhould chiefly reflect, that Jeſus is the promiſed Meſſiah; that his kingdom ſhall laſt for ever, and his ſaints ſhall partake of his glory.

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Before CHRIST 538. 24 Seventy weeks are determined upon thy people and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy.

25 Know therefore and underſtand, *that* from the going forth of the commandment to reſtore and to build Jeruſalem unto the Meſſiah the Prince *ſhall be* ſeven weeks, and threeſcore and two weeks: the ſtreet ſhall be built again, and the wall, even in troublous times.

26 And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come ſhall deſtroy the city and the ſanctuary; and the end thereof *ſhall be* with a flood, and unto the end of the war deſolations are determined.

27 And he ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations he ſhall make *it* deſolate, even until the conſummation, and that determined ſhall be poured upon the deſolate.

CHAP. X.

1 *Daniel, having humbled himſelf, ſeeth a glorious viſion, and is troubled with fear:* 10 *an angel comforteth him.*

534. IN the third year of Cyrus king of Perſia a thing was revealed unto Daniel, whoſe name was called Belteſhazzar; and the thing *was* true, but the time appointed *was* long: and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe days I Daniel was mourning three full weeks.

3 I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint myſelf at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the firſt month, as I was by the ſide of the great river, which *is* Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whoſe loins *were* girded with fine gold of Uphaz:

6 His body alſo *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to poliſhed braſs, and the voice of his words like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me ſaw not the viſion; but a great quaking fell upon them, ſo that they fled to hide themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for my comeline ſs was turned in me into corruption, and I retained no ſtrength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which ſet me upon my knees and *upon* the palms of my hands.

11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand upright: for unto thee am I now ſent. And when he had ſpoken this word unto me, I ſtood trembling. Before CHRIST 534.

12 Then ſaid he unto me, Fear not, Daniel: For from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thyſelf before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Perſia withſtood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Perſia.

14 Now I am come to make thee underſtand what ſhall befall thy people in the latter days: for yet the viſion *is* for *many* days.

15 And when he had ſpoken ſuch words unto me I ſet my face toward the ground, and I became dumb.

16 And, behold, *one* like the ſimilitude of the ſons of men touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength.

17 For how can the ſervant of this my lord talk with this my lord? for as for me, ſtraightway there remained no ſtrength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he ſtrengthened me,

19 And ſaid, O man greatly beloved, fear not: peace *be* unto thee, be ſtrong, yea, be ſtrong. And when he had ſpoken unto me, I was ſtrengthened, and ſaid, Let my lord ſpeak; for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I come unto thee? and now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the prince of Grecia ſhall come.

21 But I will ſhew thee that which is noted in the ſcripture of truth: and *there is* none that holdeth with me in theſe things, but Michael your prince.

CHAP. XI.

1 *The overthrow of Perſia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the ſouth and of the north.*

ALSO I in the firſt year of Darius the Mede, *even* I ſtood to confirm and to ſtrengthen him.

2 And now will I ſhew thee the truth. Behold, there ſhall ſtand up yet three kings in Perſia; and the fourth ſhall be far richer than *they* all: and by his ſtrength through his riches he ſhall ſtir up all againſt the realm of Grecia.

3 And a mighty king ſhall ſtand up, that ſhall rule with great dominion, and do according to his will.

4 And when he ſhall ſtand up, his kingdom ſhall be broken, and ſhall be divided toward the four winds of heaven; and not to his poſterity, nor according to his dominion which he ruled: for his kingdom ſhall be plucked up, even for others beſide thoſe.

5 ¶ And the king of the ſouth ſhall be ſtrong, and *one* of his princes; and he ſhall be ſtrong above him, and have dominion; his dominion *ſhall be* a great dominion.

6 And in the end of years they ſhall join themſelves together; for the king's daughter of the ſouth ſhall come to the king of the north to make an agreement: but

COMMENTARY AND NOTES ON CHAP. IX. X.

IX. 24 *Seventy weeks*, &c.] Week of years; that is, ſeven times ſeventy, being four hundred and ninety years, which is the exact time from the viſion to the coming of the Meſſiah, when an everlaſting righteouſneſs was promulgated, and the tranſgreſſions of ſinners atoned for.

X. 2 *Was mourning three full weeks.*] Becauſe the adverſaries of the Jews obſtructed the building of the temple.

13 *But the prince*, &c.] By "the prince" is meant Cyrus; and by "Michael," the divine Redeemer, who is the angel of the covenant, the meſſenger of glad tidings to fallen man.

GENERAL REFLECTIONS on Chap. IX. X.

By the revelation of theſe myſteries to Daniel, appears the truth of that declaration, "the ſecret of God is with them that fear him." And the kind and encouraging behaviour of the angel to this ſervant of God, aſſuring him that his prayers had been heard, ſhould make us ſenſible how dear pious and zealous perſons are to God, and what regard he has to their ſufferings and interceſſions for others.

COMMENTARY AND NOTES ON CHAP. XI. XII.

XI. 2 *There ſhall ſtand up yet three kings in Perſia*, &c.] After Cyrus ſhall ſucceed Cambyſes his ſon; Smerdis, the magician; Darius, the ſon of Hyſtaſpes; and the fourth is Xerxes, the ſon of Darius, who invaded Greece with an army of upwards of a million of men.

3 *A mighty king ſhall ſtand up*, &c.] Alexander the Great.

5 *The king of the ſouth*, &c.] Ptolemy the firſt, the ſon of Lagus, called Ptolemy Soter.

6 *In the end of years they ſhall join themſelves together*, &c.] Namely, Ptolemy Philadelphus, and Antiochus Theus, king of Syria.

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DANIEL, Chap. XI. Ver. 28.

Daniel interpreting Nebuchadnezzar's Dream.

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Before CHRIST 534. but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle.

21 ¶ And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time. Before CHRIST 534.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 ¶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 ¶ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He

7, 8, 9 *But out of a branch*, &c.] By the "branch" is meant Ptolemy Euergetes.

10 *But his sons*, &c.] Seleuchus and Antiochus.

12 *And when he hath*, &c.] Antiochus raised a cruel persecution against the Jews, and it is said slew sixty thousand of them.

20, 21 *A raiser of taxes*, &c.] Seleucus Philopater, who oppressed the Syrians. By "a vile person" is meant Ptolemy Philometer, who was an usurper.

26 *Feed of the portion*, &c.] His familiar friends and confidants shall be false and treacherous to him, for he shall be overthrown with slaughter, as when Nilus overflows the country.

40—43 *And at*, &c.] By "the south" is meant Egypt; and by "the north," Syria; but both these were swallowed up in the greatness of the Roman empire. By "the king of the north" are meant the Turks, who were originally Scythians: Judea has been long in their hands.

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Before CHRIST 534.

42 He ſhall ſtretch forth his hand alſo upon the countries: and the land of Egypt ſhall not eſcape.

43 But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt: and the Lybians and the Ethiopians *ſhall be* at his ſteps.

44 But tidings out of the eaſt and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many.

45 And he ſhall plant the tabernacles of his palaces between the ſeas in the glorious holy mountain; yet he ſhall come to his end, and none ſhall help him.

CHAP. XII.

1 *Michael ſhall deliver Iſrael out of trouble.* 5 *Daniel heareth the times, but underſtandeth not.*

AND at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people: and there ſhall be a time of trouble, ſuch as never was ſince there was a nation *even* to that ſame time: and at that time thy people ſhall be delivered, every one that ſhall be found written in the book.

2 And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame *and* everlaſting contempt.

3 And they that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs as the ſtars for ever and ever.

4 But thou, O Daniel, ſhut up the words, and ſeal the book, *even* to the time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed.

5 ¶ Then I Daniel looked, and, behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river. Before CHRIST 534.

6 And *one* ſaid to the man clothed in linen, which *was* upon the waters of the river, How long *ſhall it be to* the end of theſe wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and ſware by him that liveth for ever that *it ſhall be* for a time, times, and an half; and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe *things* ſhall be finiſhed.

8 And I heard, but I underſtood not: then ſaid I, O my Lord, what *ſhall be* the end of theſe *things?*

9 And he ſaid, Go thy way, Daniel: for the words *are* cloſed up and ſealed till the time of the end.

10 Many ſhall be purified, and made white, and tried; but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand; but the wiſe ſhall underſtand.

11 And from the time *that* the daily *ſacrifice* ſhall be taken away, and the abomination that maketh deſolate ſet up, *there ſhall be* a thouſand two hundred and ninety days.

12 Bleſſed *is* he that waiteth, and cometh to the thouſand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* for thou ſhalt reſt, and ſtand in thy lot at the end of the days.

XII. 7 *A time, times, and an half,* &c.] Three prophetic years and a half, that is, one thouſand two hundred and ſixty years, which, from the time of the prophecy, reaches to the year of Chriſt 606, when the doctrine of Mohammed was forged at Mecca, and the ſupremacy of the pope eſtabliſhed by a grant from the tyrant Phocas. The reſtoration of the Jews is alſo here foretold.

13 *Thou ſhalt reſt,* &c.] Thou ſhalt reſt in peace till the reſurrection, and then obtain a ſhare of that happineſs which is reſerved for the faithful ſervants of God in heaven, when all theſe prophecies are accompliſhed.

GENERAL REFLECTIONS on Chap. XI. XII.

From the exact fulfilment of the prophecies in this book, the divine authority of ſacred writ is conſpicuous; and were people to ſtudy the ſcriptures with humility, and compare them with civil hiſtory, there would be an end of infidelity. We have here ſeen the riſe, progreſs, ambition, cruelty, and final overthrow, of many tyrants and great kingdoms. And we now ſee, that the kingdom of the Meſſiah ſurvives them all, and will continue to flouriſh and increaſe, in ſpite of all oppoſition, till all thoſe who, with Daniel, fear God, and are highly favoured of him, ſhall be made happy with him for ever.

HOSEA.

THE ARGUMENT.

Hoſea is the firſt of the leſſer prophets: he lived in the kingdom of Samaria, and propheſied under the reign of ſeveral kings. His aim is, to expoſe the groſs idolatries of the Jews, denounce God's vengeance againſt them, and foretel their captivity. He alſo wrote of the coming of the Meſſiah, the return of the Jews, and the calling of the Gentiles. His ſtyle is pathetic, and full of ſhort and lively ſentences.

CHAP. I.

1 *Hoſea, to ſhew God's judgment for ſpiritual whoredom, taketh Gomer,* 4 *and hath by her Jezreel,* 6 *Lo-ruhamah,* 8 *and Lo-ammi.*

Before CHRIST 785.

THE word of the LORD that came unto Hoſea, the ſon of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the ſon of Joaſh, king of Iſrael.

2 ¶ The beginning of the word of the LORD by Hoſea. And the LORD ſaid to Hoſea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a ſon.

4 And the LORD ſaid unto him, Call his name Jezreel; for yet a little *while,* and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael. Before CHRIST 785.

5 And it ſhall come to paſs at that day, that I will break the bow of Iſrael in the valley of Jezreel.

6 ¶ And ſhe conceived again, and bare a daughter. And *God* ſaid unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the houſe of Iſrael; but I will utterly take them away.

7 But I will have mercy upon the houſe of Judah, and will ſave them by the LORD their God, and will not ſave them by bow, nor by ſword, nor by battle, by horſes, nor by horſemen.

8 ¶ Now when ſhe had weaned Lo-ruhamah, ſhe conceived, and bare a ſon.

9 Then ſaid *God,* Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God.*

10 ¶ Yet

COMMENTARY AND NOTES ON CHAP. I. II.

I. 4 *I will avenge the blood of Jezreel,* &c.] Though Jehu executed the divine vengeance on the houſe of Ahab at Jezreel, yet as he did it not for the glory of God, and followed wicked practices, the extirpation of his family is threatened.

10 *Yet*

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Before CHRIST 785.

10 ¶ Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbered; and it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſons of the living God.

11 Then ſhall the children of Judah and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the day of Jezreel.

CHAP. II.

1 *The idolatry of the people.* 6 *God's judgments againſt them:* 14 *his promiſes of reconciliation.*

SAY ye unto your brethren, Ammi; and to your ſiſters, Ruhamah.

2 Plead with your mother, plead: for ſhe *is* not my wife, neither *am* I her huſband: let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts;

3 Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: ſhe that conceived them hath done ſhamefully: for ſhe ſaid, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil, and my drink.

6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths.

7 And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find *them:* then ſhall ye ſay, I will go and return to my firſt huſband; for then *was it* better with me than now.

8 For ſhe did not know that I gave her corn, and wine, and oil, and multiplied her ſilver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax *given* to cover her nakedneſs.

10 And now will I diſcover her lewdneſs in the ſight of her lovers, and none ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt days, her new moons, and her ſabbaths, and all her ſolemn feaſts.

12 And I will deſtroy her vines and her fig trees, whereof ſhe hath ſaid, Theſe *are* my rewards that my lovers have given me: and I will make them a foreſt, and the beaſts of the field ſhall eat them.

13 And I will viſit upon her the days of Baalim, wherein ſhe burned incenſe to them, and ſhe decked herſelf with her earrings and her jewels, and ſhe went after her lovers, and forgat me, ſaith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and ſhe ſhall ſing there, as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And it ſhall be at that day, ſaith the LORD, that thou ſhalt call me Iſhi; and ſhalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembered by their name. Before CHRIST 785.

18 And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the ſword and the battle out of the earth, and will make them to lie down ſafely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in lovingkindneſs, and in mercies.

20 I will even betroth thee unto me in faithfulneſs: and thou ſhalt know the LORD.

21 And it ſhall come to paſs in that day, I will hear, ſaith the LORD, I will hear the heavens, and they ſhall hear the earth;

22 And the earth ſhall hear the corn, and the wine, and the oil; and they ſhall hear Jezreel.

23 And I will ſow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

CHAP. III.

1 *By the prophet taking unto him an adultereſs is ſhewed the deſolation of Iſrael, and their reſtoration.*

THEN ſaid the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adultereſs, according to the love of the LORD toward the children of Iſrael, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of ſilver, and *for* an homer of barley, and an half homer of barley:

3 And I ſaid unto her, Thou ſhalt abide for me many days; thou ſhalt not play the harlot, and thou ſhalt not be for *another* man: ſo *will* I alſo *be* for thee.

4 For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and *without* teraphim:

5 Afterward ſhall the children of Iſrael return, and ſeek the LORD their God, and David their king; and ſhall fear the LORD and his goodneſs in the latter days.

CHAP. IV.

1 *God's judgments againſt the people,* 6 *and the prieſts,* 12 *for idolatry.* 15 *Judah is warned by Iſrael's calamity.*

HEAR the word of the LORD, ye children of Iſrael: for the LORD hath a controverſy with the inhabitants of the land, becauſe *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and with the fowls of heaven; yea, the fiſhes of the ſea alſo ſhall be taken away.

4 Yet let no man ſtrive, nor reprove another: for thy people *are* as they that ſtrive with the prieſt.

5 Therefore ſhalt thou fall in the day, and the prophet alſo ſhall fall with thee in the night, and I will deſtroy thy mother.

6 ¶ My people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As

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10 *Yet the number,* &c.] This reſpects the ſtate of the church, both Jews and Gentiles, that were to be an innumerable company, and the true Iſrael, who believe and obey the goſpel.

II. 7 *I will go and return to my firſt huſband,* &c.] Her afflictions will bring her to a ſenſe of her duty, and the happineſs ſhe enjoyed, while ſhe cleaved ſtedfaſtly unto God.

22 *They ſhall hear Jezreel.*] This denotes the new ſtate of the church; Jezreel means the ſeed and arm of God.

GENERAL REFLECTIONS on Chap. I. II.

We here ſee the great goodneſs of God, in ſending his prophets to warn and exhort ſinners; and ſhould therefore bleſs God for the goſpel diſpenſation, carry ourſelves before him with a godly jealouſy, and live to his glory.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 4 *The children of Iſrael ſhall abide many days without a king,* &c.] The Jews have had no regal government ever ſince the deſtruction of their kingdom by Tytus; but they are here encouraged to look for the Meſſiah, who was to be the glory of his people Iſrael.

IV. 6 *My people are deſtroyed for lack of knowledge,* &c.] Their ignorance of the true principles of religion, is the cauſe of thoſe ſins which bring down ſuch heavy judgments upon them.

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Before CHRIST 780.

7 As they were increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 They eat up the ſin of my people, and they ſet their heart on their iniquity.

9 And there ſhall be, like people, like prieſt: and I will puniſh them for their ways, and reward them their doings.

10 For they ſhall eat, and not have enough: they ſhall commit whoredom, and ſhall not increaſe: becauſe they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.

12 ¶ My people aſk counſel at their ſtocks, and their ſtaff declareth unto them: for the ſpirit of whoredoms hath cauſed *them* to err, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills, under oaks and poplars and elms, becauſe the ſhadow thereof *is* good: therefore your daughters ſhall commit whoredom, and your ſpouſes ſhall commit adultery.

14 I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery: for themſelves are ſeparated with whores, and they ſacrifice with harlots: therefore the people *that* doth not underſtand ſhall fall.

15 ¶ Though thou, Iſrael, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor ſwear, The Lord liveth.

16 For Iſrael ſlideth back as a backſliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is ſour: they have committed whoredom continually: her rulers *with* ſhame do love, Give ye.

19 The wind hath bound her up in her wings, and they ſhall be aſhamed becauſe of their ſacrifices.

CHAP. V.

1 *God's judgments againſt prieſts, people, and princes, of Iſrael, for their manifold ſins,* 15 *until they repent.*

HEAR ye this, O prieſts; and hearken, ye houſe of Iſrael; and give ye ear, O houſe of the king; for judgment *is* toward you, becauſe ye have been a ſnare on Mizpah, and a net ſpread upon Tabor.

2 And the revolters are profound to make ſlaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou committeſt whoredom, *and* Iſrael is defiled.

4 They will not frame their doings to turn unto their God: for the ſpirit of whoredoms *is* in the midſt of them, and they have not known the LORD.

5 And the pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity; Judah alſo ſhall fall with them.

6 They ſhall go with their flocks and with their herds to ſeek the LORD; but they ſhall not find *him;* he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the LORD: for they have begotten ſtrange children: now ſhall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made known that which ſhall ſurely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water. Before CHRIST 780.

11 Ephraim *is* oppreſſed *and* broken in judgment, becauſe he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the houſe of Judah as rottenneſs.

13 When Ephraim ſaw his ſickneſs, and Judah *ſaw* his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I, will tear and go away; I will take away, and none ſhall reſcue *him.*

15 ¶ I will go *and* return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint againſt Iſrael and Judah for their wickedneſs.*

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he ſhall come unto us as the rain, as the latter *and* the former rain unto the earth.

4 ¶ O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have ſlain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth.

6 For I deſired mercy, and not ſacrifice; and the knowledge of God more than burnt offerings.

7 But they like men have tranſgreſſed the covenant: there have they dealt treacherouſly againſt me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *ſo* the company of prieſts murder in the way by conſent: for they commit lewdneſs.

10 I have ſeen an horrible thing in the houſe of Iſrael: there *is* the whoredom of Ephraim, Iſrael is defiled.

11 Alſo, O Judah, he hath ſet an harveſt for thee, when I returned the captivity of my people.

CHAP. VII.

1 *Iſrael reproved for manifold ſins.* 11 *God's wrath againſt them for their hypocriſy.*

WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria: for they commit falſehood; and the thief cometh in, *and* the troop of robbers ſpoileth without.

2 And they conſider not in their hearts *that* I remember all their wickedneſs: now their own doings have beſet them about; they are before my face.

3 They make the king glad with their wickedneſs, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaſeth from raiſing after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* ſick with bottles of wine; he ſtretched out his hand with ſcorners.

6 For

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18 *Do love, Give ye.*] They love bribes.

GENERAL REFLECTIONS on Chap. III. IV.

Let us learn, that nothing but ſin can ſeparate us from the love of God; and ever remember, that there is a certain meaſure of ſin and grace, after which God withdraweth himſelf.

COMMENTARY AND NOTES ON CHAP. V. VI. VII.

V. 10 *The princes of Judah were like them that remove the bound,* &c.] They violated the moſt ſacred laws of God, rejected his ordinances, and trampled on the rights and properties of the people.

VI. 1 *Come, and let us return,* &c.] A pious reſolution, which the prophet dictates to them, as very proper in their preſent circumſtances.

6 *I deſired mercy, and not ſacrifice,* &c.] I deſired not ſacrifice only, but therewith true goodneſs and ſincerity, and uprightneſs of heart.

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Before CHRIST 780. 6 For they have made ready their heart like an oven, whiles they lie in wait: their baker ſleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himſelf among the people; Ephraim is a cake not turned.

9 Strangers have devoured his ſtrength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Iſrael teſtifieth to his face: and they do not return to the LORD their God, nor ſeek him for all this.

11 ¶ Ephraim alſo is like a ſilly dove without heart: they call to Egypt, they go to Aſſyria.

12 When they ſhall go, I will ſpread my net upon them; I will bring them down as the fowls of the heaven: I will chaſtiſe them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: deſtruction unto them! becauſe they have tranſgreſſed againſt me: though I have redeemed them, yet they have ſpoken lies againſt me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they aſſemble themſelves for corn and wine, *and* they rebel againſt me.

15 Though I have bound *and* ſtrengthened their arms, yet do they imagine miſchief againſt me.

16 They return, *but* not to the moſt High: they are like a deceitful bow: their princes ſhall fall by the ſword for the rage of their tongue: this *ſhall be* their deriſion in the land of Egypt.

CHAP. VIII.

Deſtruction is threatened both to Iſrael and Judah for their impiety and idolatry.

760. SET the trumpet to thy mouth. *He ſhall come* as an eagle againſt the houſe of the LORD, becauſe they tranſgreſſed my covenant, and treſpaſſed againſt my law.

2 Iſrael ſhall cry unto me, My God, we know thee.

3 Iſrael hath caſt off *the thing that is* good: the enemy ſhall purſue him.

4 They have ſet up kings, but not by me: they have made princes, and I knew *it* not: of their ſilver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long *will it be* ere they attain to innocency?

6 For from Iſrael *was* it alſo: the workman made it; therefore it *is* not God: but the calf of Samaria ſhall be broken in pieces.

7 For they have ſown the wind, and they ſhall reap the whirlwind: it hath no ſtalk: the bud ſhall yield no meal: if ſo be it yield, the ſtranger ſhall ſwallow it up.

8 Iſrael is ſwallowed up: now ſhall they be among the Gentiles as a veſſel wherein *is* no pleaſure.

9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little for the burden of the king of princes.

11 Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin.

12 I have written to him the great things of my law, *but* they were counted as a ſtrange thing.

13 They ſacrifice fleſh *for* the ſacrifices of mine offerings, and eat *it*; *but* the LORD accepteth them not; now will he remember their iniquity, and viſit their ſins: they ſhall return to Egypt. Before CHRIST 760.

14 For Iſrael hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

CHAP. IX.

The diſtreſs and calamity of Iſrael for their ſins, eſpecially their idolatry.

REJOICE not, O Iſrael, for joy, as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved a reward upon every cornfloor. 740.

2 The floor and the winepreſs ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the LORD's land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria.

4 They ſhall not offer wine *offerings* to the LORD, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners: all that eat thereof ſhall be polluted: for their bread for their ſoul ſhall not come into the houſe of the LORD.

5 What will ye do in the ſolemn day, and in the day of the feaſt of the LORD?

6 For, lo, they are gone becauſe of deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: thorns *ſhall be* in their tabernacles.

7 The days of viſitation are come, the days of recompence are come; Iſrael ſhall know *it*: the prophet *is* a fool, the ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchmen of Ephraim *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred in the houſe of his God.

9 They have deeply corrupted *themſelves*, as in the days of Gibeah; *therefore* he will remember their iniquity, he will viſit their ſins.

10 I found Iſrael like grapes in the wilderneſs; I ſaw your fathers as the firſt-ripe in the fig-tree at her firſt time: *but* they went to Baal-peor, and ſeparated themſelves unto *that* ſhame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory ſhall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there ſhall* not *be* a man *left*: yea, woe alſo to them when I depart from them!

13 Ephraim, as I ſaw Tyrus, *is* planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miſcarrying womb and dry breaſts.

15 All their wickedneſs *is* in Gilgal: for there I hated them: for the wickedneſs of their doings I will drive them out of mine houſe, I will love them no more: all their princes *are* revolters.

16 Ephraim is ſmitten, their root is dried up, they ſhall bear no fruit: yea, though they bring forth, yet will I ſlay *even* the beloved *fruit* of their womb.

17 My God will caſt them away, becauſe they did not hearken unto him: and they ſhall be wanderers among the nations.

CHAP. X.

Iſrael is reproved and threatened for their impiety and idolatry, and exhorted to repentance.

ISRAEL

VII. 8 *Ephraim is a cake not turned*, &c.] Baked on one ſide, ſerving God only by halves, and halting between his ſervice, and the worſhip of idols.

16 *Like a deceitful bow*, &c.] That never ſends the arrow to the mark: purſues the wrong path to happineſs.

GENERAL REFLECTIONS on Chap. V. VI. VII.

Theſe chapters afford the following inſtructions; namely, the dreadful effects reſulting from corrupt leaders; the neceſſity of cordial worſhip, and ſincere repentance, and of the knowledge and fear of God; and that it is in vain for us to expect aſſiſtance from God, if by reaſon of ſin he is become our enemy, inaſmuch as uprightneſs of heart conſtitutes the eſſence of true religion.

COMMENTARY AND NOTES ON CHAP. VIII. IX. X.

VIII. 5 *Thy calf, O Samaria, hath caſt thee off*, &c.] It cannot deliver thee from the evils coming upon thee.

13 *They ſhall return to Egypt.*] Into a ſecond bondage: a proverbial expreſſion for extreme miſery.

IX. 8 *The prophet is a ſnare of a fowler*, &c.] Falſe prophets, by their idolatries, hurry men to deluſions.

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Before CHRIST 760. ISRAEL *is* an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit he hath increaſed the altars; according to the goodneſs of his land they have made goodly images.

2 Their heart is divided; now ſhall they be found faulty: he ſhall break down their altars, he ſhall ſpoil their images.

3 For now they ſhall ſay, We have no king, becauſe we feared not the LORD; what then ſhould a king do to us?

4 They have ſpoken words, ſwearing falſely in making a covenant: thus judgment ſpringeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria ſhall fear becauſe of the calves of Beth-aven: for the people thereof ſhall mourn over it, and the prieſts thereof *that* rejoiced on it, for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo carried unto Aſſyria *for* a preſent to king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places alſo of Aven, the ſin of Iſrael, ſhall be deſtroyed: the thorn and the thiſtle ſhall come up on their altars; and they ſhall ſay to the mountains, Cover us; and to the hills, Fall on us.

9 O Iſrael, thou haſt ſinned from the days of Gibeah: there they ſtood: the battle in Gibeah againſt the children of iniquity did not overtake them.

10 *Is it* in my deſire that I ſhould chaſtiſe them; and the people ſhall be gathered againſt them, when they ſhall bind themſelves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn*; but I paſſed over upon her fair neck: I will make Ephraim to ride; Judah ſhall plow, *and* Jacob ſhall break his clods.

12 Sow to yourſelves in righteouſneſs, reap in mercy; break up your fallow ground: for *it is* time to ſeek the LORD, till he come and rain righteouſneſs upon you.

13 Ye have plowed wickedneſs, ye have reaped iniquity; ye have eaten the fruit of lies: becauſe thou didſt truſt in thy way, in the multitude of thy mighty men.

14 Therefore ſhall a tumult riſe among thy people, and all thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled Beth-arbel in the day of battle: the mother was daſhed in pieces upon *her* children.

15 So ſhall Beth-el do unto you becauſe of your great wickedneſs: in a morning ſhall the king of Iſrael utterly be cut off.

CHAP. XI.

1 *Iſrael's ingratitude to God for his benefits:* 5 *God's judgment upon them:* 8 *His mercy toward them.*

WHEN Iſrael *was* a child, then I loved him, and called my ſon out of Egypt.

2 *As* they called them, ſo they went from them: they ſacrificed unto Baalim, and burned incenſe to graven images.

3 I taught Ephraim alſo to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his king, becauſe they refuſed to return. Before CHRIST 740.

6 And the ſword ſhall abide on his cities, and ſhall conſume his branches, and devour *them*, becauſe of their own counſels.

7 And my people are bent to backſliding from me: though they called them to the moſt High, none at all would exalt *him*.

8 ¶ How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? *how* ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim: for I *am* God, and not man; the Holy One in the midſt of thee: and I will not enter into the city.

10 They ſhall walk after the LORD: he ſhall roar like a lion: when he ſhall roar, then the children ſhall tremble from the weſt.

11 They ſhall tremble as a bird out of Egypt, and as a dove out of the land of Aſſyria: and I will place them in their houſes, ſaith the LORD.

12 ¶ Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit: but Judah yet ruleth with God, and is faithful with the ſaints.

CHAP. XII.

1 *Ephraim and Judah reproved.* 3 *They are exhorted to repent.* 7 *Ephraim's ſins provoke God.*

EPHRAIM feedeth on wind, and followeth after the eaſt wind: he daily increaſeth lies and deſolation; and they do make a covenant with the Aſſyrians, and oil is carried into Egypt. 725.

2 The LORD hath alſo a controverſy with Judah, and will puniſh Jacob according to his ways; according to his doings will he recompenſe him.

3 ¶ He took his brother by the heel in the womb, and by his ſtrength he had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made ſupplication unto him: he found him *in* Beth-el, and there he ſpake with us;

5 Even the LORD God of hoſts; the LORD *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppreſs.

8 And Ephraim ſaid, Yet I am become rich, I have found me out ſubſtance: *in* all my labours they ſhall find none iniquity in me that *were* ſin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the ſolemn feaſts.

10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes, by the miniſtry of the prophets.

11 *Is there* iniquity *in* Gilead? ſurely they are vanity: they ſacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Iſrael ſerved for a wife, and for a wife he kept *ſheep*.

13 And by a prophet the LORD brought Iſrael out of Egypt, and by a prophet was he preſerved.

14 Ephraim provoked *him* to anger moſt bitterly: therefore ſhall he leave his blood upon him, and his reproach ſhall his Lord return unto him.

CHAP.

X. 2 *Their heart is divided*, &c.] Between God and their idols.

8 *They ſhall ſay to the mountains, Cover us*, &c.] Theſe words expreſs the great conſternation of the wicked, when the judgments of the Almighty ſhall overtake them.

15 *In a morning*, &c.] That is, ſuddenly and unexpectedly.

GENERAL REFLECTIONS on Chap. VIII. IX. X.

We are here led to conſider, that if the Iſraelites were puniſhed for their diſobedience, how ſhall we eſcape, if we neglect the clearer revelation given us of God's will: Let us therefore praiſe the Lord for his goodneſs, cleave to him in his ways, and worſhip him in ſincerity and truth, that we may eſcape his judgments hereafter.

COMMENTARY AND NOTES ON Chap. XI. XII.

XI. 1 *Called my ſon out of Egypt.*] Iſrael, here called the ſon of God, was an ancient type of the Meſſiah, in whom all the promiſes of God are fulfilled.

4 *I drew them with cords of a man*, &c.] I made uſe of the gentleſt methods of lovingkindneſs and good-will.

12 *Judah yet ruleth with God*, &c.] Faithfully obſerves thoſe ordinances which God gave to his ſaints.

XII. 7 *He is a merchant*, &c.] He loves thoſe frauds which are too commonly practiſed in buying and ſelling.

11 *Is there iniquity in Gilead?* &c.] It may be rendered, Is there not iniquity in Gilead?

GENERAL REFLECTIONS on Chap. XI. XII.

To puniſh is God's ſtrange work; therefore he repeatedly holds forth the ſceptre of his mercy before he inflicts the rod of his juſtice; and

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CHAP. XIII.

1 *Ephraim's glory vaniſheth by reaſon of idolatry.* 9 *A promiſe of mercy and redemption from the grave.*

WHEN Ephraim ſpake trembling, he exalted himſelf in Iſrael; but when he offended in Baal, he died.

2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding, all of it the work of the craftſmen: they ſay of them, Let the men that ſacrifice kiſs the calves.

3 Therefore they ſhall be as the morning cloud, and as the early dew that paſſeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the ſmoke out of the chimney.

4 ¶ Yet I *am* the LORD thy God from the land of Egypt, and thou ſhalt know no god but me: for *there is* no ſaviour beſide me.

5 I did know thee in the wilderneſs, in the land of great drought.

6 According to their paſture, ſo were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I obſerve *them*.

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion; the wild beaſt ſhall tear them.

9 ¶ O Iſrael thou haſt deſtroyed thyſelf; but in me *is* thine help.

10 I will be thy king: where *is any other* that may ſave thee in all thy cities? and thy judges of whom thou ſaidſt, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up; his ſin *is* hid.

13 The ſorrows of a travailing woman ſhall come upon him: he *is* an unwiſe ſon; for he ſhould not ſtay long in *the place of* the breaking forth of children.

14 I will ranſom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy deſtruction: repentance ſhall be hid from mine eyes. Before CHRIST 725.

15 Though he be fruitful among *his* brethren, an eaſt wind ſhall come, the wind of the LORD ſhall come up from the wilderneſs, and his ſpring ſhall become dry, and his fountain ſhall be dried up: he ſhall ſpoil the treaſure of all pleaſant veſſels.

16 Samaria ſhall become deſolate; for ſhe hath rebelled againſt her God: they ſhall fall by the ſword: their infants ſhall be daſhed in pieces, and their women with child ſhall be ripped up.

CHAP. XIV.

1 *An exhortation to repentance.* 4 *A promiſe of God's bleſſing.*

O Iſrael, return unto the LORD thy God; for thou haſt fallen by thine iniquity.

2 Take with you words and turn to the LORD: ſay unto him, Take away all iniquity, and receive *us* graciouſly: ſo will we render the calves of our lips.

3 Aſſhur ſhall not ſave us; we will not ride upon horſes: neither will we ſay any more to the work of our hands, *Ye are* our gods: for in thee the fatherleſs findeth mercy.

4 ¶ I will heal their backſliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Iſrael: he ſhall grow as the lily, and caſt forth his roots as Lebanon.

6 His branches ſhall ſpread, and his beauty ſhall be as the olive tree, and his ſmell as Lebanon.

7 They that dwell under his ſhadow ſhall return; they ſhall revive *as* the corn, and grow as the vine: the ſcent thereof *ſhall be* as the wine of Lebanon.

8 Ephraim *ſhall ſay*, What have I to do any more with idols? I have heard *him*, and obſerved him: I *am* like a green fir tree. From me is thy fruit found.

9 Who *is* wiſe, and he ſhall underſtand theſe *things*? prudent, and he ſhall know them? for the ways of the LORD *are* right, and the juſt ſhall walk in them: but the tranſgreſſors ſhall fall therein.

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and the example of wreſtling Jacob, and his ſucceſs, teach us, that God will refuſe nothing to thoſe who call upon him with humility, perſeverance, and faith.

COMMENTARY AND NOTES ON CHAP. XIII. XIV.

XIII. 9 *Thou haſt deſtroyed thyſelf, but in me is thine help.*] Thy own ſins have brought down deſtruction upon thee, and from me only thou canſt expect deliverance and ſalvation.

14 *O death, I will be thy plagues*, &c.] It ſhould have run thus; O death, where is thy victory? and thy ſting, O Hades? See 1 *Cor.* xv. 55.

XIV. 2 *Take with you words*, &c.] To ſhew my readineſs to receive you to favour, uſe this form of confeſſion from your heart, and I will forgive you all that is paſt.

The calves of our lips,] The fruit of our lips: and our reaſonable ſervice.

7 *They that dwell under his ſhadow*, &c.] Thoſe who are joined to the true church ſhall be bleſſed.

GENERAL REFLECTIONS on Chap. XIII. XIV.

We learn from hence, that the rebellion and idolatry of the Iſraelites loſt them the love and favour of God: but when we have offended him, it is our duty to implore his mercy and grace; for God is always diſpoſed to receive into favour thoſe that repent; and to do them good.

JOEL.

THE ARGUMENT.

Joel is thought to have propheſied in the reign of Uzziah. His ſtyle is clear, elegant, and copious; full of ſublimity and true poetical ſpirit. He exclaims againſt the idolatry of the Jews, foretells the calamities they ſhould ſuffer on that account, but at the ſame time ſupports them with the comfortable reflection, that their miſeries ſhould have an end by the coming of the Meſſiah, when thoſe who believed on him ſhould enjoy every earthly and heavenly bleſſing.

CHAP. I.

1 *Joel declareth the deſtruction of the fruits of the earth by noxious inſects*, 8 *and by a drought.* 14 *He recommendeth a ſolemn faſting with prayer to deprecate theſe judgments.*

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THE word of the LORD that came to Joel the ſon of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation. Before CHRIST 800.

4 That which the palmerworm hath left hath the locuſt eaten; and that which the locuſt hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the catterpiller eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, becauſe of the new wine; for it is cut off from your mouth.

6 For

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6 For a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waſte, and barked my fig tree: he hath made it clean bare, and caſt *it* away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with ſackcloth for the huſband of her youth.

9 The meat offering and the drink offering is cut off from the houſe of the LORD; the prieſts, the Lord's miniſters, mourn.

10 The field is waſted, the land mourneth; for the corn is waſted: the new wine is dried up, the oil languiſheth.

11 Be ye aſhamed, O ye huſbandmen; howl, O ye vinedreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig tree languiſheth; the pomegranate tree, the palm tree alſo, and the apple tree, *even* all the trees of the field, are withered: becauſe joy is withered away from the ſons of men.

13 Gird yourſelves, and lament, ye prieſts: howl, ye miniſters of the altar: come, lie all night in ſackcloth, ye miniſters of my God: for the meat offering and the drink offering is withholden from the houſe of your God.

14 ¶ Sanctify ye a faſt, call a ſolemn aſſembly, gather the elders *and* all the inhabitants of the land *into* the houſe of the LORD your God, and cry unto the LORD,

15 Alas for the day! for the day of the LORD *is* at hand, and as a deſtruction from the Almighty ſhall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladneſs from the houſe of our God?

17 The ſeed is rotten under their clods, the garners are laid deſolate, the barns are broken down; for the corn is withered.

18 How do the beaſts groan! the herds of cattle are perplexed, becauſe they have no paſture; yea, the flocks of ſheep are made deſolate.

19 O LORD, to thee will I cry: for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burned all the trees of the field.

20 The beaſts of the field cry alſo unto thee: for the rivers of waters are dried up, and the fire hath devoured the paſtures of the wilderneſs.

CHAP. II.

1 *God's judgment.* 12 *Repentance exhorted.* 15 *A faſt preſcribed.* 18 *Bleſſing promiſed.* 21 *Zion comforted.*

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A day of darkneſs and of gloominеſs, a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains: a great people and a ſtrong; there hath not been ever the like, neither ſhall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a deſolate wilderneſs; yea, and nothing ſhall eſcape them.

4 The appearance of them *is* as the appearance of horſes; and as horſemen, ſo ſhall they run.

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5 Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battle array.

6 Before their face the people ſhall be much pained: all faces ſhall gather blackneſs.

7 They ſhall run like mighty men; they ſhall climb the wall like men of war; and they ſhall march every one on his ways, and they ſhall not break their ranks:

8 Neither ſhall one thruſt another: they ſhall walk every one in his path: and *when* they fall upon the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city; they ſhall run upon the wall, they ſhall climb up upon the houſes; they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them; the heavens ſhall tremble: the ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining:

11 And the LORD ſhall utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore alſo now, ſaith the LORD, turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a bleſſing behind him; *even* a meat offering and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly:

16 Gather the people, ſanctify the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will anſwer and ſay unto his people, Behold, I will ſend you corn, and wine, and oil, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and deſolate, with his face toward the eaſt ſea, and his hinder part toward the utmoſt ſea, and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig tree and the vine do yield their ſtrength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former

COMMENTARY AND NOTES ON CHAP. I.

6 *A nation is come up upon my land, ſtrong, and without number*, &c.] Joel, under the metaphor of theſe locuſts, in all probability, deſcribes the numerous army of the Chaldeans.

12 *The vine is dried up*, &c.] In Barbary, in the month of June, the locuſts collect themſelves into compact bodies a furlong or more in ſquare, and afterwards marching towards the ſea, devour every vegetable in their way.

19 *The fire*, &c.] The burning and fiery drought.

GENERAL REFLECTIONS on Chap. I.

God has many ways of chaſtiſing ſinners, ſuch as by drought, vermin, barrenneſs, famine, war, &c. the remedy, therefore, under theſe calamities, is, to betake ourſelves to God by humiliation, faſting, and earneſt prayer, that his deſerved judgments may be averted from us.

COMMENTARY AND NOTES ON CHAP. II. III.

II. 3 *A fire devoureth—behind them a deſolate wilderneſs*, &c.] A moſt noble and true deſcription of the dreadful havock of theſe locuſts, which march in ſuch a compact manner, that none of their ranks are ever broken; ſo that the approach of theſe deſtructive creatures are a true emblem of the deſolation conſequent on the march of a well-diſciplined and hoſtile army.

13 *Rend your heart, and not your garments*, &c.] Rend your hearts, rather than your garments: be truly and internally penitent and broken-hearted for your ſins, and not merely viſibly and externally ſo.

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former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wonderously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

CHAP. III.

1 *God's judgments against the enemies of his people:* 18 *his blessing upon the church.*

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

Before CHRIST 800.

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be weakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.

III. 1, 2 *For behold*, &c.] Hereby is meant, the calling of the Gentiles to the faith of Christ, in the latter times, even at this day.

18 *The mountains shall drop down new wine*, &c.] From hence to the end of the chapter is pointed out the glory of the Messiah's kingdom, and the grace that should be diffused on the subjects of it, in abundance.

GENERAL REFLECTIONS on Chap. II. III.

As war, pestilence, and famine, are the tokens of God's displeasure for sin; so likewise the promises here made are applicable to all true members of the Christian church, who serve God out of a pure heart, and take Christ for their redeemer and protector, and call upon his name.

AMOS.

THE ARGUMENT.

Amos was cotemporary with Hosea; he was called to the prophetic office, when a herdsman at Tekoa, about twelve miles south of Jerusalem. The same celestial Spirit that dictated divine truths to Isaiah and Daniel in the palace, animated the breasts of David and Amos in the pastoral cottage. He begins his prophecies with denunciations of God's judgments, and concludes with promises of the restoration and establishment of the kingdom of David and the Messiah. He is equal to the greatest prophets in loftiness of sentiment, the splendor of his diction, and the elegance of his composition.

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CHAP. I.

Before CHRIST 787.

1 *The time when Amos propheſied.* 3 *He ſheweth God's judgments upon Syria,* 6 *upon the Philiſtines,* 9 *upon Tyrus,* 11 *upon Edom,* 13 *upon Ammon.*

THE words of Amos, who was among the herdmen of Tekoa, which he ſaw concerning Iſrael in the days of Uzziah king of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael, two years before the earthquake.

2 And he ſaid, The LORD will roar from Zion, and utter his voice from Jeruſalem; and the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither.

3 ¶ Thus ſaith the LORD; For three tranſgreſſions of Damaſcus, and for four, I will not turn away *the puniſhment* thereof; becauſe they have threſhed Gilead with threſhing inſtruments of iron:

4 But I will ſend a fire into the houſe of Hazael, which ſhall devour the palaces of Ben-hadad.

5 I will break alſo the bar of Damaſcus, and cut off the inhabitant from the plain of Aven, and him that holdeth the ſceptre from the houſe of Eden: and the people of Syria ſhall go into captivity unto Kir, ſaith the LORD.

6 ¶ Thus ſaith the LORD; for three tranſgreſſions of Gaza, and for four, I will not turn away *the puniſhment* thereof: becauſe they carried away captive the whole captivity to deliver *them* up to Edom:

7 But I will ſend a fire on the wall of Gaza, which ſhall devour the palaces thereof:

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſceptre from Aſhkelon, and I will turn mine hand againſt Ekron: and the remnant of the Philiſtines ſhall periſh, ſaith the Lord GOD.

9 ¶ Thus ſaith the LORD; For three tranſgreſſions of Tyrus, and for four, I will not turn away *the puniſhment* thereof: becauſe they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will ſend a fire on the wall of Tyrus, which ſhall devour the palaces thereof.

11 ¶ Thus ſaith the LORD; For three tranſgreſſions of Edom, and for four, I will not turn away *the puniſhment* thereof: becauſe he did purſue his brother with the ſword, and did caſt off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.

13 ¶ Thus ſaith the LORD; For three tranſgreſſions of the children of Ammon, and for four, I will not turn away *the puniſhment* thereof: becauſe they have ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, with a tempeſt in the day of the whirlwind:

15 And their king ſhall go into captivity, he and his princes together, ſaith the LORD.

CHAP. II.

1 *God's judgments upon Moab,* 4 *upon Judah,* 6 *and upon Iſrael.* 9 *God complaineth of Iſrael's ingratitude.*

THUS ſaith the LORD; For three tranſgreſſions of Moab, and for four, I will not turn away *the puniſhment* thereof; becauſe he burned the bones of the king of Edom into lime:

2 But I will ſend a fire upon Moab, and it ſhall devour the palaces of Kirioth: and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet: Before CHRIST 787.

3 And I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the LORD.

4 ¶ Thus ſaith the LORD; For three tranſgreſſions of Judah, and for four, I will not turn away *the puniſhment* thereof; becauſe they have deſpiſed the law of the LORD, and have not kept his commandments, and their lies cauſed them to err, after the which their fathers have walked:

5 But I will ſend a fire upon Judah, and it ſhall devour the palaces of Jeruſalem.

6 ¶ Thus ſaith the LORD; For three tranſgreſſions of Iſrael, and for four, I will not turn away *the puniſhment* thereof; becauſe they ſold the righteous for ſilver, and the poor for a pair of ſhoes:

7 That pant after the duſt of the earth on the head of the poor, and turn aſide the way of the meek: and a man and his father will go in unto the *ſame* maid, to profane my holy name:

8 And they lay *themſelves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the houſe of their god.

9 ¶ Yet deſtroyed I the Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks; yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo I brought you up from the land of Egypt, and led you forty years through the wilderneſs, to poſſeſs the land of the Amorite.

11 And I raiſed up of your ſons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Iſrael? ſaith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, ſaying, Propheſy not.

13 Behold I am preſſed under you, as a cart is preſſed *that is* full of ſheaves.

14 Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver himſelf:

15 Neither ſhall he ſtand that handleth the bow; and *he that is* ſwift of foot ſhall not deliver *himſelf*: neither ſhall he that rideth the horſe deliver himſelf.

16 And *he that is* courageous among the mighty ſhall flee away naked in that day, ſaith the LORD.

CHAP. III.

1 *The neceſſity of God's judgment againſt Iſrael:* 9 *the publication of it, with the cauſes thereof.*

HEAR this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You only have I known of all the families of the earth: therefore I will puniſh you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the foreſt, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a ſnare upon the earth, where no gin *is* for him? ſhall *one* take up a ſnare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? ſhall there be evil in the city, and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, but he revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath ſpoken, who can but propheſy?

9 ¶ Publiſh in the palaces at Aſhdod, and in the palaces

COMMENTARY AND NOTES ON CHAP. I. II.

I. 2 *Carmel ſhall wither.*] Carmel was a mountainous but very fertile ſpot of ground which ran between the tribes of Iſſachar and Zebulun.

3 *They have threſhed Gilead,* &c.] The LXX. read, Becauſe they ſawed aſunder women big with child in Gilead with iron ſaws.

12 *I will ſend a fire upon Teman,* &c.] Theſe were two of the chief cities of the Edomites.

II. 8 *They lay themſelves down upon clothes laid to pledge,* &c.] The prophet here reproves them for making uſe of other men's property, left in their hands as a pledge, to decorate their wives and daughters, and increaſe the ſplendour of their idolatrous entertainments.

GENERAL REFLECTIONS on Chap. I. II.

The dreadful denunciations herein contained ſhould deter us from ſinning againſt God, leſt we alſo draw upon ourſelves the effects of his wrath and vengeance.

COMMENTARY

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Before CHRIST 787.

laces in the land of Egypt, and ſay, Aſſemble yourſelves upon the mountains of Samaria, and behold the great tumults in the midſt thereof, and the oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the LORD, who ſtore up violence and robbery in their palaces.

11 Therefore thus ſaith the Lord GOD; An adverſary *there ſhall be* even round about the land; and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the LORD: As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out that dwell in Samaria in the corner of a bed, and in Damaſcus *in* a couch.

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord GOD, the God of hoſts,

14 That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him I will alſo viſit the altars of Beth-el: and the horns of the altars ſhall be cut off, and fall to the ground.

15 And I will ſmite the winter houſe with the ſummer houſe; and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the LORD.

CHAP. IV.

1 *Iſrael reproved for oppreſſion,* 4 *for idolatry,* 6 *and for their incorrigibleneſs.*

HEAR this word, ye kine of Baſhan, that *are* in the mountain of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, Bring, and let us drink.

2 The Lord GOD hath ſworn by his holineſs, that, lo, the days ſhall come upon you, that he will take you away with hooks, and your poſterity with fiſhhooks.

3 And ye ſhall go out at the breaches, every *cow at that which is* before her; and ye ſhall caſt *them* into the palace, ſaith the LORD.

4 ¶ Come to Beth-el, and tranſgreſs; at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *and* your tithes after three years:

5 And offer a ſacrifice of thankſgiving with leaven, and proclaim *and* publiſh the free offerings: for this liketh you, O ye children of Iſrael, ſaith the Lord GOD.

6 ¶ And I alſo have given you cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD.

7 And alſo I have withholden the rain from you, when *there were* yet three months to the harveſt: and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not ſatisfied: yet have ye not returned unto me, ſaith the LORD.

9 I have ſmitten you with blaſting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increaſed, the palmerworm devoured *them:* yet have ye not returned unto me, ſaith the LORD.

10 I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain with the ſword, and have taken away your horſes; and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the LORD.

11 I have overthrown *ſome* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, ſaith the LORD.

12 Therefore thus will I do unto thee, O Iſrael: *and* becauſe I will do this unto thee, prepare to meet thy God, O Iſrael. Before CHRIST 787.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkneſs, and treadeth upon the high places of the earth, The LORD, The God of hoſts, *is* his name.

CHAP. V.

1 *A lamentation for Iſrael.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical ſervice.*

HEAR ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The virgin of Iſrael is fallen; ſhe ſhall no more riſe: ſhe is forſaken upon her land; *there is* none to raiſe her up.

3 For thus ſaith the Lord GOD; The city that went out *by* a thouſand ſhall leave an hundred, and that which went forth *by* an hundred ſhall leave ten, to the houſe of Iſrael.

4 ¶ For thus ſaith the LORD unto the houſe of Iſrael, Seek ye me, and ye ſhall live:

5 But ſeek not Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought.

6 Seek the LORD, and ye ſhall live; leſt he break out like fire in the houſe of Joſeph, and devour *it,* and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteouſneſs in the earth,

8 *Seek him* that maketh the ſeven ſtars and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the ſea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That ſtrengtheneth the ſpoiled againſt the ſtrong, ſo that the ſpoiled ſhall come againſt the fortreſs.

10 They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly.

11 Foraſmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houſes of hewn ſtone, but ye ſhall not dwell in them; ye have planted pleaſant vineyards, but ye ſhall not drink wine of them.

12 For I know your manifold tranſgreſſions and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate *from their right.*

13 Therefore the prudent ſhall keep ſilence in that time; for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and ſo the LORD, the God of hoſts, ſhall be with you, as ye have ſpoken.

15 Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the Lord GOD of hoſts will be gracious unto the remnant of Joſeph.

16 Therefore the LORD, the God of hoſts, the Lord, ſaith thus; Wailing *ſhall be* in all the ſtreets; and they ſhall ſay in all the highways, Alas! alas! and they ſhall call the huſbandman to mourning, and ſuch as are ſkilful of lamentation to wailing.

17 And in all vineyards *ſhall be* wailing: for I will paſs through thee, ſaith the LORD.

18 Woe unto you that deſire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkneſs, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 *Shall*

COMMENTARY AND NOTES ON CHAP. IV. V.

IV. 1 *Hear this word, ye kine of Baſhan,* &c.] The rich women of Samaria are here called kine of Baſhan, from their luxurious manner of living.

12 *Becauſe I will do this unto thee, prepare to meet thy God,* &c.] Expect that the Almighty will come to take full vengeance upon thee, and conſider whether thou art able to contend with him; or elſe, humble thyſelf, and repent, that thou mayeſt avert God's anger, before it be too late.

V. 3 *The city that went out by a thouſand,* &c.] Only one in ten ſhall eſcape the ſword and other calamities of war.

18 *Woe unto you that deſire the day of the Lord!* &c.] Infidels mocked at the prophets, when they told them the day of the Lord (the deſtruction of Jeruſalem) was at hand; and expreſſed their deſire of ſeeing that day.

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Before CHRIST 787.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them:* neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

CHAP. VI.

1 *The voluptuousness of Israel 7 shall be punished with desolation.* 12 *Their vain confidence shall end in affliction.*

WOE to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near:

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.

Before CHRIST 787.

CHAP. VII.

1 *The judgments of grashoppers,* 4 *and of fire diverted.* 7 *A type of Israel's rejection.* 13 *Amaziah complaineth of Amos.* 14 *Amos his calling.*

THUS hath the Lord GOD shewed unto me; and, behold, he formed grashoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small.

3 The LORD repented for this: It shall not be, saith the LORD.

4 Thus hath the Lord GOD shewed unto me: and behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the LORD, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycamore fruit:

15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac.

17 Therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

CHAP. VIII.

1 *By a basket of fruit is shewed the near approach of Israel's end.* 4 *Their oppression of the poor reproved.*

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A

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24 *Let judgment run down as waters,* &c.] Have its free course.

GENERAL REFLECTIONS on Chap. IV. V.

We are here taught, that injustice and oppression are most offensive to God; as are likewise the profanation of divine service and false worship, which he will surely punish. But herein appears the great goodness of God, in that he does not punish men till he has frequently warned them, and waited a long time for their repentance.

COMMENTARY AND NOTES ON CHAP. VI. VII.

VI. 1 *Woe to them that are at ease in Zion,* &c.] That live fearless of God's judgments, and resolve to indulge themselves in voluptuousness.

10 *Hold thy tongue,* &c.] An expression indicating despair and impenitence.

VII. 7 *The Lord stood upon a wall,* &c.] This denotes that God's judgments are measured out by the exactest rules.

14 *I was no prophet,* &c.] I was not a prophet by profession, nor bred up in the schools of the prophets.

GENERAL REFLECTIONS on Chap. VI. VII.

Here are set before us some of those sins which are highly displeasing to God, namely, violence, injustice, sensuality, luxury, rioting, the love of pleasure, pride, and the insensibility of God's judgments, which bring down his vengeace on the guilty, and, if persisted in, will involve them in temporal and eternal punishment.

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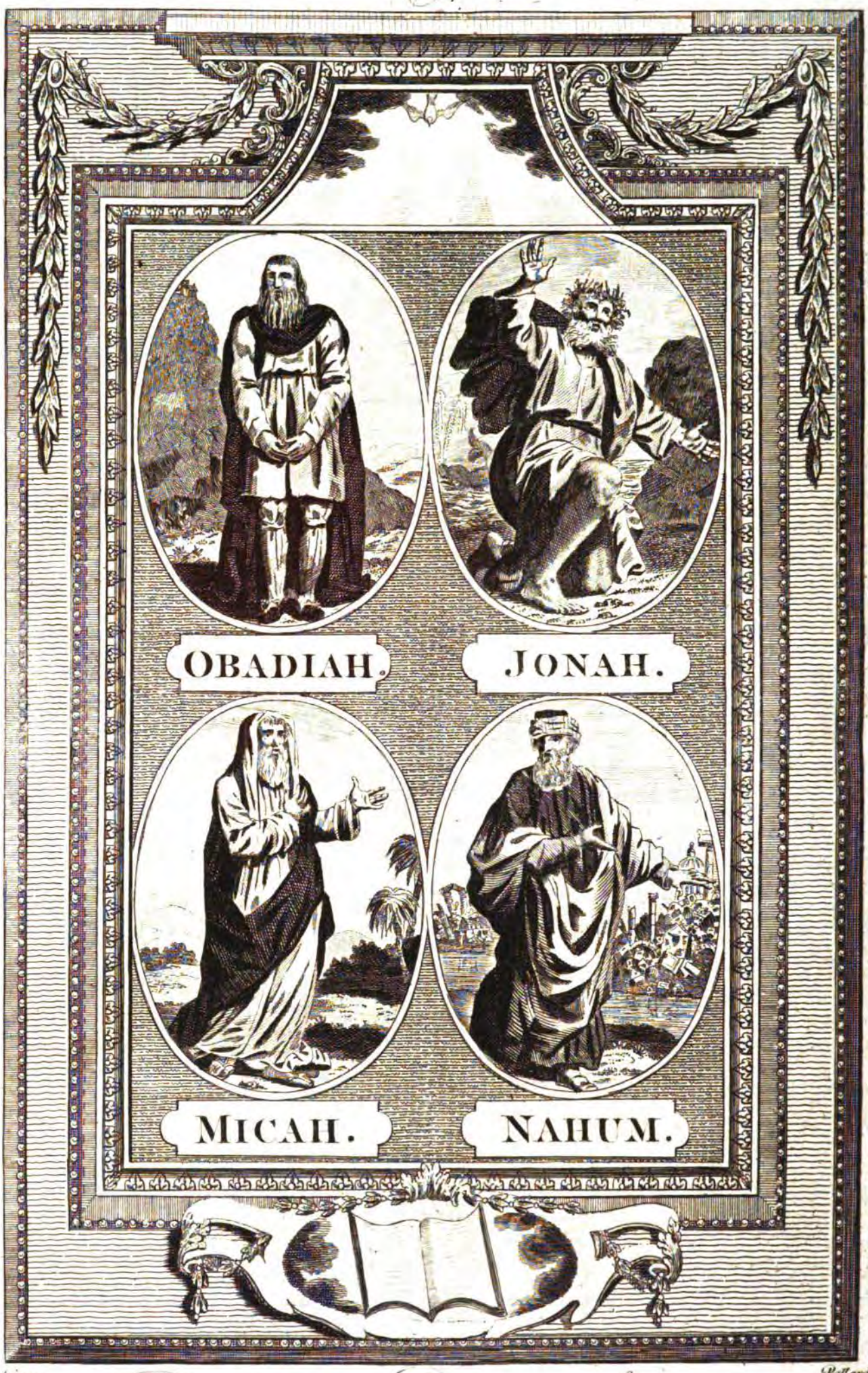

Vandyke pinx. *Pollard sculp.*

Portraits *and* Dresses *of*

The INSPIRED WRITERS *of the* HOLY SCRIPTURES—*Plate 5.*

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Before CHRIST 787. A baſket of ſummer fruit. Then ſaid the LORD unto me, The end is come upon my people of Iſrael; I will not again paſs by them any more.

3 And the ſongs of the temple ſhall be howlings in that day, ſaith the Lord GOD: *there ſhall be* many dead bodies in every place; they ſhall caſt *them* forth with ſilence.

4 ¶ Hear this, O ye that ſwallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit?

6 That we may buy the poor for ſilver, and the needy for a pair of ſhoes; *yea*, and ſell the refuſe of the wheat?

7 The LORD hath ſworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it ſhall riſe up wholly as a flood; and it ſhall be caſt out and drowned, as *by* the flood of Egypt.

791. 9 And it ſhall come to paſs in that day, ſaith the Lord GOD, that I will cauſe the ſun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation; and I will bring up ſackcloth upon all loins, and baldneſs upon every head; and I will make it as the mourning of an only *ſon*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, ſaith the Lord GOD, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the LORD:

12 And they ſhall wander from ſea to ſea, and from the north even to the eaſt, they ſhall run to and fro to ſeek the word of the LORD, and ſhall not find *it*.

13 In that day ſhall the fair virgins and young men faint for thirſt.

14 They that ſwear by the ſin of Samaria, and ſay, Thy god, O Dan, liveth; and, The manner of Beer-ſheba liveth; even they ſhall fall, and never riſe up again.

CHAP. IX.

1 *The certainty of Iſrael's deſolation.* 11 *The reſtoring of the tabernacle of David, and of the captivity of Iſrael.*

787. I Saw the Lord ſtanding upon the altar: and he ſaid, Smite the lintel of the door, that the poſts may ſhake: and cut them in the head, all of them; and I will ſlay the laſt of them with the ſword: he that fleeth of them ſhall not flee away, and he that eſcapeth of them ſhall not be delivered.

2 Though they dig into hell, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down: Before CHRIST 787.

3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence; and though they be hid from my ſight in the bottom of the ſea, thence will I command the ſerpent, and he ſhall bite them:

4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn: and it ſhall riſe up wholly like a flood; and ſhall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ſtories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the ſea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Iſrael? ſaith the LORD. Have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the LORD.

9 For, lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſieve, yet ſhall not the leaſt grain fall upon the earth.

10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us.

11 ¶ In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof; and I will raiſe up his ruins, and I will build it as in the days of old:

12 That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name, ſaith the LORD that doeth this.

13 Behold, the days come, ſaith the LORD, that the plowman ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed; and the mountains ſhall drop ſweet wine, and all the hills ſhall melt.

14 And I will bring again the captivity of my people of Iſrael, and they ſhall build the waſte cities, and inhabit *them*; and they ſhall plant vineyards, and drink the wine thereof; they ſhall alſo make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the LORD thy God.

COMMENTARY AND NOTES ON CHAP. VIII. IX.

VIII. 9 *I will cauſe the ſun to go down at noon*, &c.] About eleven years after Amos propheſied, there were two great eclipſes of the ſun, conſidered as ſupernatural; one at the feaſt of tabernacles, and the other about the time of the paſſover.

14 *The manner of Beer-ſheba*, &c.] The idol worſhipped there.

IX. 9 *I will ſift the houſe of Iſrael*, &c.] The preſent ſtate of the Jews is a moſt remarkable completion of this prophecy, ſince there is ſcarce any part of the known earth, ſcarce any nation under the ſun, where they are not to be found.

13 *Behold, the days come, ſaith the Lord*, &c.] Theſe words point out the happy ſtate of the goſpel times, when the bleſſings of divine grace were to be poured out upon ſinners, and the true Iſrael reſtored to their promiſed inheritance, by being reinſtated in the favour of God.

GENERAL REFLECTIONS on Chap. VIII. IX.

From God's ſevere threatnings againſt the Jews, we are led to conſider, that he is the creator and governor of the world; that his power has no bound; and that nothing can ſcreen the wicked from his vengeance: but that the moſt terrible chaſtiſement God inflicts upon a people, is, to deprive them of his word, and no longer to ſend his ſervants amongſt them: let us therefore praiſe him for the gift of his goſpel, prize it, and beg of him to make us happy partakers of the bleſſings of it.

OBADIAH.

THE ARGUMENT.

Obadiah foretels the deſtruction of the Edomites, who inſulted over the Jews in their diſtreſs. He is thought to have been cotemporary with Hoſea, Joel, Amos, Ezekiel, and Daniel; and ſuppoſed by ſome to be the perſon mentioned, 1 Kings xviii.

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Before CHRIST 587.

1 *The deſtruction of Edom,* 3 *for their pride,* 10 *and wrong unto Jacob.* 17 *The ſalvation and victories of Jacob.*

THE viſion of Obadiah. Thus ſaith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambaſſador is ſent among the heathen, Ariſe ye, and let us riſe up againſt her in battle.

2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed.

3 ¶ The pride of thine heart hath deceived thee, thou that dwelleſt in the clifts of the rock, whoſe habitation *is* high; that ſaith in his heart, Who ſhall bring me down to the ground?

4 Though thou exalt *thyſelf* as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have ſtolen till they had enough? if the grapegatherers came to thee, would they not leave *ſome* grapes?

6 How are *the things* of Eſau ſearched out! *how* are his hidden things ſought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed againſt thee; *they that eat* thy bread have laid a wound under thee: *there is* none underſtanding in him.

8 Shall I not in that day, ſaith the LORD, even deſtroy the wiſe *men* out of Edom, and underſtanding out of the mount of Eſau?

9 And thy mighty *men*, O Teman, ſhall be diſmayed, to the end that every one of the mount of Eſau may be cut off by ſlaughter.

10 ¶ For *thy* violence againſt thy brother Jacob ſhame ſhall cover thee, and thou ſhalt be cut off for ever.

11 In the day that thou ſtoodeſt on the other ſide, in the day that the ſtrangers carried away captive his forces, and foreigners entered into his gates, and caſt lots upon Jeruſalem, even thou *waſt* as one of them.

12 But thou ſhouldeſt not have looked on the day of thy brother in the day that he became a ſtranger; neither ſhouldeſt thou have rejoiced over the children of Judah in the day of their deſtruction; neither ſhouldeſt thou have ſpoken proudly in the day of diſtreſs. Before CHRIST 587.

13 Thou ſhouldeſt not have entered into the gate of my people in the day of their calamity; yea, thou ſhouldeſt not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ſubſtance in the day of their calamity;

14 Neither ſhouldeſt thou have ſtood in the croſsway, to cut off thoſe of his that did eſcape; neither ſhouldeſt thou have delivered up thoſe of his that did remain in the day of diſtreſs.

15 For the day of the LORD *is* near upon all the heathen: as thou haſt done, it ſhall be done unto thee: thy reward ſhall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *ſo* ſhall all the heathen drink continually, yea, they ſhall drink, and they ſhall ſwallow down, and they ſhall be as though they had not been.

17 ¶ But upon mount Zion ſhall be deliverance, and there ſhall be holineſs; and the houſe of Jacob ſhall poſſeſs their poſſeſſions.

18 And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them; and there ſhall not be *any* remaining of the houſe of Eſau; for the LORD hath ſpoken *it*.

19 And *they of* the ſouth ſhall poſſeſs the mount of Eſau; and *they of* the plain the Philiſtines: and they ſhall poſſeſs the fields of Ephraim, and the fields of Samaria: and Benjamin *ſhall poſſeſs* Gilead.

20 And the captivity of this hoſt of the children of Iſrael *ſhall poſſeſs* that of the Canaanites, *even* unto Zarephath; and the captivity of Jeruſalem, which *is* in Sepharad, ſhall poſſeſs the cities of the ſouth.

21 And ſaviours ſhall come up on mount Zion to judge the mount of Eſau; and the kingdom ſhall be the LORD's.

COMMENTARY AND NOTES.

3 *Thou that dwelleſt in the clifts of the rock,* &c.] St. Jerome obſerves, that the Idumæans, or Edomites, dwelt in caves dug out of the rocks.

20, 21 *And the captivity of Jeruſalem,* &c.] We have here a clear prophecy of the Meſſiah's kingdom, and the extenſiveneſs of the goſpel diſpenſation, which was to reach to the utmoſt parts of the habitable world, as it did in the days of the apoſtles; and will again, when the Jews ſhall be called to embrace it, before the final conſummation of all things.

REFLECTIONS on the Prophecy.

By this we ſee, that God brings down proud and cruel people, who inſult the miſerable; but is ever mindful of his church, to whom all his promiſes will be faithfully fulfilled in their time.

JONAH.

THE ARGUMENT.

Jonah was the moſt ancient of all the prophets: he is ſuppoſed to have lived in the latter end of Jehu's, or the beginning of Jehoahaz's reign.

CHAP. I.

1 *Jonah, ſent by God to Nineveh, fleeth to Tarſhiſh:* 4 *he is overtaken by a tempeſt, and diſcovered;* 11 *thrown into the ſea,* 17 *and ſwallowed by a fiſh.*

Before CHRIST 862.

NOW the word of the LORD came unto Jonah the ſon of Ammittai, ſaying,

2 Ariſe, go to Nineveh, that great city, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to flee unto Tarſhiſh from the preſence of the LORD, and went down to Joppa; and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it, to go with them unto Tarſhiſh from the preſence of the LORD. Before CHRIST 862.

4 ¶ But the LORD ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ſhip into the ſea, to lighten *it* of them. But Jonah was gone down into the ſides of the ſhip; and he lay, and was faſt aſleep.

6 So

COMMENTARY AND NOTES ON CHAP. I. II.

I. 3 *Jonah roſe up to flee unto Tarſhiſh from the preſence of the Lord,* &c.] Imagining, perhaps, that the internal prophetic impulſe might not exert itſelf out of Judea: Tarſhiſh is ſuppoſed to be Tarteſſus in Spain.

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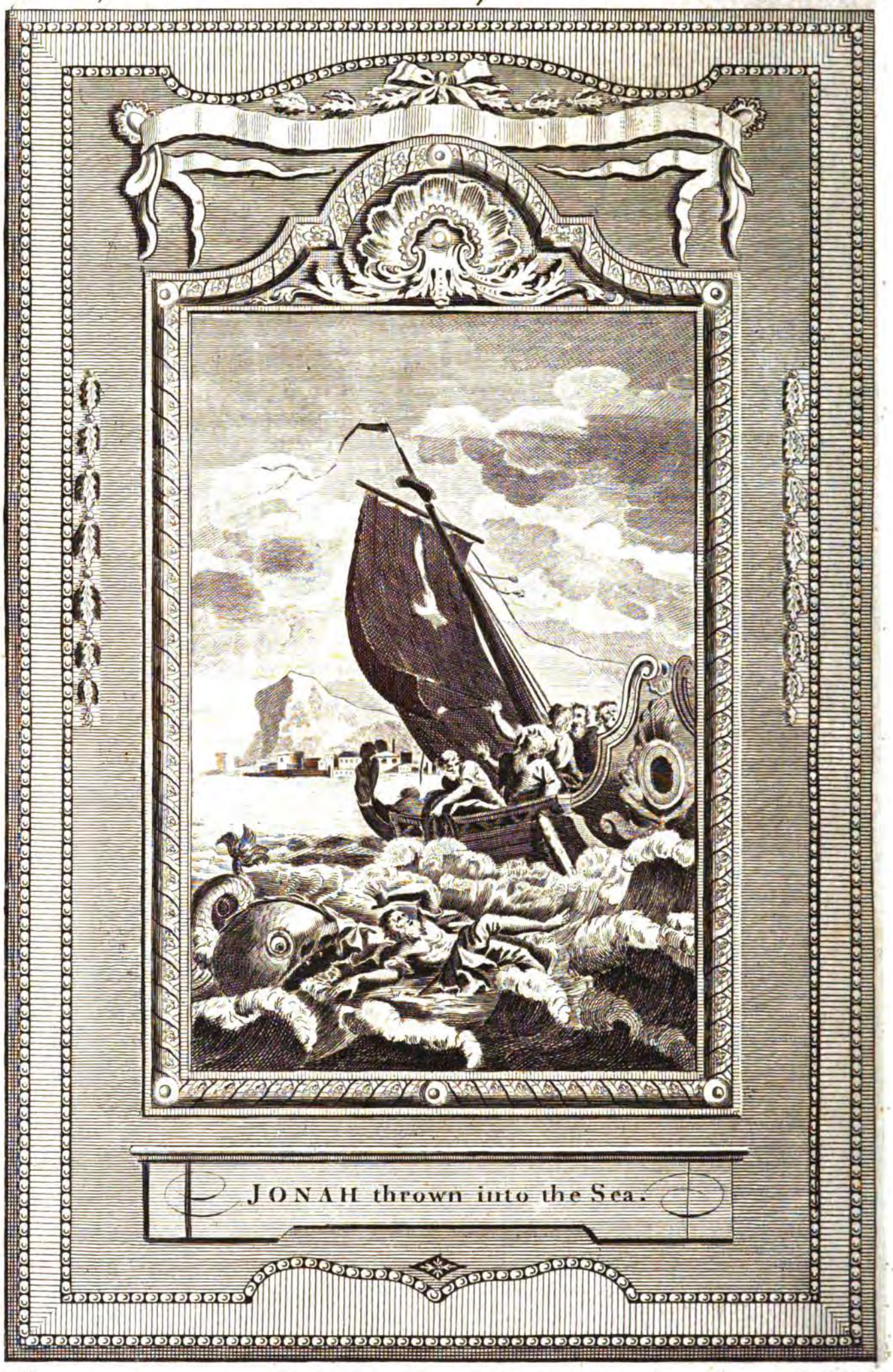

West delin. *Thornton sculp.*

JONAH, Chap. I. Ver. 15–17.

They took up Jonah & cast him into the sea, & the sea ceased from her raging, &c.

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Before CHRIST 862.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

CHAP. II.

1 *The prayer of Jonah.* 10 *He is delivered out of the belly of the fish.*

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the sea; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple,

8 They that observe lying vanities forsake their own mercy.

Before CHRIST 862.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

CHAP. III.

1 *Jonah, being sent again, preacheth to the Ninevites.* 5 *Upon their repentance* 10 *God repenteth him of the evil.*

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise go unto Niveveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

CHAP. IV.

1 *Jonah, repining at God's mercy,* 4 *is reproved by the type of a gourd.*

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

4 ¶ Then said the LORD, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But

---

9 *I fear—the God of heaven*, &c.] Rather Jehovah, the peculiar name of the true God.

16 *Then the men feared the Lord exceedingly*, &c.] Convinced of the power and greatness of Elohim, the God of Jonah, they vowed to offer up a sacrifice to him as soon as they came on shore.

17 *The Lord had prepared a great fish*, &c.] Naturalists tell us, that the canis charcorias, or dog fish, is capable of swallowing a man: but to silence all objections on this head, we may ask, Is any thing too hard for the Lord?

II. 2 *Out of the belly of hell cried I*, &c.] By "hell" we are to understand the place of the dead; the grave, which the belly of the fish was to Jonah.

4 *Then I said*, &c.] Though I had justly forfeited thy favour by my disobedience, nevertheless I thought it my duty not to despair of thy mercy, but to direct my prayer towards thy heavenly habitation.

GENERAL REFLECTIONS on Chap. I. II.

Jonah's pride and disobedience being exemplarily punished, shews the awful effects of ministers not acting faithfully in their functions; his prayer teaches us to implore God's mercy, when we have offended him; and the deliverance he experienced evinces the great goodness of God towards those who are convinced of their sin, and repent of it.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 8 *Let man and beast be covered with sackcloth*, &c.] The covering horses and mules with sackcloth, adds to the solemnity of a funeral; so likewise their mournful garb, and being debarred from food (let infidels scoff as they may) were affecting circumstances in this public humiliation, and often practised by the heathen.

IV. 3 *O Lord, take, I beseech thee*, &c.] I had rather die, than live under the imputation of being a false prophet.

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Before CHRIST 862.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: Before CHRIST 862.

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

11 *Should not I spare Nineveh,* &c.] The reasons God here gives, seem to have silenced Jonah's complaints, and to have made him sensible of his fault in repining at God's mercies to others.

GENERAL REFLECTIONS on Chap. III. IV.

The warnings God gave to the Ninevites may serve as a testimony of his mercy to all true penitents; and we have a striking instance of the divine benignity in saving children, and even cattle from destruction; which gracious dealings of God ought to affect our minds with love and gratitude towards him.

MICAH.

THE ARGUMENT.

Micah lived in the reigns of Jotham, Ahaz, and Hezekiah, and was cotemporary with Isaiah and Hosea. The design of his prophecy is, to reprove the Jews for their sins, both those of the kingdom of Israel and chiefly those of Judah; to denounce their ruin, and to foretel the coming of the Messiah, and the re-establishment of the people of God: his style is concise, compressed, and acute, much elevated, and extremely poetical.

CHAP. I.

1 *The time when Micah prophesied.* 2 *Micah sheweth the wrath of God against Israel and Judah for idolatry.* 10 *A lamentation for them.*

Before CHRIST 750.

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 ¶ Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem.

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing. Before CHRIST 750.

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAP. II.

1 *Against oppression.* 4 *A lamentation.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoration.*

WOE to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. 730.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

4 ¶ In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophesy

COMMENTARY AND NOTES ON CHAP. I. II. III.

I. 5 *What is the transgression of Jacob? is it not Samaria?* &c.] Is it not Samaria that hath set up the idolatry of the golden calves, and made it the established religion of the kingdom.

7 *The hire of an harlot.*] What is wickedly gotten, and vilely and speedily spent.

16 *As the eagle,* &c.] Probably the vulture is here intended, as best answering the description.

II. 5 *Thou shalt have none,* &c.] Ye shall be utterly expelled from Judea, and sent captives into a foreign land.

7 *Is*

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Before CHRIST 710.

6 Propheſy ye not, *ſay they to them that* propheſy: they ſhall not propheſy to them, *that* they ſhall not take ſhame.

7 ¶ O *thou that art* named the houſe of Jacob, is the ſpirit of the LORD ſtraitened? are theſe his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is riſen up as an enemy: ye pull off the robe with the garment from them that paſs by ſecurely as men averſe from war.

9 The women of my people have ye caſt out from their pleaſant houſes; from their children have ye taken away my glory for ever.

10 Ariſe ye, and depart; for this *is* not *your* reſt: becauſe it is polluted, it ſhall deſtroy *you*, even with a ſore deſtruction.

11 If a man walking in the ſpirit and falſehood do lie, *ſaying*, I will propheſy unto thee of wine and of ſtrong drink; he ſhall even be the prophet of this people.

12 ¶ I will ſurely aſſemble, O Jacob, all of thee; I will ſurely gather the remnant of Iſrael; I will put them together as the ſheep of Bozrah, as the flock in the midſt of their fold: they ſhall make great noiſe by reaſon of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have paſſed through the gate, and are gone out by it: and their king ſhall paſs before them, and the LORD on the head of them.

CHAP. III.

1 *Micah reproveth the cruelty of the princes,* 5 *and the falſehood of the prophets.* 8 *The ſecurity of them both.*

AND I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their ſkin from off them, and their fleſh from off their bones.

3 Who alſo eat the fleſh of my people, and flay their ſkin from off them; and they break their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.

4 Then ſhall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings.

5 ¶ Thus ſaith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war againſt him:

6 Therefore night *ſhall be* unto you, that ye ſhall not have a viſion; and it ſhall be dark unto you, that ye ſhall not divine; and the ſun ſhall go down over the prophets, and the day ſhall be dark over them.

7 Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall all cover their lips: for *there is* no anſwer of God.

8 ¶ But truly I am full of power by the ſpirit of the LORD, and of judgment, and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin.

9 Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jeruſalem with iniquity.

11 The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and ſay, *Is* not the LORD among us? none evil can come upon us.

Before CHRIST 710.

12 Therefore ſhall Zion for your ſake be plowed *as* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt.

CHAP. IV.

1 *The eſtabliſhment of Chriſt's kingdom; the peace of it.* 6 *The reſtoration,* 11 *and victory of the church.*

BUT in the laſt days it ſhall come to paſs, *that* the mountain of the houſe of the LORD ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills: and the people ſhall flow unto it.

2 And many nations ſhall come, and ſay, Come, and let us go up to the mountain of the LORD, and to the houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the LORD from Jeruſalem.

3 ¶ And he ſhall judge among many people, and rebuke ſtrong nations afar off; and they ſhall beat their ſwords into plowſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more.

4 But they ſhall ſit every man under his vine and under his fig tree; and none ſhall make *them* afraid: for the mouth of the LORD of hoſts hath ſpoken *it*.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day, ſaith the LORD, will I aſſemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was caſt far off a ſtrong nation: and the LORD ſhall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion; the kingdom ſhall come to the daughter of Jeruſalem.

9 Now why doſt thou cry out aloud? *is there* no king in thee? is thy counſellor periſhed? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go *even* to Babylon; there ſhalt thou be delivered; there the LORD ſhall redeem thee from the hand of thine enemies.

11 ¶ Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floor.

13 Ariſe and threſh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs: and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the LORD, and their ſubſtance unto the LORD of the whole earth.

CHAP. V.

1 *The birth of Chriſt foretold:* 4 *his kingdom:* 8 *his complete conqueſt over his enemies.*

NOW

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7 *Is the ſpirit of the Lord ſtraitened,* &c.] Is not the Lord as able to deliver as ever? and do not his ways make happy thoſe who walk in them.

10 *Ariſe, and depart, for this is not your reſt*] Set not your hearts on the ſenſible objects of a world devoted to deſtruction; but rely on my promiſes, and keep my precepts, and I will protect you from evil, as a ſhepherd doth his flock.

III. 6 *Night ſhall be unto you,* &c.] As you have loved darkneſs and to propheſy lies, God ſhall reward you with blindneſs and ignorance.

12 *Zion ſhall be plowed as a field,* &c.] The Chaldeans razed Jeruſalem to the ground, and afterwards plowed it up; which was afterwards done alſo to the city and temple by the Romans.

GENERAL REFLECTIONS on Chap. I. II. III.

We may hence learn, that the word of God cannot fail, and that his power is irreſiſtible in puniſhing, but that he employs it to protect ſuch as fear him. But no privileges will ſcreen thoſe from the wrath of God, who are not reconciled to him by faith and obedience: let us therefore truſt in God at all times, while we admire his goodneſs and unmerited love.

COMMENTARY AND NOTES ON CHAP. IV. V.

IV. 1 *In the laſt days,* &c.] In the times of the Meſſiah. By the hills are meant the heathen nations.

3 *He ſhall judge among many people,* &c.] From hence to the end of the chapter is a clear prophecy of the glories of Chriſt's kingdom, and the unſpeakable bleſſings God will beſtow upon all thoſe who are the ſubjects of it.

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Before CHRIST 710. NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAP. VI.

1 *God's controversy for ingratitude.* 6 *What service is acceptable to him.* 10 *He reproveth their injustice,* 16 *and idolatry.*

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD. Before CHRIST 710.

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?

8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

CHAP. VII.

1 *The church's complaint,* 5 *putteth her confidence in God.* 14 *God comforteth her.*

WOE is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the first ripe fruit.

2 The good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up.

4 The best of them *is* a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall

V. 2 *But thou, Beth-lehem Ephratah,* &c.] Beth-lehem, though but a small village, was honoured by being the birth-place of the Saviour of the world.

3 *Therefore will he give them up, until the time that,* &c.] This verse alludes to the virgin Mary's ever blessed Son, who was to be a glorious deliverer of his people from all their spiritual enemies.

10 *I will cut off thy horses,* &c.] I will destroy thy vain confidence, that thou mayest trust alone in me.

GENERAL REFLECTIONS on Chap. IV. V.

The great design of God, in his dealings with his church, is, to sanctify it; with this view he afflicts it, and for the same reason, in due time, gives it peace.

COMMENTARY AND NOTES ON CHAP. VI. VII.

VI. 6 *Wherewith shall I come,* &c.] Here is the quintessence of true religion; shewing that the divine favour cannot be obtained by any external or even moral performances, considered in themselves; God can only be approached and reconciled through the great Mediator; and in order to this, the heart must be set right, and the conduct regulated by the divine law.

8 *He hath shewed thee, O man, what is good,* &c.] The practice of justice, mercy, and truth, are the most acceptable sacrifices to God.

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Before CHRIST 710. fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

10 Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old. Before CHRIST 710.

15 ¶ According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

VII. 11 *In the day*, &c.] This means, that the Jews should not have many prophets to instruct them, till the Messiah came.

18—20 *Who is a God like unto thee*, &c.] Here is an admirable display of the divine philanthropy, and the exceeding great willingness of God to forgive returning sinners.

GENERAL REFLECTIONS on Chap VI. VII.

As the principal passages in the prophets point out the nature and offices of the divine Redeemer, in whom God is well pleased; and as they were fulfilled in Christ, so our holy religion ought to be cordially embraced, chearfully obeyed, and constantly adhered to, as we value our peace and comfort.

N A H U M.

THE ARGUMENT.

Nahum propheſied before the deſtruction of Nineveh, which event he foretells. He likewiſe treats of the nature and ſtate of the Jews after their return from the captivity. Dr. Lowth *obſerves, that he ſurpaſſes the other minor prophets in ſublimity, and boldneſs of ſpirit; that his prophecy is a complete and juſt poem, the exordium magnificent, the images ſtriking, the ſentiments evangelical, and painted in the moſt glowing colours.*

CHAP. I.

The majeſty of God in goodneſs to his people, and ſeverity againſt his enemies.

Before CHRIST 713. THE burden of Nineveh. The book of the viſion of Nahum the Elkoſhite.

2 God *is* jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adverſaries, and he reſerveth *wrath* for his enemies.

3 The LORD *is* ſlow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his preſence, yea, the world, and all that dwell therein.

6 Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a ſtrong hold in the day of trouble; and he knoweth them that truſt in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies.

9 What do ye imagine againſt the LORD? he will make an utter end: affliction ſhall not riſe up the ſecond time. Before CHRIST 713.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry.

11 There is *one* come out of thee, that imagineth evil againſt the LORD, a wicked counſellor.

12 Thus ſaith the LORD; Though *they be* quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publiſheth peace! O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee; he is utterly cut off.

CHAP. II.

The fearful and victorious armies of God againſt Nineveh.

HE that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins ſtrong, fortify *thy* power mightily.

2 For

COMMENTARY AND NOTES ON CHAP. I. II. III.

I. 10 *Drunken as drunkards*, &c.] Nineveh was aſſaulted and taken in the night by Arbaces, while the inhabitants were feaſting and quite negligent and drunken.

14 *No more of thy name be ſown*, &c.] This was ſpoken of Sennacherib, who was to have no more children.

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Before CHRIST 713.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Iſrael: for the emptiers have emptied them out, and marred their vine branches.

3 The ſhield of his mighty men is made red, the valiant men *are* in ſcarlet: the chariots *ſhall be* with flaming torches in the day of his preparation, and the fir trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: they ſhall ſeem like torches, they ſhall run like the lightnings.

5 He ſhall recount his worthies: they ſhall ſtumble in their walk; they ſhall make haſte to the wall thereof, and the defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved.

7 And Huzzah ſhall be led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabering upon their breaſts.

8 But Nineveh *is* of old like a pool of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry;* but none ſhall look back.

9 Take ye the ſpoil of ſilver, take the ſpoil of gold: for *there is* none end of the ſtore *and* glory out of all the pleaſant furniture.

10 She is empty, and void, and waſte: and the heart melteth, and the knees ſmite together, and much pain *is* in all loins, and the faces of them all gather blackneſs.

11 Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and I will burn her chariots in the ſmoke, and the ſword ſhall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard.

CHAP. III.

The miſerable ruin of Nineveh.

WOE to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 The noiſe of a whip, and the noiſe of the rattling of the wheels, and of the pranſing horſes, and of the jumping chariots.

3 The horſeman lifteth up both the bright ſword and the glittering ſpear: and *there is* a multitude of ſlain, and a great number of carcaſes; and *there is* none end of *their* corpſes; they ſtumble upon their corpſes:

4 Becauſe of the multitude of the whoredoms of the wellfavoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts. Before CHRIST 713.

5 Behold, I *am* againſt thee, ſaith the LORD of hoſts; and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazingſtock.

7 And it ſhall come to paſs, *that* all they that look upon thee ſhall flee from thee, and ſay, Nineveh is laid waſte: who will bemoan her? whence ſhall I ſeek comforters for thee?

8 Art thou better than populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea.

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite; Put and Lubim were thy helpers.

10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy.

12 All thy ſtrong holds *ſhall be like* fig trees with the firſtripe figs: if they be ſhaken, they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies: the fire ſhall devour thy bars.

14 Draw thee waters for the ſiege, fortify thy ſtrong holds: go into clay, and tread the morter, make ſtrong the brickkiln.

15 There ſhall the fire devour thee; the ſword ſhall cut thee off, it ſhall eat thee up like the cankerworm: make thyſelf many as the cankerworm, make thyſelf many as the locuſts.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the cankerworm ſpoileth, and fleeth away.

17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers, which camp in the hedges in the cold day, *but* when the ſun ariſeth they flee away, and their place is not known where they *are*.

18 Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell *in the duſt:* thy people is ſcattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruiſe; thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee: for upon whom hath not thy wickedneſs paſſed continually?

II. 6 *The gates of the river*, &c.] There was a prophecy that Nineveh could not be taken till the river became an enemy to the city; and in the third year of the ſiege the river overflowed its banks, and broke down the walls; upon which the king, imagining that the prophecy was fulfilled, collected together his wives, concubines, and children, and having heaped up a large pile of wood, ſet fire to it, and they were all conſumed, ſo that the prediction was exactly accompliſhed.

III. 8 *Art thou better than populous No*, &c.] No-ammon or Dioſpolis, a city in Egypt, ſuppoſed to be the ſame with Thebes. This famous city was ſacked, and its inhabitants made captives, as the prophet obſerves in the following verſes.

19 *There is no healing*, &c.] The ruins of ancient Nineveh are no where to be found.

GENERAL REFLECTIONS on Chap. I. II. III.

By the deſtruction of this great city, we ſee, that God, after having long foreborn with men, at length executes the decrees of his juſtice upon them; which ſhews, that he is able to abaſe and puniſh the proud and voluptuous. But true religion and piety will render us objects of the divine favour here, and inheritors of a heavenly kingdom hereafter.

HABAKKUK.

THE ARGUMENT.

Habakkuk was cotemporary with Jeremiah: he foretold the deſtruction of Judah and Jeruſalem by the Chaldeans, which fatal period he ſurvived. The third chapter is a ſong or prayer to God, whoſe majeſty the prophet deſcribes with the utmoſt grandeur and ſublimity of expreſſion.

CHAP.

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Engraved for The Revd Dr WRIGHT's Complete BRITISH FAMILY BIBLE.



Vandyke pinx.

Portraits *and* Dreſses *of*
the INSPIRED WRITERS *of the* HOLY SCRIPTURES—*Plate 6.*

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CHAP. I.

Before CHRIST 626.

1 *Unto Habakkuk.* 5 *is shewn the fearful vengeance by the Chaldeans:* 12 *he complaineth that vengeance should be executed by them who are far worse.*

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you.*

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not their's.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAP. II.

1 *Unto Habakkuk is shewed that he must wait in faith.* 5 *The judgment of the Chaldeans for insatiableness,* 9 *ambition,* 12 *cruelty,* 15 *treacherous dealing,* 18 *and idolatry.*

I Will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 ¶ And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Before CHRIST 626.

4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But the LORD *is* in his holy temple: let all the earth keep silence before him.

CHAP. III.

1 *Habakkuk in his prayer trembleth at God's majesty:* 17 *he professeth his unshaken trust in God.*

A Prayer of Habakkuk the prophet upon Shigionoth.

2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 ¶ God came from Teman, and the Holy One from mount

COMMENTARY AND NOTES ON CHAP. I. II. III.

I. 8 *Their horses are swifter than leopards,* &c.] The Chaldean horses were the swiftest of any in the east.

9 *Their faces shall sup up as the east wind,* &c.] The Syriac renders it, Their aspect is very fierce; and the Latin, Their faces are a burning wind.

12 *Art thou not from everlasting?—we shall not die,* &c.] Thou that livest for ever, and whose word is as unchangeable as thy nature, wilt preserve us from utter destruction. This is the voice of genuine faith.

II. 3 *It will not tarry.*] It will not stay; i. e. though it is slow in coming, it will not stand still, but will come at its appointed time, for the purposes of God are immutable and infallible.

11 *The stone shall cry out of the wall,* &c.] The cruelties committed by the Chaldeans would be so great, that in a metaphorical sense the ruins of the towns and cities would cry out for vengeance against them: see *Psalm* cxxxvii.

20 *The Lord is in his holy temple,* &c.] God hath his throne in heaven, where he sits as governor of the universe, and controller of the unruly and turbulent passions of wicked men.

III. 1 *Upon Shigionoth.*] Shigionoth means wandering, alluding probably to the captivity. Sigioneth were musical compositions used in the service of the temple.

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Before CHRIST 626. mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe.

4 And *his* brightneſs was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the peſtilence, and burning coals went forth at his feet.

6 He ſtood, and meaſured the earth: he beheld, and drove aſunder the nations; and the everlaſting mountains were ſcattered, the perpetual hills did bow: his ways *are* everlaſting.

7 I ſaw the tents of Cuſhan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD diſpleaſed againſt the rivers? *was* thine anger againſt the rivers? *was* thy wrath againſt the ſea, that thou didſt ride upon thine horſes *and* thy chariots of ſalvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didſt cleave the earth with rivers.

10 The mountains ſaw thee, *and* they trembled: the overflowing of the water paſſed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The ſun *and* moon ſtood ſtill in their habitation: at the light of thine arrows they went, *and* at the ſhining of thy glittering ſpear.

12 Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger.

Before CHRIST 626. 13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine anointed; thou woundedſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah.

14 Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their rejoicing *was* as to devour the poor ſecretly.

15 Thou didſt walk through the ſea with thine horſes, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines; the labour of the olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my ſalvation.

19 The LORD God *is* my ſtrength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief ſinger on my ſtringed inſtruments.

7 *The tents of Cuſhan*, &c.] This means either Ethiopia or Midian.

17 *Although the fig tree*, &c.] The hopes of the Jews centered in temporal things; but the prophet piouſly looks forward to the bleſſings of the Meſſiah's kingdom, and, by faith in the promiſes of God, relies on his kind providence for the enjoyment of all temporal, ſpiritual, and eternal bleſſings, even in the worſt of times.

GENERAL REFLECTIONS on Chap. I. II. III.

The conſideration of the effects of the power and love of God towards us ſhould touch our hearts with ſincere gratitude, ſhould engage us to fear him, and make us entirely confide in him, even in the greateſt adverſities; ſince God is always the ſame, and that it is impoſſible he ſhould ever forſake thoſe who ſerve and hope in him.

ZEPHANIAH.

THE ARGUMENT.

Zephaniah lived in the reign of Joſiah; he foretold the deſtruction of Niveveh, and the captivity of the Jews, who continued very corrupt, notwithſtanding the king's pious zeal, and good example. His ſtyle reſembles that of Jeremiah, of whom he ſeems to be the abbreviator.

CHAP. I.

1 *The time when Zephaniah propheſied.* 2 *God's ſevere judgment againſt Judah for divers ſins.*

Before CHRIST 630. THE word of the LORD which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah, in the days of Joſiah the ſon of Amon, king of Judah.

2 ¶ I will utterly conſume all *things* from off the land, ſaith the LORD.

3 I will conſume man and beaſt, I will conſume the fowls of the heaven, and the fiſhes of the ſea, and the ſtumblingblocks with the wicked; and I will cut off man from off the land, ſaith the LORD.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the prieſts;

5 And them that worſhip the hoſt of heaven upon the houſetops; and them that worſhip *and* that ſwear by the LORD, and that ſwear by Malcham;

6 And them that are turned back from the LORD; and *thoſe* that have not ſought the LORD, nor enquired for him.

7 Hold thy peace at the preſence of the Lord GOD: Before CHRIST 630. for the day of the LORD *is* at hand: for the LORD hath prepared a ſacrifice, he hath bid his gueſts.

8 And it ſhall come to paſs in the day of the LORD's ſacrifice, that I will puniſh the princes, and the king's children, and all ſuch as are clothed with ſtrange apparel.

9 In the ſame day alſo will I puniſh all thoſe that leap on the threſhold, which fill their maſters' houſes with violence and deceit.

10 And it ſhall come to paſs in that day, ſaith the LORD, *that there ſhall be* the noiſe of a cry from the fiſh gate, and an howling from the ſecond, and a great craſhing from the hills.

11 Howl, ye inhabitants of Makteſh, for all the merchant people are cut down; all they that bear ſilver are cut off.

12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with candles, and puniſh the men that are ſettled on their lees: that ſay in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their

COMMENTARY AND NOTES ON CHAP. I. II. III.

I. 5 *That ſwear by the Lord*, &c.] That join the worſhip of idols to that of the true God.

7 *Hold thy peace at the preſence of the Lord God*, &c.] Keep ſilence, in token of an awful reverence towards God, for he is coming to execute his judgments upon the land; nor murmur at his corrections, which thy ſins ſo juſtly deſerve.

12 *That are ſettled on their lees*, &c.] That live ſecurely; and are lukewarm and careleſs in religious duties.

II.

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Before CHRIST 630. their houſes a deſolation: they ſhall alſo build houſes, but not inhabit *them*; and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the LORD: the mighty man ſhall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and diſtreſs, a day of waſteneſs and deſolation, a day of darkneſs and gloominess, a day of clouds and thick darkneſs,

16 A day of the trumpet and alarm againſt the fenced cities, and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the LORD: and their blood ſhall be poured out as duſt, and their fleſh as the dung.

18 Neither their ſilver nor their gold ſhall be able to deliver them in the day of the LORD's wrath; but the whole land ſhall be devoured by the fire of his jealouſy: for he ſhall make even a ſpeedy riddance of all them that dwell in the land.

CHAP. II.

1 *An exhortation to repentance.* 4 *The judgment of the Philiſtines,* 8 *of Moab and Ammon,* 12 *of Ethiopia* 13 *and Aſſyria.*

GATHER yourſelves together, yea, gather together, O nation not deſired;

2 Before the decree bring forth, *before* the day paſs as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; ſeek righteouſneſs, ſeek meekneſs: it may be ye ſhall be hid in the day of the LORD's anger.

4 ¶ For Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive at Aſhdod at the noon day, and Ekron ſhall be rooted up.

5 Woe unto the inhabitants of the ſea coaſts, the nation of the Cherethites! the word of the LORD *is* againſt you; O Canaan, the land of the Philiſtines, I will even deſtroy thee, that there ſhall be no inhabitant.

6 And the ſea coaſt ſhall be dwellings *and* cottages for ſhepherds, and folds for flocks.

7 And the coaſt ſhall be for the remnant of the houſe of Judah; they ſhall feed thereupon: in the houſes of Aſhkelon ſhall they lie down in the evening: for the LORD their God ſhall viſit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themſelves* againſt their border.

9 Therefore *as* I live, ſaith the LORD of hoſts, the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſaltpits, and a perpetual deſolation: the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them.

10 This ſhall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the LORD of hoſts.

11 The LORD *will be* terrible unto them: for he will famiſh all the gods of the earth; and *men* ſhall worſhip him, every one from his place, *even* all the iſles of the heathen.

12 ¶ Ye Ethiopians alſo, ye *ſhall be* ſlain by my ſword.

13 ¶ And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria; and will make Nineveh a deſolation, *and* dry like a wilderneſs.

14 And flocks ſhall lie down in the midſt of her, all the beaſts of the nations: both the cormorant and the bittern ſhall lodge in the upper lintels of it; *their* voice ſhall ſing in the windows; deſolation *ſhall be* in the threſholds: for he ſhall uncover the cedar work. Before CHRIST 630.

15 This *is* the rejoicing city that dwelt careleſſly, that ſaid in her heart, I *am*, and *there is* none beſide me: how is ſhe become a deſolation, a place for beaſts to lie down in! every one that paſſeth by her ſhall hiſs, *and* wag his hand.

CHAP. III.

1 *A ſharp reproof of Jeruſalem for divers ſins.* 8 *An exhortation to wait for the reſtoration of Iſrael,* 14 *and to rejoice for their ſalvation by God.*

WOE to her that is filthy and polluted, to the oppreſſing city!

2 She obeyed not the voice; ſhe received not correction; ſhe truſted not in the LORD; ſhe drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous perſons: her prieſts have polluted the ſanctuary, they have done violence to the law.

5 The juſt LORD *is* in the midſt thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjuſt knoweth no ſhame.

6 I have cut off the nations: their towers are deſolate; I made their ſtreets waſte, that none paſſeth by: their cities are deſtroyed, ſo that there is no man, that there is none inhabitant.

7 I ſaid, Surely thou wilt fear me, thou wilt receive inſtruction; ſo their dwelling ſhould not be cut off, howſoever I puniſhed them: but they roſe early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, ſaith the LORD, until the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth ſhall be devoured with the fire of my jealouſy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to ſerve him with one conſent.

10 From beyond the rivers of Ethiopia my ſuppliants, *even* the daughter of my diſperſed, ſhall bring mine offering.

11 In that day ſhalt thou not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoice in thy pride, and thou ſhalt no more be haughty becauſe of my holy mountain.

12 I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the LORD.

13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies; neither ſhall a deceitful tongue be found in their mouth: for they ſhall feed and lie down, and none ſhall make *them* afraid.

14 ¶ Sing, O daughter of Zion; ſhout, O Iſrael; be glad and rejoice with all the heart, O daughter of Jeruſalem.

15 The LORD hath taken away thy judgments, he hath caſt out thine enemy: the king of Iſrael, *even* the LORD, *is* in the midſt of thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and to* Zion, Let not thine hands be ſlack.

17 The LORD thy God in the midſt of thee *is* mighty; he will ſave, he will rejoice over thee with joy; he will reſt in his love, he will joy over thee with ſinging.

18 I will gather *them that are* ſorrowful for the ſolemn

II. 9 *The reſidue of my people ſhall ſpoil them,* &c.] Judas Maccabæus and his brethren ſubdued the Ammonites.

11 *He will famiſh all the gods of the earth,* &c.] Will deprive them of their ſacrifices, which the Gentiles thought the food of their gods.

III. 14 *Sing, O daughter of Zion,* &c.] Theſe words refer literally to the return of the Jews from the captivity; but relate more eminently to the glorious times of the goſpel.

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Before CHRIST 630. lemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. Before CHRIST 630.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

20 *At that time*, &c.] It is the opinion of many learned men, that the Jews will believe the gospel in one general body throughout the world, some time before the second coming of Christ.

GENERAL REFLECTIONS on Chap. I. II. III.

We may hence observe, that the profanation of the divine service, and impenitency, draw upon men the severest effects of God's wrath; but that the piety, zeal, and uprightness of those that fear God, are the means of averting from them those judgments which will fall upon the wicked; and since God makes such gracious promises to the Jews, we ought to pity them, pray for their conversion, and treat them with humanity.

H A G G A I.

THE ARGUMENT.

Haggai prophesied in the sixth year of Darius Hystaspes; the occasion of his prophecy was, to encourage the Jews to proceed with rebuilding of the city and temple, after the foundation had been laid, according to the commandment of Cyrus, about seventeen years before.

CHAP. I.

1 Haggai reproveth the people's delay in building the temple: 7 he inciteth them to set about it.

Before CHRIST 520. IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 ¶ Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai, the prophet, as the LORD their God had sent him, and the people did fear before the LORD. Before CHRIST 520.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I *am* with you, saith the LORD.

14 ¶ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAP. II.

Haggai encourageth the people to the work by promise of greater glory to the second temple than was in the first.

IN the seventh *month*, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than the

COMMENTARY AND NOTES ON CHAP. I. II.

I. 4 *Is it time*, &c.] The people had built houses for themselves, but were unwilling to assist in rebuilding the temple: owing probably to their being in great fear of the nations around them, who hated their religion; and they had also lost the ark of the covenant, with many other things, that were the glory of the first temple: but the main impediment was, they wanted a proper degree of zeal for the re-establishment of the worship of God.

II. 9 *The glory of this latter house shall be greater than the former*, &c.] Not in riches or costly ornaments, but in that the Prince of peace, the expectation of all nations, shall make his appearance, and there the gospel of peace shall be published. If this Prince of peace is not likewise God himself, with what propriety can it be said that this latter house is more glorious than the former? since, in the first, the presence of God was manifest by the appearance of the cloud; and the victims that were offered there were consumed by fire from heaven.

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Before CHRIST 520. of the former, ſaith the LORD of hoſts; and in this place will I give peace, ſaith the LORD of hoſts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the ſecond year of Darius, came the word of the LORD by Haggai the prophet, ſaying,

11 Thus ſaith the LORD of hoſts; Aſk now the prieſts *concerning* the law, ſaying,

12 If one bear holy fleſh in the ſkirt of his garment, and with his ſkirt do touch bread, or pottage, or wine, or oil, or any meat, ſhall it be holy? And the prieſts anſwered and ſaid, No.

13 Then ſaid Haggai, if *one that is* unclean by a dead body touch any of theſe, ſhall it be unclean? And the prieſts anſwered and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the LORD; and ſo *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, conſider from this day and upward, from before a ſtone was laid upon a ſtone in the temple of the LORD:

16 Since thoſe *days* were, when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſs-fat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty.

17 I ſmote you with blaſting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, ſaith the LORD. Before CHRIST 520.

18 Conſider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD's temple was laid, conſider *it*.

19 Is the ſeed yet in the barn? yea, as yet the vine and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bleſs *you*.

20 And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, ſaying,

21 Speak to Zerubbabel, governor of Judah, ſaying, I will ſhake the heavens and the earth;

22 And I will overthrow the throne of the kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen; and I will overthrow the chariots, and thoſe that ride in them; and the horſes and their riders ſhall come down, every one by the ſword of his brother.

23 In that day, ſaith the LORD of hoſts, will I take thee, O Zerubbabel, my ſervant, the ſon of Shealtiel, ſaith the Lord, and will make thee as a ſignet: for I have choſen thee, ſaith the LORD of hoſts.

23 *In that day—will I take thee, O Zerubbabel, my ſervant,* &c.] I will inveſt thee, (namely, the Meſſiah) with my power and authority as the head of my church, and judge of the world.

GENERAL REFLECTIONS on Chap. I. II.

By the reproof given to the Jews for their neglect in building the houſe of God, and paying a greater attention to their own dwellings, we ſee how diſpleaſing to God the rejecting his true worſhip and ſervice is; and on the other hand, from a view of the delight and complacency which God takes in the divine Redeemer, we ſhould be led to make him the object of all our hopes, and the ſubject of our praiſes.

ZECHARIAH.

THE ARGUMENT.

Zechariah was cotemporary with Haggai: he enforced the building of the temple, and adds a noble prophecy concerning the Meſſiah, whom he calls The Branch; and alſo foretells the propagation of the goſpel, the rejection of the unbelieving Jews, and the deſtruction of their city and temple. His ſtyle is rather proſaic, but elevated, and remarkably plain.

CHAP. I.

1 *Zechariah exhorteth to repentance.* 7 *His viſion of the horſes.* 12 *Comfortable promiſes to Jeruſalem.* 18 *The viſion of the four horns and the four carpenters.*

Before CHRIST 520. IN the eighth month, in the ſecond year of Darius, came the word of the LORD unto Zechariah, the ſon of Berechiah, the ſon of Iddo the prophet, ſaying,

2 The LORD hath been ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the LORD of hoſts; Turn ye unto me, ſaith the LORD of hoſts, and I will turn unto you, ſaith the LORD of hoſts.

4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the LORD of hoſts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, ſaith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned and ſaid, Like as the LORD of hoſts thought to undo us, according to our ways, and according to our doings, ſo hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the ſecond year of Darius, came the word of the LORD unto Zechariah, the ſon of Berechiah, the ſon of Iddo the prophet, ſaying, Before CHRIST 519.

8 I ſaw by night, and behold a man riding upon a red horſe, and he ſtood among the myrtle trees that *were* in the bottom; and behind him *were there* red horſes, ſpeckled, and white.

9 Then ſaid I, O my lord, what *are* theſe? And the angel that talked with me ſaid unto me, I will ſhew thee what theſe *be*.

10 And the man that ſtood among the myrtle trees anſwered and ſaid, Theſe *are they* whom the LORD hath ſent to walk to and fro through the earth.

11 And they anſwered the angel of the LORD that ſtood among the myrtle trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt.

12 ¶ Then the angel of the LORD anſwered and ſaid, O LORD of hoſts, how long wilt thou not have mercy on Jeruſalem and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?

13 And the LORD anſwered the angel that talked with me *with* good words *and* comfortable words.

14 So the angel that communed with me ſaid unto me, Cry thou, ſaying, Thus ſaith the LORD of hoſts; I am

COMMENTARY AND NOTES ON CHAP. I. II.

I. 8 *Behold, a man riding on a red horſe,* &c.] The man riding upon the red horſe (which is an emblem of war and bloodſhed) denotes the Son of God, appearing as captain of the armies of God.

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Before CHRIST 519. I am jealous for Jeruſalem and for Zion with a great jealouſy.

15 And I am very ſore diſpleaſed with the heathen *that are* at eaſe: for I was but a little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the LORD; I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the LORD of hoſts, and a line ſhall be ſtretched forth upon Jeruſalem.

17 Cry yet, ſaying, Thus ſaith the LORD of hoſts; My cities through proſperity ſhall yet be ſpread abroad; and the LORD ſhall yet comfort Zion; and ſhall yet chooſe Jeruſalem.

18 ¶ Then lifted I up mine eyes, and ſaw, and behold four horns.

19 And I ſaid unto the angel that talked with me, What *be* theſe? And he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And the LORD ſhewed me four carpenters.

21 Then ſaid I, What come theſe to do? And he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to ſcatter it.

CHAP. II.

1 God's care of Jeruſalem. 9 The redemption by Zion. 10 The promiſe of God's preſence.

I Lifted up mine eyes again, and looked, and behold a man with a meaſuring line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And ſaid unto him, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, ſaith the LORD, will be unto her a wall of fire round about, and will be the glory in the midſt of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, ſaith the LORD: for I have ſpread you abroad as the four winds of the heaven, ſaith the LORD.

7 Deliver thyſelf, O Zion, that dwelleſt *with* the daughter of Babylon.

8 For thus ſaith the LORD of hoſts; After the glory hath he ſent me unto the nations which ſpoiled you: for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants: and ye ſhall know that the LORD of hoſts hath ſent me.

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midſt of thee, ſaith the LORD.

11 And many nations ſhall be joined to the LORD in that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the LORD of hoſts hath ſent me unto thee.

12 And the LORD ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again.

13 Be ſilent, O all fleſh, before the LORD: for he is raiſed up out of his holy habitation.

18 *Behold, four horns*, &c.] The four horns may ſignify the Samaritans, Arabians, Ammonites, and Philiſtines, who principally oppoſed the building of the temple, and were to be caſt out.

II. 5 *I, ſaith the Lord, will be unto her a wall of fire*, &c.] I will defend her by my angels, as ſo many flames of fire ſurrounding her.

11 *Many nations ſhall be joined to the Lord*, &c.] The church ſhall be enlarged, when, upon the converſion of the Jews, the fullneſs of the Gentiles ſhall be brought in.

GENERAL REFLECTIONS on Chap. I. II.

Theſe two chapters plainly point out to us, that the Lord will puniſh all who oppoſe his worſhip and people, which are very dear to him, and which he will protect by his providence, till the knowledge of the glory of the Lord covers the earth as the waters do the ſeas.

CHAP. III.

Before CHRIST 519.

1 Under the type of Joſhua the reſtoration of the church. 8 Chriſt, the Branch, is foretold.

AND he ſhewed me Joſhua the high prieſt ſtanding before the angel of the LORD, and ſtanding at his right hand to reſiſt him.

2 And the LORD ſaid unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath choſen Jeruſalem rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joſhua was clothed with filthy garments, and ſtood before the angel.

4 And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment.

5 And I ſaid, Let them ſet a fair mitre upon his head. So they ſet a fair mitre upon his head, and clothed him with garments. And the angel of the LORD ſtood by.

6 ¶ And the angel of the LORD proteſted unto Joſhua, ſaying,

7 Thus ſaith the LORD of hoſts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my courts, and I will give thee places to walk among theſe that ſtand by.

8 ¶ Hear now, O Joſhua the high prieſt, thou, and thy fellows that ſit before thee: for they *are* men wondered at: for, behold, I will bring forth my ſervant the BRANCH.

9 For behold the ſtone that I have laid before Joſhua; upon one ſtone *ſhall be* ſeven eyes: behold, I will engrave the graving thereof, ſaith the LORD of hoſts, and I will remove the iniquity of that land in one day.

10 In that day, ſaith the LORD of hoſts, ſhall ye call every man his neighbour under the vine and under the fig tree.

CHAP. IV.

1 By the golden candleſtick is foreſhewed the good ſucceſs of Zerubbabel's foundation; 11 by the two olive trees the two anointed ones.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his ſleep,

2 And ſaid unto me, What ſeeſt thou? and I ſaid, I have looked, and behold a candleſtick all *of* gold, with a bowl upon the top of it, and his ſeven lamps thereon, and ſeven pipes to the ſeven lamps, which *are* upon the top thereof:

3 And two olive trees by it, one upon the right *ſide* of the bowl, and the other upon the left *ſide* thereof.

4 So I anſwered and ſpake to the angel that talked with me, ſaying, What *are* theſe, my lord?

5 Then the angel that talked with me anſwered and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my lord.

6 Then he anſwered and ſpake unto me, ſaying, This *is* the word of the LORD unto Zerubbabel, ſaying, Not by might, nor by power, but by my ſpirit, ſaith the LORD of hoſts.

7 Who *art* thou, O great mountain? before Zerubbabel

III. 1 *He ſhewed me Joſhua the high prieſt*, &c.] The angel ſhewed me Joſhua the high prieſt ſtanding before the Logos, or Son of God, and Satan ſtanding as his accuſer, as in *Rev.* xii. 10.

3 *Joſhua was clothed with filthy garments*, &c.] Denoting the ſins and pollutions of the people, of whom he was the repreſentative.

4 *I will clothe thee with change of raiment.*] In token of my having pardoned thy ſins, I will impart to thy conſcience the juſtifying faith and peace of the goſpel.

8 *My ſervant the Branch.*] The Meſſiah, who is in the next verſe ſtyled a principal ſtone.

IV. 7 *Who art thou, O great mountain.*] The angel here encourages Zerubbabel (Chriſt) to go on with his undertaking, aſſuring him that nothing ſhould withſtand him in his important work.

COMMENTARY AND NOTES ON CHAP. III. IV.

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Before CHRIST 519. babel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying* Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These *are* the two anointed ones, that stand by the LORD of the whole earth.

CHAP. V.

1 *By the flying roll is shewed the curse of thieves and of false swearers.* 5 *By a woman pressed in an ephah, and carried away to Shinar, is denoted wickedness, and the judgment of it.*

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base

Before CHRIST 519.

CHAP. VI.

1 *The vision of chariots.* 9 *By Joshua's crowns is shewed Christ the Branch, and his church and kingdom.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth.

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAP. VII.

1 *The captives enquire of fasting.* 4 *Zechariah reproves their fasting.* 8 *Sin the cause of their captivity.*

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu; 518

2 When they had sent unto the house of God Sherezer

He shall bring forth the headstone thereof with shoutings, &c.] The headstone mystically represents the Messiah, who is the finishing ornament and perfection of the church: it also implies, that the salvation of mankind is solely to be ascribed to the grace of God in Christ Jesus.

GENERAL REFLECTIONS on Chap. III. IV.

These chapters afford convincing proofs that God will confound those who set themselves against his kingdom; and that he is the protector of all such as serve him faithfully; and will in a particular manner defend and bless those, who, being in the magistracy, or in the holy ministry, employ themselves zealously for his glory, and the public edification.

COMMENTARY AND NOTES ON CHAP. V. VI. VII.

V. 1 *A flying roll.*] A roll means, a catalogue of the many abominations committed by the people; and it is called "a flying roll," to denote the speed wherewith God's judgments would be executed.

6 *An ephah*, &c.] From hence to the end of the chapter probably implies, first, the captivity of the Jews, by the Assyrians and Babylonians; and, secondly, their dispersion into all countries after their rejection of the Messiah.

VI. 1—3 *There came four chariots*, &c.] The "four chariots" denote the four great empires, namely, the Chaldean, Persian, Grecian, and Roman. The "red horses" signify the bloody cruelties of the Babylonians. The "black horses" the afflicted state of the Jews under the Persians. The "white horses" the victories of Alexander, and his kindness to the Jews: and the "grisled and bay horses" denote the various forms of the Roman government.

13 *The counsel of peace shall be between them both.*] Between the Branch, (the Messiah) and Jehovah.

VII. 1 *Chisleu.*] Part of November, and part of December.

5 *Did*

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Before CHRIST 518. rezer and Regem-melech, and their men, to pray before the LORD,

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the LORD of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating myſelf, as I have done theſe ſo many years?

4 ¶ Then came the word of the LORD of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh *month*, even thoſe ſeventy years, did ye at all faſt unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourſelves*, and drink *for yourſelves?*

7 *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jeruſalem was inhabited and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth and the plain?

8 ¶ And the word of the LORD came unto Zechariah, ſaying,

9 Thus ſpeaketh the LORD of hoſts, ſaying, Execute true judgment, and ſhew mercy and compaſſions every man to his brother:

10 And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor; and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamant ſtone, leſt they ſhould hear the law, and the words which the LORD of hoſts hath ſent in his ſpirit by the former prophets: therefore came a great wrath from the LORD of hoſts.

13 Therefore it is come to paſs, *that* as he cried, and they would not hear; ſo they cried, and I would not hear, ſaith the LORD of hoſts:

14 But I ſcattered them with a whirlwind among all the nations whom they knew not. Thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

CHAP. VIII.

1 *The reſtoration of Jeruſalem.* 16 *Truth and juſtice required of them.* 18 *Enlargement of the church promiſed.*

AGAIN the word of the LORD of hoſts came *to me*, ſaying,

2 Thus ſaith the LORD of hoſts; I was jealous for Zion with great jealouſy, and I was jealous for her with great fury.

3 Thus ſaith the LORD; I am returned unto Zion, and will dwell in the midſt of Jeruſalem: and Jeruſalem ſhall be called a city of truth; and the mountain of the LORD of hoſts the holy mountain.

4 Thus ſaith the LORD of hoſts; There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age.

5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.

6 Thus ſaith the LORD of hoſts; If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the LORD of hoſts.

7 Thus ſaith the LORD of hoſts; Behold, I will ſave my people from the eaſt country, and from the weſt country;

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem: and they ſhall be my people, and I will be their God, in truth and in righteouſneſs.

9 ¶ Thus ſaith the LORD of hoſts; Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day *that* the foundation of the houſe of the LORD of hoſts was laid, that the temple might be built. Before CHRIST 518.

10 For before theſe days there was no hire for man, nor any hire for beaſt; neither *was there any* peace to him that went out or came in becauſe of the affliction: for I ſet all men every one againſt his neighbour.

11 But now I *will* not *be* unto the reſidue of this people as in the former days, ſaith the LORD of hoſts.

12 For the ſeed *ſhall be* proſperous; the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew; and I will cauſe the remnant of this people to poſſeſs all theſe *things*.

13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the LORD of hoſts; As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the LORD of hoſts, and I repented not:

15 So again have I thought in theſe days to do well unto Jeruſalem and to the houſe of Judah: fear ye not.

16 ¶ Theſe *are* the things that ye ſhall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts againſt his neighbour; and love no falſe oath: for all theſe *are things* that I hate, ſaith the LORD.

18 ¶ And the word of the LORD of hoſts came unto me, ſaying,

19 Thus ſaith the LORD of hoſts; The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth, ſhall be to the houſe of Judah joy and gladneſs, and chearful feaſts; therefore love the truth and peace.

20 Thus ſaith the LORD of hoſts: *It ſhall* yet *come to paſs*, that there ſhall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* ſhall go to another, ſaying, Let us go ſpeedily to pray before the LORD, and to ſeek the LORD of hoſts: I will go alſo.

22 Yea, many people and ſtrong nations ſhall come to ſeek the LORD of hoſts in Jeruſalem, and to pray before the LORD.

23 Thus ſaith the LORD of hoſts; In thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you: for we have heard *that* God *is* with you.

CHAP. IX.

1 *God will defend his church.* 9 *Zion is exhorted to rejoice for the coming of Chriſt.* 12 *God's promiſes.*

THE burden of the word of the LORD in the land of Hadrach, and Damaſcus *ſhall be* the reſt thereof: when the eyes of man, as of all the tribes of Iſrael, *ſhall be* toward the LORD. 587-

2 And Hamath alſo ſhall border thereby; Tyrus, and Zidon, though it be very wiſe.

3 And Tyrus did build herſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the LORD will caſt her out, and he will ſmite her power in the ſea: and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*,

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5 *Did ye at all faſt unto me*, &c.] Did you faſt from religious motives? Was not your faſting rather formal, hypocritical, and inſincere, as your evil practices evidently prove?

GENERAL REFLECTIONS on Chap. V. VI. VII.

We perceive from hence, that puniſhment follows, even as the ſhadow the ſubſtance: the denunciation of God's judgments ſhould therefore excite horror in us againſt every kind of wickedneſs; for they only will be ſecure in the evil day, who fear God, truſt in him, and live uprightly in his ſight.

COMMENTARY AND NOTES ON CHAP. VIII. IX.

VIII. 7 *From the eaſt country*, &c.] From all parts of the world. This points to the general reſtoration of the Jews from their ſeveral diſperſions.

23 *Shall take hold of the ſkirt of him that is a Jew*, &c.] The meaning is, that the heathen were to apply to the Meſſiah (who was a Jew) for inſtruction; who is one in nature and perfections with God the Father and the Holy Ghoſt, and whoſe doctrines lead to unity among all the members of his myſtical body.

IX.

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Before CHRIST 587. *it*, and be very ſorrowful, and Ekron; for her expectation ſhall be aſhamed; and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *ſhall be* for our God, and he ſhall be as a governor in Judah, and Ekron as a Jebuſite.

8 And I will encamp about mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth: and no oppreſſor ſhall paſs through them any more: for now have I ſeen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy King cometh unto thee: he *is* juſt, and having ſalvation; lowly, and riding upon an aſs, and upon a colt the foal of an aſs.

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle bow ſhall be cut off: and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* from ſea *even* to ſea, and from the river *even* to the ends of the earth.

11 As for thee alſo, by the blood of thy covenant I have ſent forth thy priſoners out of the pit wherein *is* no water.

¶ 12 Turn you to the ſtrong hold, ye priſoners of hope: even to day do I declare *that* I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man.

14 And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord GOD ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth.

15 The LORD of hoſts ſhall defend them; and they ſhall devour, and ſubdue with ſling ſtones; and they ſhall drink, *and* make a noiſe as through wine; and they ſhall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God ſhall ſave them in that day as the flock of his people: for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land.

17 For how great *is* his goodneſs, and how great *is* his beauty! corn ſhall make the young men chearful, and new wine the maids.

CHAP. X.

1 *God is to be ſought unto, and not idols.* 3 *As he viſited his flock for ſin, ſo will he ſave and reſtore them.*

ASK ye of the LORD rain in the time of the latter rain; *ſo* the LORD ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field.

2 For the idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, becauſe *there was* no ſhepherd.

3 ¶ Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the LORD of hoſts hath viſited his flock the houſe of Judah, and hath made them as his goodly horſe in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppreſſor together.

5 And they ſhall be as mighty *men*, which tread down *their enemies* in the mire of the ſtreets in the battle: and they ſhall fight, becauſe the LORD *is* with them, and the riders on horſes ſhall be confounded. Before CHRIST 587.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their God, and will hear them.

7 And *they* of Ephraim ſhall be like a mighty *man*, and their heart ſhall rejoice as through wine: yea, their children ſhall ſee *it*, and be glad; their heart ſhall rejoice in the LORD.

8 I will hiſs for them, and gather them; for I have redeemed them: and they ſhall increaſe as they have increaſed.

9 And I will ſow them among the people: and they ſhall remember me in far countries; and they ſhall live with their children, and turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria; and I will bring them into the land of Gilead and Lebanon; and *place* ſhall not be found for them.

11 And he ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up; and the pride of Aſſyria ſhall be brought down, and the ſceptre of Egypt ſhall depart away.

12 And I will ſtrengthen them in the LORD; and they ſhall walk up and down in his name, ſaith the LORD.

CHAP. XI.

1 *Jeruſalem's deſtruction.* 3 *Some cared for, ſome rejected.* 10 *The ſtaves broken.* 15 *A fooliſh ſhepherd's curſe.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; becauſe the mighty is ſpoiled: howl, O ye oaks of Baſhan; for the foreſt of the vintage is come down.

3 *There is* a voice of the howling of the ſhepherds; for their glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 ¶ Thus ſaith the LORD my God; Feed the flock of the ſlaughter;

5 Whoſe poſſeſſors ſlay them, and hold themſelves not guilty: and they that ſell them ſay, Bleſſed *be* the LORD; for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they ſhall ſmite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of ſlaughter, *even* you, O poor of the flock. And I took unto me two ſtaves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three ſhepherds alſo I cut off in one month; and my ſoul lothed them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the reſt eat every one the fleſh of another.

10 And I took my ſtaff, *even* Beauty, and cut it aſunder,

IX¶ 9 *Rejoice greatly, O daughter of Zion*] The prophet, in a ſudden tranſport, breaks forth into a joyful repreſentation of the coming of the Meſſiah.

He is juſt, and having ſalvation, &c.] Or, he is righteouſneſs, and the Saviour.

11 *By the blood of thy covenant*, &c.] This paſſage imports the deliverance of mankind from the bondage of ſin and Satan, by virtue of the covenant ſealed with the blood of Chriſt.

GENERAL REFLECTIONS on Chap. VIII. IX.

We ſee here the love of God to his church, whom, after her affliction, he re-eſtabliſhes, and re-viſits with his favour. And we have alſo an aſtoniſhing example of humility in the Redeemer, who for our ſakes became poor and mean: how much more then ought we guilty ſinners, who daily need his mercy, to humble ourſelves, that he may exalt us!

COMMENTARY AND NOTES ON CHAP. X. XI.

X. 2 *For the idols*, &c.] Theſe were vagabond Greeks, who pretended to foretel future events; but their predictions not being fulfilled, the exaſperated populace roſe upon them, and drove them out of the city.

4 *The corner*, &c.] "The corner" ſignifies the ſupport of a building, alſo a chief: "the nail" denotes any perſon on whom others depend, as the ſtrength of a ſtate.

XI. 7 *And I will feed the flock*, &c.] The ſtaff called Beauty points out the pleaſure God takes in protecting his people in all their diſtreſſes; and by that called Bands, we are to underſtand the union of Iſrael and Judah under the goſpel.

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aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ſo the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I ſaid unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of ſilver.

13 And the LORD ſaid unto me, Caſt it unto the potter: a goodly price that I was priſed at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the LORD.

14 Then I cut aſunder mine other ſtaff, *even* Bands, that I might break the brotherhood between Judah and Iſrael.

15 ¶ And the LORD ſaid unto me, Take unto thee yet the inſtruments of a fooliſh ſhepherd.

16 For, lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit thoſe that be cut off, neither ſhall ſeek the young one, nor heal that that is broken, nor feed that that ſtandeth ſtill: but he ſhall eat the fleſh of the fat, and tear their claws in pieces.

17 Woe to the idol ſhepherd that leaveth the flock! the ſword *ſhall be* upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

CHAP. XII.

1 *Jeruſalem a cup of trembling, and burdenſome ſtone to the confuſion of her adverſaries.* 6 *The victorious reſtoring of Judah.* 10 *The repentance of Jeruſalem.*

THE burden of the word of the LORD for Iſrael, ſaith the LORD, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

2 Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege both againſt Judah *and* againſt Jeruſalem.

3 And in that day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the LORD, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs: and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs.

5 And the governors of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem *ſhall be* my ſtrength in the LORD of hoſts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devour all the people round about, on the right hand and on the left: and Jeruſalem ſhall be inhabited again in her own place, *even* in Jeruſalem.

7 The LORD alſo ſhall ſave the tents of Judah firſt, that the glory of the houſe of David and the glory of the inhabitants of Jeruſalem do not magnify *themſelves* againſt Judah.

8 In that day ſhall the LORD defend the inhabitants of Jeruſalem; and he that is feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the LORD before them.

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9 And it ſhall come to paſs in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 ¶ And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications: and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him, as one that is in bitterneſs for *his* firſt-born.

11 In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land ſhall mourn, every family apart; the family of the houſe of David apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart;

13 The family of the houſe of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAP. XIII.

1 *The fountain of purgation for Jeruſalem.* 7 *The death of Chriſt, and the ſaving of a third part.*

IN that day there ſhall be a fountain opened to the houſe of David and to the inhabitants of Jeruſalem for ſin and for uncleanneſs.

2 ¶ And it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembered: and alſo I will cauſe the prophets and the unclean ſpirit to paſs out of the land.

3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother that begat him ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the LORD: and his father and his mother that begat him ſhall thruſt him through when he propheſieth.

4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion, when he hath propheſied; neither ſhall they wear a rough garment to deceive:

5 But he ſhall ſay, I *am* no prophet, I *am* an huſbandman; for man taught me to keep cattle from my youth.

6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded *in* the houſe of my friends.

7 ¶ Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the LORD of hoſts; ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

8 And it ſhall come to paſs, *that* in all the land, ſaith the LORD, two parts therein ſhall be cut off *and* die; but the third ſhall be left therein.

9 And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people; and they ſhall ſay, The LORD *is* my God.

CHAP.

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12 *And I ſaid unto them*, &c.] This part of the prophecy was literally fulfilled when the Jewiſh rulers gave Judas thirty pieces of ſilver, that he ſhould betray our Saviour.

GENERAL REFLECTIONS on Chap. X. XI.

The prophecies contained in theſe chapters were fulfilled, when the Meſſiah appeared in a ſtate of weakneſs and humiliation, was betrayed and crucified, and, after his death and reſurrection, eſtabliſhed his kingdom throughout the world.

COMMENTARY AND NOTES ON CHAP. XII. XIII.

XII. 8 *As the angel of the Lord*, &c.] Angel, or meſſenger, is one of the titles of the Meſſiah, to whom this paſſage may with propriety be applied; for the divine nature, being united to the human nature of Chriſt, ſtamped an infinite value upon it.

10 *I will pour*, &c.] I will pour a plentiful ſhare of grace upon my people, who when converted, ſhall with compunction of heart bewail thoſe ſins which have crucified their Lord and Saviour.

XIII. 1 *In that day*, &c.] In conſequence of Chriſt's active and paſſive obedience, thoſe who believed in him ſhould be waſhed from all their impurities, and have a full pardon for all their ſins.

7 *Awake, O ſword*, &c.] The prophet here points at the ſufferings and death of the Meſſiah (called God's fellow) for the ſins of fallen man; and, in conſequence of that event, the diſperſion of the firſt Chriſtians, who, though tried by perſecutions, are encouraged to truſt in the Lord, who promiſes to hear their prayer, and protect them.

GENERAL REFLECTIONS on Chap. XII. XIII.

We ſee here the nature of genuine repentance, which leads the ſinner to reflect with terror on his guilt, while he looks at the bleeding wounds of Chriſt who ſuffered for him: here are alſo ſet before us the promiſes of God to believers, who will find an almighty helper in God, who will guard them here by his watchful providence, and make them happy for ever.

COMMENTARY

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CHAP. XIV.

Before CHRIST 587. 1 *The deſtruction of Jeruſalem.* 3 *The coming of Chriſt, the graces of his kingdom, and the reſtoration of Jeruſalem.*

BEHOLD, the day of the LORD cometh, and thy ſpoil ſhall be divided in the midſt of thee.

2 For I will gather all nations againſt Jeruſalem to battle; and the city ſhall be taken, and the houſes rifled, and the women raviſhed; and half of the city ſhall go forth into captivity, and the reſidue of the people ſhall not be cut off from the city.

3 ¶ Then ſhall the LORD go forth, and fight againſt thoſe nations, as when he fought in the day of battle.

4 And his feet ſhall ſtand in that day upon the mount of Olives, which *is* before Jeruſalem on the eaſt, and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt and toward the weſt, *and there ſhall be* a very great valley; and half of the mountain ſhall remove toward the north, and half of it toward the ſouth.

5 And ye ſhall flee *to* the valley of the mountains; for the valley of the mountains ſhall reach unto Azal; yea, ye ſhall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God ſhall come, *and* all the ſaints with thee.

6 And it ſhall come to paſs in that day, *that* the light ſhall not be clear, *nor* dark:

7 But it ſhall be one day which ſhall be known to the LORD, not day, nor night: but it ſhall come to paſs, *that* at evening time it ſhall be light.

8 And it ſhall be in that day, *that* living waters ſhall go out from Jeruſalem; half of them toward the former ſea, and half of them toward the hinder ſea: in ſummer and in winter ſhall it be.

9 And the LORD ſhall be king over all the earth: in that day ſhall there be one LORD, and his name one.

10 All the land ſhall be turned as a plain from Geba to Rimmon ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the firſt gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-preſſes.

11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction; but Jeruſalem ſhall be ſafely inhabited. Before CHRIST 587.

12 ¶ And this ſhall be the plague wherewith the LORD will ſmite all the people that have fought againſt Jeruſalem; Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth,

13 And it ſhall come to paſs in that day, *that* a great tumult from the LORD ſhall be among them; and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And Judah alſo ſhall fight at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, gold, and ſilver, and apparel, in great abundance.

15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this plague.

16 ¶ And it ſhall come to paſs, *that* every one that is left of all the nations which came againſt Jeruſalem ſhall even go up from year to year to worſhip the King, the LORD of hoſts, and to keep the feaſt of tabernacles.

17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem to worſhip the King, the LORD of hoſts, even upon them ſhall be no rain.

18 And if the family of Egypt go not up, and come not, that *have* no *rain*; there ſhall be the plague, wherewith the LORD will ſmite the heathen that come not up to keep the feaſt of tabernacles.

19 This ſhall be the puniſhment of Egypt and the puniſhment of all nations that come not up to keep the feaſt of tabernacles.

20 ¶ In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD; and the pots in the LORD's houſe ſhall be like the bowls before the altar.

21 Yea, every pot in Jeruſalem and in Judah ſhall be holineſs unto the LORD of hoſts: and all they that ſacrifice ſhall come and take of them and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the LORD of hoſts.

COMMENTARY AND NOTES ON CHAP. XIV.

2 *I will gather all nations*, &c.] This is a prediction of the marching of the Roman armies againſt Jeruſalem, to deſtroy the city and temple.

8 *Living waters ſhall go out*, &c.] Supplies of grace ſhall be communicated to believers.

9 *The Lord ſhall be king*, &c.] King and God over the church, whoſe worſhip ſhall be unmixed with idolatry.

10 *In that day*, &c.] This repreſents the purity and holineſs of true Chriſtians, when religion takes a proper effect on the heart, and appears in the life.

GENERAL REFLECTIONS on Chap. XIV.

This prophecy ought to be underſtood in a ſpiritual ſenſe, and applied to that church of which Jeſus Chriſt is the king and protector; and in which all nations are gathered together to worſhip God in ſpirit and in truth.

MALACHI.

THE ARGUMENT.

Malachi, the laſt of the prophets, was cotemporary with Haggai, Zechariah, and Nehemiah. He exhorts the Jews to reform the diſorders, that were committed among them, eſpecially in the divine ſervice, and to turn to God by unfeigned repentance. He alſo foretells the eſtabliſhment of the goſpel worſhip, the coming of John the Baptiſt, that of Jeſus Chriſt, the miſery of the wicked, the happineſs of the righteous, and the day of judgment.

CHAP. I.

1 *Malachi complaineth of Iſrael's ingratitude,* 6 *and of the profane diſreſpect ſhewn to God's worſhip.*

Before CHRIST 397. THE burden of the word of the LORD to Iſrael by Malachi.

2 I have loved you, ſaith the LORD. Yet ye ſay, Wherein haſt thou loved us? *Was* not Eſau Jacob's brother? ſaith the LORD: yet I loved Jacob, Before CHRIST

3 And I hated Eſau, and laid his mountains and his heritage waſte for the dragons in the wilderneſs. 397.

4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places; thus ſaith the

COMMENTARY AND NOTES ON CHAP. I. II.

I. 2, 3 *I loved Jacob—and I hated Eſau*, &c.] I loved Jacob more than Eſau.

11 *In*

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Before CHRIST 397. the LORD of hoſts, They ſhall build, but I will throw down; and they ſhall call them, The border of wickedneſs, and The people againſt whom the LORD hath indignation for ever.

5 And your eyes ſhall ſee, and ye ſhall ſay, The LORD will be magnified from the border of Iſrael.

6 ¶ A ſon honoureth *his* father, and a ſervant his maſter: If then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear? ſaith the LORD of hoſts unto you, O prieſts, that deſpiſe my name. And ye ſay, Wherein have we deſpiſed thy name?

7 Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that we ſay, The table of the LORD *is* contemptible.

8 And if ye offer the blind for ſacrifice, *is it* not evil? and if ye offer the lame and ſick *is it* not evil? offer it now unto thy governor; will he be pleaſed with thee, or accept thy perſon? ſaith the LORD of hoſts.

9 And now, I pray you, beſeech God that he will be gracious unto us; this hath been by your means: will he regard your perſons? ſaith the LORD of hoſts.

10 Who *is there* even among you that would ſhut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleaſure in you, ſaith the LORD of hoſts, neither will I accept an offering at your hand.

11 For from the riſing of the ſun even unto the going down of the ſame my name *ſhall be* great among the Gentiles; and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts.

12 But ye have profaned it, in that ye ſay, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat is contemptible.

13 Ye ſaid alſo, Behold, what a wearineſs *is it!* and ye have ſnuffed at it, ſaith the LORD of hoſts: and ye brought *that which was* torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the LORD.

14 But curſed *be* the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the LORD a corrupt thing: for I *am* a great King, ſaith the LORD of hoſts, and my name *is* dreadful among the heathen.

CHAP. II.

1 *He reproveth the prieſts for neglecting their covenant* 11 *and the people for idolatry,* 14 *adultery,* 17 *and infidelity.*

AND now, O ye prieſts, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the LORD of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay *it* to heart.

3 Behold, I will corrupt your ſeed, and ſpread dung upon your faces, *even* the dung of your ſolemn feaſts; and *one* ſhall take you away with it.

4 And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the LORD of hoſts.

5 My covenant was with him of life and peace; and I gave them to him, *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. Before CHRIST 397.

7 For the prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the meſſenger of the LORD of hoſts.

8 But ye are departed out of the way; ye have cauſed many to ſtumble at the law: ye have corrupted the covenant of Levi, ſaith the LORD of hoſts.

9 Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath profaned the holineſs of the LORD which he loved, and hath married the daughter of a ſtrange god.

12 The LORD will cut off the man that doeth this, the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hoſts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying-out, inſomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye ſay, Wherefore? Becauſe the LORD hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet *is* ſhe thy companion, and the wife of thy covenant.

15 And did not he make one? yet had he the reſidue of the ſpirit. And wherefore one? That he might ſeek a godly ſeed. Therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.

16 For the LORD, the God of Iſrael, ſaith that he hateth putting away: for *one* covereth violence with his garment, ſaith the LORD of hoſts: therefore take heed to your ſpirit, that ye deal not treacherouſly.

17 ¶ Ye have wearied the LORD with your words. Yet ye ſay, Wherein have we wearied *him?* When ye ſay, Every one that doeth evil *is* good in the ſight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

CHAP. III.

1 *Of the meſſenger, majeſty, and of the grace of Chriſt.* 7 *Of the rebellion,* 8 *ſacrilege* 13 *and infidelity of the people.*

BEHOLD, I will ſend my meſſenger, and he ſhall prepare the way before me: and the LORD whom ye ſeek ſhall ſuddenly come to his temple, even the meſſenger of the covenant whom ye delight in; behold, he ſhall come, ſaith the LORD of hoſts.

2 But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he *is* like a refiner's fire, and like fullers' ſope.

3 And he ſhall ſit *as* a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the LORD, an offering in righteouſneſs.

4 Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the LORD, as in the days of old, and as in former years.

5 And

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11 *In every place incenſe ſhall be offered unto my name,* &c.] In this verſe the prophet deſcribes the univerſality of the Meſſiah's kingdom, wherein Chriſtian ſacrifices of prayer and thankſgiving ſhould be offered up to God, through the Redeemer, from every part of the habitable globe.

II. 10 *Have we not all one father,* &c.] The prophet reminds the Jews, that they owned one God and father, therefore they ſhould be united in love and ſincerity to each other, by a ſpiritual as well as fleſhly relation.

15 *Did not he make one,* &c.] Theſe words afford a ſtrong argument againſt polygamy, or a plurality of wives: they imply, that God ſought a holy ſeed: he created one male, and one female; and thus ordained the marriage ſtate to continue: therefore the prophet intimates, "reſtrain your ſpirit, and do not deſpiſe the wife of thy youth." This alſo enforces the propriety of their cleaving to God in their affections, who had from the beginning guided and protected them by his providence.

17 *Ye have wearied the Lord,* &c.] You have tired his patience by your blaſphemous ſpeeches, charging him with injuſtice.

GENERAL REFLECTIONS on Chap. I. II.

Theſe chapters plainly point out to us God's abhorrence of covetouſneſs, and inſincerity; and alſo recommends ſtrict adherence to the ſacred laws of marriage, both with reſpect to the unity and purity of that ſtate, and from thence alſo the prophet takes occaſion to inculcate piety towards God, and a uniform devotedneſs to his ſervice.

COMMENTARY AND NOTES on CHAP. III. IV.

III. 1 *Behold, I will ſend my meſſenger,* &c.] This was John the Baptiſt, who was the harbinger of the Meſſiah: he came in the ſpirit and power of Elias, preaching repentance, as a preparative to the reception of the goſpel. By the Lord, is meant the Redeemer.

16 Then

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5 And I will come near to you to judgment; and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger *from his right*, and fear not me, ſaith the LORD of hoſts.

6 For I *am* the LORD, I change not; therefore ye, ſons of Jacob, are not conſumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, ſaith the LORD of hoſts. But ye ſaid, Wherein ſhall we return?

8 ¶ Will a man rob God? yet ye have robbed me. But ye ſay, Wherein have we robbed thee? in tithes and offerings.

9 Ye *are* curſed with a curſe: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the LORD of hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that *there ſhall* not *be room* enough *to receive it*.

11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground: neither ſhall your vine caſt her fruit before the time in the field, ſaith the LORD of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the LORD of hoſts.

13 ¶ Your words have been ſtout againſt me, ſaith the LORD. Yet ye ſay, What have we ſpoken *ſo much* againſt thee?

14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hoſts?

15 And now we call the proud happy: yea, they that work wickedneſs are ſet up; yea, *they that* tempt God are even delivered.

Before CHRIST 397.

16 Then they that feared the LORD ſpake often one to another: and the LORD hearkened and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they ſhall be mine, ſaith the LORD of hoſts, in that day when I make up my jewels; and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall ye return, and diſcern between the righteous and the wicked, between him that ſerveth God and him that ſerveth him not.

CHAP. IV.

1 *God's judgment on the wicked,* 2 *and his bleſſing on the good.* 5 *He telleth of Elijah's coming.*

FOR behold, the day cometh that ſhall burn as an oven; and all the proud, yea, and all that do wickedly, ſhall be ſtubble: and the day that cometh ſhall burn them up, ſaith the LORD of hoſts, that it ſhall leave them neither root nor branch.

2 ¶ But unto you that fear my name ſhall the Sun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall.

3 And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do *this*, ſaith the LORD of hoſts.

4 Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgments.

5 ¶ Behold, I will ſend you Elijah the prophet before the coming of the great and dreadful day of the LORD.

6 And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.

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6 *For I am the Lord, I change not*, &c.] Becauſe I am the ſame to-day and for ever, and am true to my former promiſes; therefore you ſtill continue a people, and are not conſumed, as your iniquities deſerve.

8 *Will a man rob God*, &c.] As though he had ſaid, How much ſoever you may think to deceive God, yet as he is a Being of infinite wiſdom, who cannot be mocked, he will therefore expoſe your ſins and your hypocriſy, notwithſtanding all the arts you may make uſe of to conceal them from his all-ſeeing eye.

16 *They that feared*, &c.] In theſe corrupt times there were many who feared God, and converſed together, of his promiſes concerning the Meſſiah, whom they looked for, in prayer. Such pious perſons as theſe, who implore the mercy of the Almighty, will in every age, be the peculiar objects of his care now, and be ſcreened from his wrath hereafter.

IV. 1 *For behold the day cometh that ſhall burn as an oven*, &c.] God is deſcribed by Moſes as a conſuming fire, when he comes to execute his judgments. And this was remarkably verified, when, upon taking the city and temple of Jeruſalem by the Roman army under Titus Veſpaſian, they were both deſtroyed by ſuch flames as no induſtry could quench.

2 *But unto you that fear my name, ſhall the Sun of righteouſneſs ariſe*, &c.] Chriſt is the ſun of righteouſneſs: his kindly rays heal all the diſeaſes of the ſoul; he removes the vail of darkneſs from the mind, and enlightens the underſtandings of men.

3 *And ye ſhall tread down the wicked*, &c.] The righteous ſhall triumph in the deſtruction of the ungodly, as conquerors trample upon the carcaſes of thoſe that are ſlain in battle. The wicked are compared to aſhes, becauſe the judgment that conſumeth them is reſembled to fire.

5 *Behold, I will ſend you Elijah.*] The Meſſiah who came in the ſpirit and power of Elias, wrought many miracles, and imparted ſalvation to the loſt race of Adam.

Before the coming, &c.] This may allude to the final deſtruction of Jeruſalem, and alſo to the day of judgment.

6 *And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers*, &c.] It will be his office to put an end to thoſe religious differences which divide neareſt relations from one another, and to make them all join in the duties of repentance and reformation, and thereby prepare them for the reception of the Meſſiah. The Holy Spirit by Zecharias, the father of John, declares that he was to give knowledge of ſalvation unto the Lord's people by the remiſſion of their ſins; to give light to them that ſit in darkneſs and in the ſhadow of death; and to guide our feet into the way of peace. Thus was Elias to reſtore all things, and not by a third appearance, under a third temple, as if Judaiſm ſhould be eſtabliſhed again, with all its ancient ſplendor, rites, and ſacrifices, under Chriſt, before the conſummation of all things; miſtakes that have ariſen from a miſapplication of prophecies to future perſons, and things and times which have long ſince been accompliſhed.

Leſt I come and ſmite the earth with a curſe.] Or rather, Leſt I come and ſmite the land of Judea with utter deſtruction. The utter deſtruction of the Jewiſh nation is here threatened upon their rejecting the preaching of John the Baptiſt, and refuſing to hearken to his teſtimony concerning the Meſſiah that ſhould come after him. Thus we ſee that the Old Teſtament concludes in ſuch a manner as to point out the approaching advent of the glorious Redeemer and Saviour of mankind. From this period, the prophetic Spirit ceaſed in the Jewiſh church; nor did any perſons make their appearance, clothed with divine power, as formerly, till Chriſt appeared in human nature, to remove the curſe of the laws, and bleſſings of the goſpel diſpenſation.

GENERAL REFLECTIONS on Chap. III. IV.

We ſhould obſerve, that what the prophet ſays at the end of this book of the terrible day of the Lord, which was to conſume the wicked, and of the riſing of the Sun of righteouſneſs; was fulfilled when Jeſus Chriſt came into the world, ſoon after which the Jews were deſtroyed by the Romans; but a much ſorer puniſhment awaits them that obey not the goſpel of God. 1

The END of the PROPHETS.

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THE

LIVES of the INSPIRED WRITERS

OF THF

OLD TESTAMENT.

MOSES, ſon of Amram and Jochebed, and brother of Aaron, and Miriam, was born in Egypt, in the year of the world, 2433. He was the great lawgiver of the Jews; and preſently after he was born, was hid in an ark of bulruſhes, found by Pharaoh's daughter, bred up at court, and adopted for her ſon. Afterwards, by ſpecial commiſſion, confirmed by ſundry miracles, he brought out the children of Iſrael from Egypt: and led them forty years together in the wilderneſs; and having ordered and ſettled the commonwealth for government both of church and ſtate, died in mount Nebo, leaving the charge to Joſhua. He was the moſt antient writer.

JOSHUA, the ſon of Nun, (by the Greeks called Jeſus, the ſon of Nave) and ſucceſſor to Moſes, was of the tribe of Ephraim, and was born in the year of the world 2460. He is in ſcripture called the ſervant of Moſes. He was deputed with Caleb to ſurvey the land of Canaan, and brought back a favourable report of it. He afterwards conducted the Iſraelites to the poſſeſſion of that country. He died at the age of one hundred and ten years, in the year of the world 2570.

SAMUEL, the ſon of Elkanah and Hannah, of the tribe of Levi, and family of Kohath, was a prophet and judge of Iſrael for ſeveral years. He officiated in the temple, when very young. Saul and David were ſucceſſively anointed by him to be kings of Iſrael and Judah. He died at the age of ninety eight, about two years before the death of Saul, in the year of the world 2947.

NATHAN, an eminent prophet, cotemporary with David, and had a great ſhare in the confidence of that prince, whom he reproved, by means of an ingenious and beautiful ſtory, for his complicated crime of adultery and murder. He appointed, by divine authority, the ſucceſſion to Solomon. His country, the time when he began to propheſy, and the time and manner of his death, are unknown.

GAD, a prophet, David's friend, who followed him during his misfortunes while perſecuted by Saul. He adviſed David to erect an altar in the threſhing-floor of Araunah the Jebuſite, after the plague inflicted for David's ſin was ſtayed. He wrote a volume of David's life, which is cited in the firſt book of *Chron.* xxix. 29. The time of his birth or death are not recorded.

EZRA, the ſon of Seraiah, was ſent into Judea by Artaxerxes, with the power and character of governor, where he had the principal authority till the arrival of Nehemiah. He was very inſtrumental in rebuilding the city and temple of Jeruſalem; he alſo explained the law, and renewed the covenant with the Lord. He is ſaid to have lived near one hundred and twenty years, and to have died in Perſia.

NEHEMIAH, the ſon of Hachaliah, was born at Babylon during the captivity. He was appointed by Artaxerxes governor of Judea; and afterwards obtained leave to go to Jeruſalem, to repair its walls and gates. He collected many of the ſacred writings together, and made many wiſe regulations reſpecting divine worſhip, and the morals of the people. He returned to Babylon in the year 3563; and afterwards reviſited Jeruſalem, where he died in peace about the year 3580, having governed the people of Judah for about thirty years.

SOLOMON, ſon of David and Bathſheba, was born in the year of the world 2971. At his requeſt, God endued him with an extraordinary degree of wiſdom, to which he added great riches; ſo that he was the wiſeſt and richeſt monarch that ever lived. He built a magnificent temple at Jeruſalem. Of all his ingenious works, the only ones remaining are, his *Proverbs*, *Eccleſiaſtes*, and the *Canticles*. He lived about fifty-eight years, reigned forty, and died in the year of the world, 3029. His ſon Rehoboam ſucceeded him.

DAVID, the ſon of Jeſſe, of the tribe of Judah, and town of Bethlehem, was born in the year of the world 2919, before Chriſt 1085. He was anointed king over all Iſrael in the year of the world 2957. He was many years ſucceſsful over his enemies, and enlarged his kingdom by conqueſts. But by his criminal conduct reſpecting Bathſheba and Uriah her huſband, he greatly diſpleaſed God, and ſcandalized good men; for which, though God forgave him the ſin, he was afterwards ſeverely puniſhed in his family. He died in the year of the world 2990, before Chriſt 1014, in the ſeventy-firſt year of his age, after having reigned forty years.

ISAIAH, the ſon of Amos, the firſt of the four great prophets, and ſaid to be of the royal family. He began to propheſy at the death of Uzziah, and at the beginning of the reign of Jotham, king of Judah, in the year of the world 3246. He continued to propheſy to the reign of Manaſſeh, in the year of the world 3306. His ſtyle is noble, ſublime, and florid: he added gravity, force and vehemence to the important evangelical truths he delivered. The above prince cauſed him to be put to death, by ſawing him aſunder.

JEREMIAH, the ſon of Hilkiah, was of the prieſtly race, and a native of Anathoth, in the tribe of Benjamin. He began to propheſy in the thirteenth year of the reign of Joſiah king of Judah, in the year of the world 3375, and Zephaniah propheſied about the ſame time. Jeremiah continued to propheſy under the reigns of Shallum, Jehoiakim, Jeconiah, and Zedekiah, to the taking of Jeruſalem by the Chaldeans, in the year of the world 3416. His Lamentations are admirably adapted to excite the paſſions of tenderneſs and pity. It is thought that he died two years after the taking of the city (ſome affirm by a violent death) in Egypt. Baruch was the diſciple and amanuenſis of Jeremiah, and is commonly reckoned with that prophet.

EZEKIEL, the ſon of Buzi, was a prophet of the houſe of Aaron. He began to propheſy in the year 3409; and continued till towards the end of the reign of Nebuchadnezzar, who died in the year of the world 3442. He was carried captive to Babylon along with Jeconiah king of Judah, in the year of the world, 3405. He abounds in fine ſentences, rich compariſons, and ſhews a great deal of learning in profane matters.

DANIEL, the prophet of the Lord, was deſcended from the royal family of David, and carried captive to Babylon, when he was yet very young, in the fourth year of Jehoiakim, king of Judah, and the year of the world 3398. He was caſt into the den of lions at the command of Darius the Mede, for his adherence to the true religion, and miraculouſly preſerved. He propheſied at Babylon to the end of the captivity, and perhaps longer than that. His ſtyle is clear and conciſe, and his narrations and deſcriptions ſimple and natural. He was highly favoured of God and honoured of men.

HOSEA, the ſon of Beeri, the firſt of the leſſer prophets. He propheſied under Uzziah king of Judah, who began to reign in the year of the world 3194; and under Jotham, Ahaz, and Hezekiah, kings of Judah, and under Jeroboam II. king of Iſrael, and his ſucceſſors, to the deſtruction of Samaria, which happened in the year of the world 3283. He inveighs ſtrongly againſt the diſorders which prevailed in the kingdom of the ten tribes.

JOEL, the ſon of Pethuel, of the tribe of Reuben, and city of Bethoron. He propheſied under Joſiah, and was cotemporary with Jeremiah and Zephaniah. His ſtyle is figurative, ſtrong, and expreſſive.

AMOS, the prophet, had in his youth been a herdſman in Tekoa, a ſmall town about four leagues ſouth of Jeruſalem. He began to propheſy in the twenty-third year of Uzziah, and about ſix years before the death of Jeroboam II. king of Iſrael, which happened in the year of the world 3220. The time and manner of his death are not known.

OBADIAH, the prophet, is believed to be the ſame with the governor of Ahab's houſe, who hid the prophets whom Jezebel would have deſtroyed. His prophecy, which is contained in one chapter, is partly an invective againſt the cruelty of the Edomites, who mocked and derided the children of Iſrael as they paſſed into captivity and afterwards oppreſſed them. He lived in Judea after the taking of Jeruſalem, which happened in 3414, and before the deſolation of Idumæa, which happened in 3410.

JONAH, the ſon of Amittai, was a Galilean, and a native of Gath-hepher. He lived in the kingdom of Iſrael under the kings Joath and Jeroboam II. about the ſame time with Hoſea, Iſaiah, and Amos. Jeroboam II. died in the year of the world 3220. Epiphanius relates, that he died at Tyre, and was buried in the Cave of Cenezæus judge of Iſrael.

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MICAH, the Moraſthite, or of Moreſa, near the city Eleutheroplis, propheſied under Jotham, Ahaz, and Hezekiah, kings of Judah, for about fifty years. Jotham began to reign in 3245, and Hezekiah died in 3306. Micah was cotemporary with Iſaiah, but began later to propheſy. He denounces terrible judgments againſt the Jews for their apoſtacy; but ſpeaks alſo of the reign of the Meſſiah, and the eſtabliſhment of his kingdom.

NAHUM, a native of Elkoſhai, a little village of Galilee, appeared in Judah under the reign of Hezekiah, and after the expedition of Sennacherib, that is after the year 3291. He foretold, in the moſt lively and pathetic manner, the deſtruction of Nineveh; and his prophecy was verified in the ſiege of that city by Aſtyages, in the year of the world 3378. His ſtyle is very bold and figurative. The time of his death is not known.

HABBAKUK, the prophet, lived in Judea, at the beginning of the reign of Jehoiakim, about the year 3394, and before the coming of Nebuchadnezzar into the country in 3398. His third chapter is a ſong or prayer to God, whoſe majeſty the prophet deſcribes with the utmoſt grandeur and ſublimity of expreſſion.

ZEPHANIAH appeared at the beginning of the reign of Joſiah, and before the twenty-eighth year of this prince, which is in the year of the world 3381; and even before the taking of Nineveh, which happened in 3378. After the taking of Jeruſalem by the Chaldeans, Seraiah and Zephaniah were taken and ſent to Nebuchadnezzar, who was then at Riblah, and who cauſed them to be put to death, in the year of the world 3416.

HAGGAI was born, in all probability, at Babylon, in the year of the world 3457, from whence he returned with Zerubbabel. He returned from the captivity in 3468, and propheſied in the ſecond year of Darius ſon of Hyſtaſpes, which was the year of the world 3484. We know nothing certain of the death of this prophet.

ZECHARIAH, was the ſon of Barachiah, and grandſon of Iddo. He began to propheſy in the ſecond year of the reign of Darius, ſon of Hyſtaſpes, in the year of the world 3484, two months after Haggai entered on his prophetic office. Among many other remarkable events, he deſcribes the ſiege of Jeruſalem by the Romans; he foretels the great extent of the Chriſtian church, the converſion of the Gentiles, the perſecutions raiſed againſt the faithful, and the puniſhment that God inflicts upon thoſe perſecutors.

MALACHI, the laſt of the twelve leſſer prophets. It is affirmed by ſome, that the name of Malachi, was given him becauſe of his angelic mildneſs, and becauſe an angel uſed to appear viſibly to the people, after the prophet had ſpoken to them, to confirm what he ſaid. If he was the ſame as Ezra, as is very probable, he may have propheſied under Nehemiah, who returned into Judea in 3550. He died very young, as they ſay, and was buried near the burial-place of his anceſtors.

THE

CONNECTION between the OLD and NEW TESTAMENTS ſupplied,

BY A CONTINUATION OF

The Hiſtory of the JEWS from the Babyloniſh Captivity, to the Birth of CHRIST.

AFTER the death of Nehemiah, (Ant. C. 408.) who was the laſt governor that the kings of Perſia ſent into Jeruſalem, the adminiſtration of all public affairs was committed to the high-prieſt. The firſt of theſe was Johanan, who ſlew his brother Joſhua, who had been appointed to that office by Bagoſes, governor of Syria, in the inner temple; for which act the prieſts were ſeverely fined.

Next to Johanan ſucceeded Jaddua, who in ſolemn pomp met Alexander the Great, who gave him a favourable reception; and was told by the high prieſt, that God would be his guide in his expedition, and give him the empire of the Perſians; and when the king left Jeruſalem, he granted the Jews a free toleration of their laws and religion.

In the year before Chriſt 408, Simon ſucceeded Onias in the high-prieſthood: he was, from the holineſs of his life, ſtyled Simon the Juſt. He continued nine years in his office, and is ſaid to have completed the canon of the Old Teſtament.

Eleazar ſucceeded his brother Simon in the pontificate, in the reign of Ptolemy Philadelphus, who ordered this high-prieſt to procure him a tranſlation of the book of the Jewiſh law, from the Hebrew into the Greek tongue; which he accordingly procured by the joint labours of the LXX or LXXII tranſlators that were employed in this work, now called the Septuagint.

Onias ſucceeded his uncle Eleazar in the pontificate: he was the ſon of Simon the Juſt, but the very reverſe of his father, being a weak and inconſiderate man. He was ſummoned to Alexandria; but Joſeph, his nephew, offering to go in his ſtead, found means to pacify the king, and by his prudent management, paid his uncle's arrears, and continued in the office of farmer and receiver-general of the king's revenues for the ſpace of twenty-two years.

On the death of Ptolemy Euergetes, his ſon Philopater ſucceeded; who having defeated Antiochus the Great, reſolved to viſit the city of Jeruſalem, which he had recovered. He then viewed the temple, and was for going into the Holy of Holies, but was oppoſed by the prieſts and Levites, who however were not able to prevent his entering into the inner court; which when he had done, he was ſeized with a ſudden terror and conſternation of mind, ſo that he was carried out of the place half dead. This however did not hinder him from cruelly perſecuting the Jews, degrading them from their rights and privileges, and branding with a mark of infamy thoſe who would not join in his idolatrous worſhip. He afterwards attempted to extirpate the whole Jewiſh nation, by cauſing them to be aſſembled in the Hippodrome (a large racing-courſe without the city), in order to have them deſtroyed by his elephants; but, on the third day, when theſe creatures were let looſe, inſtead of falling upon the Jews, they turned all their rage againſt thoſe who came to ſee the ſhew, and deſtroyed great numbers of them. This wonderful interpoſition of Providence ſo terrified the king, that he releaſed the Jews, reſtored them to their former privileges, and even permitted them to put to death ſuch as had apoſtatized from their religion.

Hyrcanus, the ſon of Joſeph, having ſupplanted his father, was made collector of the royal revenues in the country beyond Jordan; but his behaviour to his father having incenſed the generality of the people and prieſts againſt him, they ſided with his brothers, and obliged him to retire from Jeruſalem; and, being afterwards threatened by Antiochus Epiphanes to be puniſhed according to his deſerts, he fell upon his ſword, and ſlew himſelf.

When Antiochus Epiphanes aſcended the throne, he became a terrible enemy and perſecutor of the Jews; and depoſed Onias, a man of ſingular piety and goodneſs, from the prieſthood, which he ſold to his brother Jaſon for three hundred and ſixty talents; but he alſo was depoſed in his turn by his brother Menelaus, who had offered three hundred talents more; but being ſummoned before the king at Antioch for non-payment of the money, he ſold the veſſels out of the temple for that purpoſe, and alſo bribed Andronicus to murder his brother Onias, that he might not obſtruct his ambitious deſigns.

After theſe tranſactions, Jaſon, ſuppoſing Antiochus to be dead, marched to Jeruſalem with a thouſand men, thinking to recover his ſtation there, and committed great cruelties on the inhabitants; which Antiochus being informed of, marched thither from Egypt, took the city by ſtorm, ſlew forty thouſand perſons, and took as many captives. But, not content with this, he entered the temple, which he polluted with the moſt ſhocking indignities, and afterwards cruelly perſecuted the Jews, of whom he maſſacred prodigious multitudes; and among many others, put to the moſt cruel deaths the heroic Eleazar, Solomona his wife, and their ſeven ſons, who defying his threats, unanimouſly adhered to their obedience to the divine law.

While this perſecution raged at Jeruſalem, Mattathias, with his five ſons, John, Simon, Judas, Eleazar, and Jonathan, took up arms in defence of their religion and country, and collected together a body of Jews, who pulled down the heathen altars, and deſtroyed many of the perſecutors. Mattathias, after acting bravely in defence of his nation, died at the age of forty-ſix years, and was ſucceeded by his ſon Judas, ſurnamed Maccabæus, who by his valiant exploits, reſcued the true worſhippers of God from the hands of their oppreſſors, and defeated the armies of Antiochus in ſeveral engagements, deſtroying many thouſands of the nemy, and at length recovered

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covered the city and temple of Jeruſalem, and reſtored the worſhip of God in that place. This was about the year 408 before Chriſt. About the ſame time Antiochus, that perſecuting tyrant, met with a repulſe in his attempt on the city of Elymais, and returned to Ecbatana in Media with ſhame and confuſion, where hearing the Jews had re-eſtabliſhed their worſhip at Jeruſalem, he threatened to deſtroy the whole nation; but the vengeance of God now overtook him, for he was ſmitten with a grievous tormenting diſeaſe in his bowels attended with a loathſome ulcer, and racked in his mind with the moſt excruciating ſtings of conſcience, in which miſerable condition having languiſhed for ſome time, he gave up the Ghoſt, after having reigned eleven years.

It will not be improper, in this place, to give ſome account of the Jewiſh Sanhedrim, or Great National Council: The room in which this great council met was a rotunda, half of which was built without the temple, and half within. The Naſi, or prince of the council, ſat upon a throne elevated above the reſt, at the upper end of the room, having his deputy on his right hand, and his ſub-deputy on his left. The ſenators were ranged in order on each ſide; and the ſecretaries, who were to record the matters that came before them, were three; whereof one wrote the ſentences of thoſe that were abſolved, the other had the condemnations under his care, and the third entered into their books the ſeveral pleadings of all contending parties. This high court of judicature was veſted with exceſſive power, which extended even to the king himſelf. All private controverſies of difficult diſcuſſion, all matters relating to religion, and all important affairs of ſtate were ſubmitted to the determination of this auguſt aſſembly, from whoſe ſentence no appeal could be made, becauſe a demurring to the juriſdiction of the court was puniſhed by death, while the power of life and death was in their hands. But to return:

After the death of Antiochus Epiphanes, (Ant. C. 163.) Judas Maccabæus and his brother Jonathan, who then governed the Jewiſh nation, hearing of the confederacy that was engaged in by the neighbouring nations to extirpate the whole race of Iſrael, marched againſt the enemies of the Jews, and defeated them in ſeveral engagements, in which many thouſands were ſlain. Judas was afterwards beſieged in Jeruſalem, but found means to make peace with the beſiegers.

Some time after this, Menelaus the high-prieſt, who had offered his ſervice to Antiochus againſt his own people, falling under the diſpleaſure of Lyſias, and being accuſed and condemned as the author and fomenter of the Jewiſh war, was ſentenced to be caſt headlong into a tower of aſhes* at Berrhæa, a town in Syria, and the office of high-prieſt was conferred by Antiochus upon one Alcimus, who was as wicked as his predeceſſor; and joined the Syrians againſt Judas Maccabæus and his party, who would not acknowledge him as high-prieſt, becauſe he had apoſtatized. Judas, however, found means to expel this traitor from the country, and alſo deſtroyed Nicanor and his whole army of thirty thouſand men, which had been ſent againſt the Jews; but Judas having afterwards made a league with the Romans, Demetrius ſent a powerful army againſt him, under Bautrides and Alcimus; by which he was defeated and ſlain: ſoon after this, Alcimus was ſmitten with a palſy, and died ſuddenly.

After the death of Judas, Jonathon his brother aſſumed the command, and was alſo conſtituted high-prieſt of the Jews: he entered into a league with Alexander againſt Demetrius, who was ſlain in battle ſoon afterwards by the army of Alexander, who thereupon became maſter of the whole Syrian empire; but Alexander engaging in a plot againſt his father-in-law Ptolemy Philometer, he was vanquiſhed and ſlain, and Demetrius was placed on the throne of his anceſtors. But Tryhon, governor of Antioch, being diſguſted at the tyranny and ill conduct of Demetrius, took up arms, and overcame that monarch, and alſo murdered Jonathan and his two ſons; after which, Simon ſucceeded his brother in the command, which he did not long retain, being baſely murdered, and two of his ſons, by Ptolemy, his ſon-in-law; and Hyrcanus, the third ſon of Simon, was made high-prieſt. He enlarged his territories, deſtroyed the temple on mount Gerizim, and took Samaria itſelf. He was a mortal enemy to the whole ſect of the Phariſees. He adminiſtered the Jewiſh affairs for the ſpace of twenty-nine years, and left the high-prieſthood and ſovereignty to Judas Ariſtobulus, who took upon him the title of a king, but was a man of a bloody and ſuſpicious diſpoſition: he ſtarved his mother to death, and impriſoned all his brothers, one of whom he cauſed to be aſſaſſinated. But theſe atrocious crimes ſo diſturbed his conſcience, as to throw him into a fit of illneſs, which occaſioned his death, after a reign of one year, and was ſucceeded in the ſovereignty and pontificate by his brother Alexander Jannæus.

Alexander, having ſettled his affairs at home, made war with the people of Ptolemais, Gaza, &c. He afterwards marched againſt Ptolemy, who defeated his army, and cut off thirty thouſand of his men; then made an alliance with Cleopatra queen of Egypt; beſieged Gaza, and put the inhabitants to the ſword: but returning to Jeruſalem, was there inſulted and hated by his own ſubjects, who rebelled againſt him. After this, Demetrius came into Judea with a great army, and defeated Alexander, who fled to the mountains; but afterwards became victorious over the rebel Jews, eight hundred of whom he crucified, and cauſed their wives and children to be ſlain before their faces, as they hung upon the croſſes, while he himſelf was feaſting with his wives and concubines. This ſavage and unheard-of cruelty greatly exaſperated ſome of his own party againſt him. He ſoon after died, and was ſucceeded in the adminiſtration by his queen Alexandra, but the Phariſees bore the greateſt ſway in the government. This was about the year before Chriſt 30.

Alexandra being declared queen, made Hyrcanus high-prieſt, who was ſoon after ſupplanted by Ariſtobulus, whom the former defeated in battle. The two brothers having appealed to Pompey, he decided in favour of Hyrcanus; whereupon Ariſtobulus took up arms againſt Pompey, who conquered Jeruſalem, and reſtored Hyrcanus, who was afterwards confirmed in the prieſthood by Gabinius the Roman governor in Syria, and afterwards in the government of Judea by Julias Cæſar. About this time, Herod was made governor of the country about Galilee by Antipater, procurator of Judea, who was afterwards poiſoned by Malicus.

Phaſael and Herod then uſurping the government from Hyrcanus, the Jews in a body applied to Anthony againſt them, but were rejected. After which, Antigonus, the ſon of Ariſtobulus, by the aſſiſtance of the Parthians, gained the kingdom of Judea; but had not long enjoyed it, when Herod repairing to Rome, by means of Anthony and Auguſtus obtained from the ſenate a grant of that kingdom; but being oppoſed herein by Antigonus, Herod beſieged Jeruſalem, took his rival priſoner, and prevailed with Anthony to have him put to death.

Herod having now got full poſſeſſion of the kingdom of Judea (Ant. C. 26.) revenged himſelf of his enemies, made his wife Mariamne's brother, Ariſtobulus, high-prieſt, and got Hyrcanus into his power, whom he afterwards executed. After which, growing jealous of Ariſtobulus the high-prieſt, he cauſed him to be drowned, confined Alexandra, and put his uncle Joſeph to death: Octaviarus afterwards confirmed him in the kingdom of Judea; but met with great family uneaſineſſes, and put his wife Mariamne, three of her ſons, and her mother, to death.

Thus have we carried on the Jewiſh hiſtory from the Babyloniſh captivity to the birth of Chriſt, when the temple of Janus was ſhut at Rome. It was cuſtomary, in times of war, to have the gates laid open, but ſhut in the time of peace; and it was now the ſixth time, ſince the building of that city, that the gates of this temple had been ſhut. The firſt time was, in the reign of Numa; the ſecond, after the end of the Punic war; the third, after Auguſtus's victory over Anthony and Cleopatra; the fourth, upon his return from the Cantabrian war in Spain; and the fifth, at this time, in the twenty-ſixth year of his reign, and in the thirty-third of Herod's, when a general peace (which laſted for twelve years) prevailed over the world, and was a prelude for uſhering in the Prince of peace, even Chriſt our Lord, who, according to the common computation, was born in the four thouſandth year of the creation of the world.

* This was one of the puniſhments of the Perſians, whereby great criminals among them were put to death. The manner of it is deſcribed, in the xiiith chapter of the ſecond book of the Maccabees, to be this: An high tower was filled a great way up with aſhes; the criminal being caſt headlong down from the top into them, there had the aſhes, by a wheel, continually ſtirred up, and raiſed about him, till he was ſuffocated and died.

N. B. Our *numerous Subſcribers* are requeſted to obſerve, that THE APOCRYPHA, belonging to this Work, with the neceſſary COMMENTARY, NOTES and PRACTICAL REFLECTIONS, will commence immediately after the *New Teſtament is completed*; and that the Whole will be compriſed in EIGHTY NUMBERS, or the *Overplus given Gratis*, agreeable to our Promiſe made in the Propoſals.

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FRONTISPIECE to the APOCRYPHA.



Recommending the Apocrypha *to be* Read *for* Example *of* Life *and* Instruction of Manners.

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APOCRYPHA.

The First Book of ESDRAS.

THE ARGUMENT.

The Apocryphal books were not anciently received by general consent, nor read and expounded publickly in the church; nor are they at present admitted to prove any point of doctrine, except where they coincide with the other scriptures. The term "Apocrypha" is Greek, and signifies something secret, or little known. Most of these books are acknowledged as canonical by the church of Rome, and all of them by the Greek church; but it is well known, that both these churches have been so much debased by human inventions, that no regard ought to be paid to what they dictate. Protestants, in imitation of the primitive Christians, order such parts of them to be publickly read, as are consistent with the sacred scriptures, but do not impose them upon the people as books written by divine inspiration. With respect to the first book of Esdras (or Ezra), though there are several things in it that deserve the notice of a pious searcher after truth, yet they ought to be read with great care and circumspection.

CHAP. I.

Before CHRIST 623. AND Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 *And said*, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

8 And Helkias, Zecharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

Before CHRIST 623. 20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and now they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 ¶ Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the Stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 ¶ And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old. 610.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his

COMMENTARY AND NOTES ON CHAP. I.

1 *Josias held the feast*, &c.] See 2 *Kings* xxiii. 21. 2 *Chron.* xxxv. 1.

15 *According to the appointment of David*, &c. Of David and Asaph. See 2 *Chron.* xxxv. 15.

34 *And the people took Joachaz*, &c.] Rather Jehoahaz: see 2 *Kings* xxiii. 30. 2 *Chron.* xxxvi. 1.

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Before CHRIST 610. his brother he apprehended, and brought him out of Egypt.
39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jeruſalem; and he did evil before the Lord.
606. 40 Wherefore againſt him Nabuchodonoſor the king of Babylon came up, and bound him with a chain of braſs, and carried him into Babylon.
41 Nabuchodonoſor alſo took of the holy veſſels of the Lord, and carried them away, and ſet them in his own temple at Babylon.
42 But thoſe things that are recorded of him, and of his uncleanneſs and impiety, are written in the chronicles of the kings.
599. 43 And Joacim his ſon reigned in his ſtead: he was made king being eighteen years old;
44 And reigned but three months and ten days in Jeruſalem; and did evil before the Lord.
45 So after a year Nabuchodonoſor ſent and cauſed him to be brought into Babylon with the holy veſſels of the Lord;
46 And made Zedechias king of Judea and Jeruſalem, when he was one and twenty years old; and he reigned eleven years:
47 And he did evil alſo in the ſight of the Lord, and cared not for the words that were ſpoken unto him by the prophet Jeremy from the mouth of the Lord.
593. 48 And after that king Nabuchodonoſor had made him to ſwear by the name of the Lord, he forſwore himſelf, and rebelled; and hardening his neck, and his heart, he tranſgreſſed the laws of the Lord God of Iſrael.
49 The governors alſo of the people and of the prieſts did many things againſt the laws, and paſſed all the pollutions of all nations, and defiled the temple of the Lord, which was ſanctified in Jeruſalem.
50 Nevertheleſs the God of their fathers ſent by his meſſenger to call them back, becauſe he ſpared them and his tabernacle alſo.
51 But they had his meſſengers in deriſion; and, look, when the Lord ſpake unto them, they made a ſport of his prophets:
52 So far forth, that he, being wroth with his people for their great ungodlineſs, commanded the kings of the Chaldees to come up againſt them;
53 Who ſlew their young men with the ſword, yea, even within the compaſs of their holy temple, and ſpared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.
54 And they took all the holy veſſels of the Lord, both great and ſmall, with the veſſels of the ark of God, and the king's treaſures, and carried them away into Babylon.
588. 55 As for the houſe of the Lord, they burnt it, and brake down the walls of Jeruſalem, and ſet fire upon her towers:
56 And as for her glorious things, they never ceaſed till they had conſumed and brought them all to nought: and the people that were not ſlain with the ſword he carried unto Babylon:
57 Who became ſervants to him and his children, till the Perſians reigned, to fulfil the word of the Lord ſpoken by the mouth of Jeremy:
58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall lie reſt, until the full term of ſeventy years.

CHAP. II.

536. IN the firſt year of Cyrus king of the Peſians, that the word of the Lord might be accompliſhed, that he had promiſed by the mouth of Jeremy;
2 The Lord raiſed up the ſpirit of Cyrus the king of the Perſians, and he made proclamation through all his kingdom, and alſo by writing,
3 Saying, Thus ſaith Cyrus king of the Perſians; The Lord of Iſrael, the moſt high Lord, hath made me king of the whole world,
4 And commanded me to build him an houſe at Jeruſalem in Jewry.
5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the Lord of Iſrael: for he is the Lord that dwelleth in Jeruſalem.
6 Whoſoever then dwell in the places about, let them help him, thoſe, I ſay, that are his neighbours, with gold, and with ſilver,
7 With gifts, with horſes, and with cattle, and other things, which have been ſet forth by vow, for the temple of the Lord at Jeruſalem.
Before CHRIST 536.
8 ¶ Then the chief of the families of Judea and of the tribe of Benjamin ſtood up; the prieſts alſo, and the Levites, and all they whoſe mind the Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem,
9 And they that dwelt round about them and helped them in all things with ſilver and gold, with horſes and cattle, and with very many free gifts of a great number whoſe minds were ſtirred up thereto.
10 ¶ King Cyrus alſo brought forth the holy veſſels, which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols.
11 Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer:
12 And by him they were delivered to Sanabaſſar the governor of Judea.
13 And this was the number of them: A thouſand golden cups, and a thouſand of ſilver, cenſers of ſilver twenty nine, vials of gold thirty, and of ſilver two thouſand four hundred and ten, and a thouſand other veſſels.
14 So all the veſſels of gold and of ſilver, which were carried away, were five thouſand four hundred threeſcore and nine.
15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem.
16 ¶ But in the time of Artaxerxes king of the Perſians, Belemus and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem theſe letters following; 522.
17 To king Artaxerxes our lord, Thy ſervants, Rathumus the ſtory writer, and Semellius the ſcribe, and the reſt of their council, and the judges that are in Celoſyria and Phenice.
18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jeruſalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it, and do lay the foundation of the temple.
19 Now if this city and the walls thereof be made up again, they will not only refuſe to give tribute, but alſo rebel againſt kings.
20 And foraſmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect ſuch a matter,
21 But to ſpeak unto our lord the king, to the intent that, if it be thy pleaſure, it may be ſought out in the books of thy fathers;
22 And thou ſhalt find in the chronicles what is written concerning theſe things, and ſhalt underſtand that the city was rebellious, troubling both kings and cities:
23 And that the Jews were rebellious, and raiſed always wars therein; for the which cauſe even this city was made deſolate.
24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof ſet up anew, thou ſhalt from henceforth have no paſſage into Celoſyria and Phenice.
25 Then the king wrote back again to Rathumus the ſtorywriter, to Beeltethmus, to Semellius the ſcribe, and to the reſt that were in commiſſion, and dwellers in Samaria and Syria and Phenice, after this manner;
26 I have read the epiſtle which ye have ſent unto me: therefore I commanded to make diligent ſearch, and it hath been found that that city was from the beginning practiſing againſt kings;
27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jeruſalem, who reigned and exacted tributes in Celoſyria and Phenice.
28 Now therefore I have commanded to hinder thoſe men from building the city, and heed to be taken that there be no more done in it.
29 And that thoſe wicked workers proceed no further to the annoyance of kings.
30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the ſcribe, and the reſt that were in commiſſion with them, removing in haſte toward Jeruſalem with a troop of horſemen and a multitude of people in battle array, began to

43 *Joacim*, &c.] His name was Eliakim, but called Jehoiakim by Pharaoh-Necho, who made him king inſtead of Jehoahaz, whom he carried with him to Egypt.

GENERAL REFLECTIONS on Chap. I.

We may learn from hence, that the only way to eſcape the judgments of God, is, to return to him by repentance as individuals, and by a general reformation as a collective body.

COMMENTARY AND NOTES ON CHAP. II.

1 *In the firſt year of Cyrus king of the Perſians*, &c.] Cyrus ſucceeded Cambyſes in the kingdom of Perſia, and Darius the Mede in the kingdom of the Medes and empire of Babylon. Iſaiah declared his name above a century before he was born: ſee *Ezra*. i. 1.

12 *They were delivered to Sanabaſſar*, &c.] More properly, Shaſhbaſſar.

30 *A multitude of people*, &c.] Rather, a great number of ſoldiers.

GENERAL

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Before to hinder the builders; and the building of the temple in
CHRIST Jeruſalem ceaſed until the ſecond year of the reign of Darius
522. king of the Perſians.

CHAP. III.

520. NOW when Darius reigned, he made a great feaſt unto all his ſubjects, and unto all his houſhold, and unto all the princes of Media and Perſia,

2 And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and ſeven provinces.

3 And when they had eaten and drunken, and being ſatisfied were gone home, then Darius the king went into his bedchamber, and ſlept, and ſoon after awaked.

4 ¶ Then three young men, that were of the guard that kept the king's body, ſpake one to another;

5 Let every one of us ſpeak a ſentence: he that ſhall overcome, and whoſe ſentence ſhall ſeem wiſer than the others, unto him ſhall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to ſleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

7 And he ſhall ſit next to Darius becauſe of his wiſdom, and ſhall be called Darius his couſin.

8 And then every one wrote his ſentence, ſealed it, and laid it under king Darius his pillow;

9 And ſaid that, when the king is riſen, ſome will give him the writings; and of whoſe ſide the king and the three princes of Perſia ſhall judge that his ſentence is the wiſeſt, to him ſhall the victory be given, as was appointed.

10 The firſt wrote, Wine is the ſtrongeſt.

11 The ſecond wrote, The king is ſtrongeſt.

12 The third wrote, Women are ſtrongeſt: but above all things Truth beareth away the victory.

13 ¶ Now when the king was riſen up, they took their writings, and delivered them unto him, and ſo he read them:

14 And ſending forth he called all the princes of Perſia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And ſat him down in the royal ſeat of judgment; and the writings were read before them.

16 And he ſaid, Call the young men, and they ſhall declare their own ſentences. So they were called, and came in.

17 And he ſaid unto them, Declare unto us your mind concerning the writings. Then began the firſt, who had ſpoken of the ſtrength of wine;

18 ¶ And he ſaid thus, O ye men, how exceeding ſtrong is wine! it cauſeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherleſs child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth alſo every thought into jollity and mirth, ſo that a man remembereth neither ſorrow nor debt:

21 And it maketh every heart rich, ſo that a man remembereth neither king nor governor; and it maketh to ſpeak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out ſwords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the ſtrongeſt, that enforceth to do thus? And when he had ſo ſpoken he held his peace.

CHAP. IV.

THEN the ſecond, that had ſpoken of the ſtrength of the king, began to ſay,

2 O ye men, do not men excel in ſtrength, that bear rule over ſea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all theſe things, and hath dominion over them; and whatſoever he commandeth them they do.

4 If he bid them make war the one againſt the other, they do it: if he ſend them out againſt the enemies, they go, and break down mountains, walls, and towers.

5 They ſlay and are ſlain, and tranſgreſs not the king's commandment: if they get the victory, they bring all to the king, as well the ſpoil, as all things elſe.

Before CHRIST 520.

6 Likewiſe for thoſe that are no ſoldiers, and have not to do with wars, but uſe huſbandry, when they have reaped again that which they had ſown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to ſpare, they ſpare;

8 If he command to ſmite, they ſmite; if he command to make deſolate, they make deſolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his reſt:

11 And theſe keep watch round about him, neither may any one depart, and do his own buſineſs, neither diſobey they him in any thing.

12 O ye men, how ſhould not the king be mightieſt, when in ſuch ſort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had ſpoken of women, and of the truth, (this was Zorobabel) began to ſpeak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordſhip over them? are they not women?

15 Women have borne the king and all the people that bare rule by ſea and land.

16 Even of them came they: and they nouriſhed them up that planted the vineyards, from whence the wine cometh.

17 Theſe alſo make garments for men; theſe bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and ſilver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all thoſe things go, do they not gape, and even with open mouth fix their eyes faſt on her; and have not all men more deſire unto her than unto ſilver or gold, or any goodly thing whatſoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He ſticketh not to ſpend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this alſo ye muſt know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his ſword, and goeth his way to rob and to ſteal, to ſail upon the ſea and upon rivers;

24 And he looketh upon a lion, and goeth in the darkneſs; and when he hath ſtolen, ſpoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become ſervants for their ſakes.

27 Many alſo have periſhed, have erred, and ſinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I ſee him and Apame the king's concubine, the daughter of the admirable Bartacus, ſitting at the right hand of the king,

30 And taking the crown from the king's head, and ſetting it upon her own head; ſhe alſo ſtruck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if ſhe laughed upon him, he laughed alſo: but if ſhe took any diſpleaſure at him, the king was fain to flatter, that ſhe might be reconciled to him again.

32 O ye men, how can it be but women ſhould be ſtrong, ſeeing they do thus?

33 ¶ Then the king and the princes looked one upon another: ſo he began to ſpeak of the truth.

34 O ye men, are not women ſtrong? great is the earth, high is the heaven, ſwift is the ſun in his courſe, for he compaſſeth

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GENERAL REFLECTIONS on Chap. II.

The chief inſtruction to be derived from this chapter, is, that we are not to expect uninterrupted happineſs in this world, that bleſſing being reſerved for eternity, when the heavens and the earth ſhall paſs away.

COMMENTARY AND NOTES ON CHAP. III.

10 *The firſt wrote, Wine is the ſtrongeſt.*] Joſephus tells us, that the queſtions recorded in this and the two following verſes, were propoſed by Darius himſelf, to three of his body-guards; promiſing, at the ſame time, a reward to him who ſhould make the wiſeſt and trueſt anſwer.

GENERAL REFLECTIONS on Chap. III.

If men beſtow ſo much pains and ſtudy to acquire worldly riches and honour, how much more aſſiduous ought we to be to obtain everlaſting riches, and that honour which cometh from God!

COMMENTARY AND NOTES ON ~~CHAP. IV.~~

13—32 *Then the third, &c.*] As the two former had flattered the king, by commending his vices, repreſenting drunkenneſs and abſolute dominion as deſirable objects; ſo likewiſe the third inſinuates the pleaſure ariſing from a plurality of wives, and their powerful influence even over monarchs; but artfully gives the palm to truth, in order to remind the king of his promiſe, and procure an order for rebuilding the city and temple; which was readily granted to him.

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passeth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

41 ¶ And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it was built;

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 ¶ Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

CHAP. V.

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. 536.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Pharez, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, an hundred and one: the sons of Arom, thirty and two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:

17 The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Annaas, three thousand three hundred and thirty.

24 The priests: the sons of Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

25 The

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36 *Calleth upon the truth*, &c.] Praise the truth.

56 *Pensions*, &c.] Or portions of land.

GENERAL REFLECTIONS on Chap. IV.

The true and proper use of wisdom is, to maintain the cause of truth and virtue, to promote the worship of God, and to obtain relief for those who are in a state of affliction.

COMMENTARY AND NOTES ON CHAP. V.

5 *Joacim the son of Zorobabel*, &c.] Rather Joacim and Zorobabel. This place is corrupt; for Joacim was the son of Josedech, *Neh.* xii. 10. and not Zorobabel, who was of the tribe of Judah.

6 *Who spake wise sentences*, &c.] Meaning, Zerobabel.

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25 The ſons of Phaſſaron, a thouſand forty and ſeven: the ſons of Carme, a thouſand and ſeventeen.

26 The Levites: the ſons of Jeſſue, and Cadmiel, and Banuas, and Sudias, ſeventy and four.

27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight.

28 The porters: the ſons of Salum, the ſons of Jatal, the ſons of Talmon, the ſons of Dacobi, the ſons of Teta, the ſons of Sami, in all an hundred thirty and nine.

29 The ſervants of the temple: the ſons of Eſau, the ſons of Aſipha, the ſons of Tabaoth, the ſons of Ceras, the ſons of Sud, the ſons of Phaleas, the ſons of Labana, the ſons of Graba,

30 The ſons of Acua, the ſons of Uta, the ſons of Cetab, the ſons of Agaba, the ſons of Subai, the ſons of Anan, the ſons of Cathua, the ſons of Geddur,

31 The ſons of Airus, the ſons of Daizan, the ſons of Noeba, the ſons of Chaſeba, the ſons of Gazera, the ſons of Azia, the ſons of Phinees, the ſons of Azara, the ſons of Baſtai, the ſons of Aſana, the ſons of Meani, the ſons of Naphiſi, the ſons of Acub, the ſons of Acipha, the ſons of Aſſur, the ſons of Pharacim, the ſons of Baſaloth,

32 The ſons of Meeda, the ſons of Coutha, the ſons of Charea, the ſons of Charcus, the ſons of Aſerer, the ſons of Thomoi, the ſons of Naſith, the ſons of Antipha.

33 The ſons of the ſervants of Solomon: the ſons of Azaphion, the ſons of Pharira, the ſons of Jeeli, the ſons of Lozon, the ſons of Iſdael, the ſons of Sapheth.

34 The ſons of Hagai, the ſons of Phacareth, the ſons of Sabi, the ſons of Sarothie, the ſons of Maſias, the ſons of Gar, the ſons of Addus, the ſons of Suba, the ſons of Apherra, the ſons of Barodis, the ſons of Sabat, the ſons of Allom.

35 All the miniſters of the temple, and the ſons of the ſervants of Solomon, were three hundred ſeventy and two.

36 Theſe came up from Thermeleth and Thelerſas Charaathalar leading them, and Aalar;

37 Neither could they ſhew their families, nor their ſtock, how they were of Iſrael: the ſons of Ladan, the ſons of Ban, the ſons of Necodan, ſix hundred fifty and two.

38 And of the prieſts that uſurped the office of the prieſthood, and were not found: the ſons of Obdia, the ſons of Accoz, the ſons of Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the deſcription of the kindred of theſe men was ſought in the regiſter, and was not found, they were removed from executing the office of the prieſthood:

40 For unto them ſaid Nehemias and Atharias, that they ſhould not be partakers of the holy things, till there aroſe up an high prieſt clothed with doctrine and truth.

41 So of Iſrael, from them of twelve years old and upward, they were all in number forty thouſand, beſide menſervants and womenſervants two thouſand three hundred and ſixty.

42 Their menſervants and handmaids were ſeven thouſand three hundred forty and ſeven; the ſinging men and ſinging women, two hundred forty and five:

43 Four hundred thirty and five camels, ſeven thouſand thirty and ſix horſes, two hundred forty and five mules, five thouſand five hundred twenty and five beaſts uſed to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jeruſalem, vowed to ſet up the houſe again in his own place according to their ability,

45 And to give into the holy treaſury of the works a thouſand pounds of gold, five thouſand of ſilver, and an hundred prieſtly veſtments.

46 And ſo dwelt the prieſts and the Levites and the people in Jeruſalem, and in the country, the ſingers alſo and the porters; and all Iſrael in their villages.

47 ¶ But when the ſeventh month was at hand, and when the children of Iſrael were every man in his own place, they came all together with one conſent into the open place of the firſt gate which is toward the eaſt.

48 Then ſtood up Jeſus the ſon of Joſedec, and his brethren the prieſts, and Zorobabel the ſon of Salathiel, and his brethren, and made ready the altar of the God of Iſrael,

49 To offer burnt ſacrifices upon it, according as it is expreſly commanded in the book of Moſes the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, becauſe all the nations of the land were at enmity with them, and oppreſſed them; and they offered ſacrifices according to the time, and burnt offerings to the Lord both morning and evening.

51 Alſo they held the feaſt of tabernacles, as it is commanded in the law, and *offered* ſacrifices daily as was meet:

52 And after that, the continual oblations, and the ſacrifice of the ſabbaths, and of the new moons, and of all holy feaſts.

53 And all they that had made any vow to God began to offer ſacrifices to God from the firſt day of the ſeventh month, although the temple of the Lord was not yet built.

54 And they gave unto the maſons and carpenters money, meat, and drink with chearfulneſs.

55 Unto them of Zidon alſo and Tyre they gave cars, that they ſhould bring cedar trees from Libanus, which ſhould be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Perſians.

56 ¶ And in the ſecond year and ſecond month after his coming to the temple of God at Jeruſalem began Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and their brethren, and the prieſts, and the Levites, and all they that were come unto Jeruſalem out of the captivity.

57 And they laid the foundation of the houſe of God in the firſt day of the ſecond month, in the ſecond year after they were come to Jewry and Jeruſalem.

58 And they appointed the Levites from twenty years old over the works of the Lord. Then ſtood up Jeſus, and his ſons and brethren, and Cadmiel his brother, and the ſons of Madiabun, with the ſons of Jodah, the ſon of Eliadun, with their ſons and brethren, all Levites, with one accord ſetters forward of the buſineſs, labouring to advance the works in the houſe of God. So the workmen built the temple of the Lord.

59 And the prieſts ſtood arrayed in their veſtments with muſical inſtruments and trumpets; and the Levites the ſons of Aſaph had cymbals,

60 Singing ſongs of thankſgiving, and praiſing the Lord, according as David the king of Iſrael had ordained.

61 And they ſung *with* loud voices ſongs to the praiſe of the Lord, becauſe his mercy and glory is for ever in all Iſrael.

62 And all the people ſounded trumpets, and ſhouted with a loud voice, ſinging ſongs of thankſgiving unto the Lord for the rearing up of the houſe of the Lord.

63 Alſo of the prieſts and Levites, and of the chief of their families, the ancients who had ſeen the former houſe came to the building of this with weeping and great crying.

64 But many with trumpets and joy ſhouted with loud voice,

65 Inſomuch that the trumpets might not be heard for the weeping of the people: yet the multitude ſounded marvellouſly, ſo that it was heard afar off.

66 ¶ Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noiſe of trumpets ſhould mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Iſrael.

68 So they went to Zorobabel, and Jeſus, and to the chief of the families, and ſaid unto them, We will build together with you.

69 For we, likewiſe, as ye, do obey your Lord, and do ſacrifice unto him from the days of Azbazareth the king of the Aſſyrians, who brought us hither.

70 Then Zorobabel and Jeſus and the chief of the families of Iſrael ſaid unto them, It is not for us and you to build together an houſe unto the Lord our God.

71 We ourſelves alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us.

72 But the heathen of the land laying heavy upon the inhabitants of Judea, and holding them ſtrait, hindered their building;

73 And by their ſecret plots, and popular perſuaſions and commotions, they hindered the finiſhing of the building all the time that king Cyrus lived: ſo they were hindered from building for the ſpace of two years, until the reign of Darius.

CHAP. VI.

NOW in the ſecond year of the reign of Darius Aggeus and Zacharias the ſon of Addo, the prophets propheſied unto the Jews in Jewry and Jeruſalem in the name of the Lord God of Iſrael, which was upon them.

2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the prophets of the Lord being with them, *and* helping them.

3 At the ſame time came unto them Siſinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and ſaid unto them,

4 By whoſe appointment do ye build this houſe and this roof, and perform all the other things? and who are the workmen that perform theſe things?

5 Never-

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43 *Beaſts*, &c.] Aſſes.

52 *The continual oblations*, &c.] Or, daily ſacrifice.

69 *Azbazareth*, &c.] Or, Eſarhaddon. *Ezra* iv. 2.

73 *Until the reign of Darius.*] Until the ſecond year of Darius. *Ezra* iv. 6, 7.

GENERAL REFLECTIONS on Chap. V.

As the Jews confined themſelves to their own tribes; ſo let real Chriſtians conſider the obligations they are under to confirm each other in the truth, go on affectionately in a uniform courſe of obedience, and keep themſelves unſpotted from the world.

COMMENTARY

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Before CHRIST 519. 5 Nevertheleſs the elders of the Jews obtained favour, becauſe the Lord had viſited the captivity;

6 And they were not hindered from building, until ſuch time as ſignification was given unto Darius concerning them, and an anſwer received.

7 ¶ The copy of the letters which Siſinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and ſent unto Darius; To king Darius, greeting:

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jeruſalem, we found in the city of Jeruſalem the ancients of the Jews that were of the captivity

9 Building an houſe unto the Lord, great *and* new, of hewn and coſtly ſtones, and the timber already laid upon the walls.

10 And thoſe works are done with great ſpeed, and the work goeth on proſperouſly in their hands, and with all glory and diligence is it made.

11 Then aſked we theſe elders, ſaying, By whoſe commandment build ye this houſe, and lay the foundations of theſe works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this anſwer, We are the ſervants of the Lord which made heaven and earth.

14 And as for this houſe, it was builded many years ago by a king of Iſrael great and ſtrong, and was finiſhed.

15 But when our fathers provoked God unto wrath, and ſinned againſt the Lord of Iſrael which is in heaven, he gave them over into the power of Nabuchodonoſor king of Babylon, of the Chaldees;

16 Who pulled down the houſe, and burned it, and carried away the people captives unto Babylon.

17 But in the firſt year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this houſe.

18 And the holy veſſels of gold and of ſilver, that Nabuchodonoſor had carried away out of the houſe at Jeruſalem, and had ſet them in his own temple, thoſe Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabaſſarus the ruler,

19 With comandment that he ſhould carry away the ſame veſſels, and put them in the temple at Jeruſalem; and that the temple of the Lord ſhould be built in his place.

20 Then the ſame Sanabaſſarus, being come hither, laid the foundations of the houſe of the Lord at Jeruſalem; and from that time to this being ſtill a building, it is not yet fully ended.

21 Now therefore, if it ſeem good unto the king, let ſearch be made among the records of king Cyrus:

22 And if it be found that the building of the houſe of the Lord at Jeruſalem hath been done with the conſent of king Cyrus, and if our lord the king be ſo minded, let him ſignify unto us thereof.

23 ¶ Then commanded king Darius to ſeek among the records at Babylon: and ſo at Ecbatana the palace, which is in the country of Media, there was found a roll wherein theſe things were recorded.

24 In the firſt year of the reign of Cyrus king Cyrus commanded that the houſe of the Lord at Jeruſalem ſhould be built again, where they do ſacrifice with continual fire:

25 Whoſe height ſhall be ſixty cubits, and the breadth ſixty cubits, with three rows of hewn ſtones, and one row of new wood of that country; and the expences thereof to be given out of the houſe of king Cyrus:

26 And that the holy veſſels of the houſe of the Lord, both of gold and ſilver, that Nabuchodonoſor took out of the houſe at Jeruſalem, and brought to Babylon, ſhould be reſtored to the houſe at Jeruſalem, and be ſet in the place where they were before.

27 And alſo he commanded that Siſinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions; and thoſe which were appointed rulers in Syria and Phenice, ſhould be careful not to meddle with the place, but to ſuffer Zorobabel, the ſervant of the Lord, and the governor of Judea and the elders of the Jews, to build the houſe of the Lord in that place. Before CHRIST 519.

28 I have commanded alſo to have it built up whole again; and that they look diligently to help thoſe that be of the captivity of the Jews, till the houſe of the Lord be finiſhed:

29 And out of the tribute of Celoſyria and Phenice a portion carefully to be given theſe men for the ſacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And alſo corn, ſalt, wine, and oil, and that continually every year without further queſtion, according as the prieſts that be in Jeruſalem ſhall ſignify to be daily ſpent:

31 That offerings may be made to the moſt high God for the king and for his children, and that they may pray for their lives.

32 And he commanded that whoſoever ſhould tranſgreſs, yea, or make light of any thing afore ſpoken or written, out of his own houſe ſhould a tree be taken, and he thereon be hanged, and all his goods ſeized for the king.

33 The Lord therefore, whoſe name is there called upon, utterly deſtroy every king and nation, that ſtretcheth out his hand to hinder or endamage that houſe of the Lord in Jeruſalem.

34 I Darius the king have ordained that according unto theſe things it be done with diligence.

CHAP. VII.

THEN Siſinnes the governor of Celoſyria and Phenice, and Sathrabuzanes, with their companions, following the commandment of king Darius,

2 Did very carefully overſee the holy works, aſſiſting the ancients of the Jews and governors of the temple.

3 And ſo the holy works proſpered, when Aggeus and Zacharias the prophets propheſied.

4 And they finiſhed theſe things by the commandment of the Lord God of Iſrael, and with the conſent of Cyrus, Darius, and Artaxerxes, kings of Perſia. 515.

5 And thus was the holy houſe finiſhed in the three and twentieth day of the month Adar, in the ſixth year of Darius king of the Perſians.

6 And the children of Iſrael, the prieſts, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moſes.

7 And to the dedication of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the ſin of all Iſrael, according to the number of the chief of the tribes of Iſrael.

9 The prieſts alſo and the Levites ſtood arrayed in their veſtments according to their kindreds, in the ſervice of the Lord God of Iſrael, according to the book of Moſes: and the porters at every gate.

10 ¶ And the children of Iſrael that were of the captivity held the paſſover the fourteenth day of the firſt month, after that the prieſts and the Levites were ſanctified.

11 They that were of the captivity were not all ſanctified together: but the Levites were all ſanctified together.

12 And ſo they offered the paſſover for all them of the captivity, and for their brethren the prieſts, and for themſelves.

13 And the children of Iſrael that came out of the captivity did eat, even all they that had ſeparated themſelves from the abominations of the people of the land, and ſought the Lord.

14 And they kept the feaſt of unleavened bread ſeven days, making merry before the Lord,

15 For that he had turned the counſel of the king of Aſſyria toward them, to ſtrengthen their hands in the works of the Lord God of Iſrael.

CHAP. VIII.

AND after theſe things, when Artaxerxes the king of the Perſians reigned, came Eſdras the ſon of Saraias, the ſon of Ezerias, the ſon of Helchiah, the ſon of Salum,

2 The ſon of Sadduc, the ſon of Achitob, the ſon of Amarias, the ſon of Ezias, the ſon of Meremoth, the ſon of Zaraias,

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COMMENTARY AND NOTES ON CHAP. VI.

13 *We are the ſervants of the Lord*, &c.] The Jews repreſented their God as their Elohim, or all-powerful governor of heaven and earth, to whom all pagan deities were to be ſubject.

18 *They were delivered to Zorobabel, and to*, &c.] Or, Zorobabel, which is alſo Sanabaſſar the ruler; ſo that Zorobabel ſeems to be added to the text: See *Ezra* i, 8.

GENERAL REFLECTIONS on Chap. VI.

From this chapter we may learn, that the moſt effectual way to obtain the bleſſing of God, is, to perſevere in the way of duty, and therein to wait upon him for the accompliſhment of his promiſes.

COMMENTARY AND NOTES ON CHAP. VII.

4 *They finiſhed theſe*, &c.] The enemies of the Jews, finding that Darius would be obeyed, aſſiſted the Jews in building the temple, which was accordingly finiſhed, and dedicated with great ſolemnity.

5 *In the three-and-twentieth day*, &c.] *Heb.* the third day.

GENERAL REFLECTIONS on Chap. VII.

It is evident from hence, that let the enemies of God's people be ever ſo numerous and powerful, the purpoſes of Divine Providence towards them will infallibly take place in due time.

COMMENTARY AND NOTES ON CHAP. VIII.

2 *Ezias—Meremoth—Zaraias*, &c.] The margin reads, Ozias, Meraioth, Uzzi; and obſerves, that ſome copies want theſe three names.

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Before CHRIST 457. raias, the ſon of Savias, the ſon of Boccas, the ſon of Abiſum, the ſon of Phinees, the ſon of Eleazar, the ſon of Aaron the chief prieſt.

3 This Eſdras went up from Babylon, as a ſcribe, being very ready in the law of Moſes, that was given by the God of Iſrael.

4 And the king did him honour; for he found grace in his ſight in all his requeſts.

5 There went up with him alſo certain of the children of Iſrael, of the prieſts, of the Levites, of the holy ſingers, porters, and miniſters of the temple, unto Jeruſalem,

6 In the ſeventh year of the reign of Artaxerxes, in the fifth month, this was the king's ſeventh year; for they went from Babylon in the firſt day of the firſt month, and came to Jeruſalem, according to the proſperous journey which the Lord gave them.

7 For Eſdras had very great ſkill, ſo that he omitted nothing of the law and commandments of the Lord, but taught all Iſrael the ordinances and judgments.

8 ¶ Now the copy of the commiſſion, which was written from Artaxerxes the king, and came to Eſdras the prieſt and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Eſdras the prieſt and reader of the law of the Lord ſendeth greeting:

10 Having determined to deal graciouſly, I have given order, that ſuch of the nation of the Jews, and of the prieſts and Levites, being within our realm, as are willing and deſirous, ſhould go with thee unto Jeruſalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath ſeemed good both to me and my ſeven friends the counſellers;

12 That they may look unto the affairs of Judea and Jeruſalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Iſrael to Jeruſalem, which I and my friends have vowed, and all the gold and ſilver that in the country of Babylon can be found, to the Lord in Jeruſalem,

14 With that alſo which is given of the people for the temple of the Lord their God at Jeruſalem: and that ſilver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer ſacrifices unto the Lord upon the altar of the Lord their God, which is in Jeruſalem.

16 And whatſoever thou and thy brethren will do with the ſilver and gold, that do, according to the will of thy God.

17 And the holy veſſels of the Lord, which are given thee for the uſe of the temple of thy God, which is in Jeruſalem, thou ſhalt ſet before thy God in Jeruſalem.

18 And whatſoever thing elſe thou ſhalt remember for the uſe of the temple of thy God, thou ſhalt give it out of the king's treaſury.

19 And I king Artaxerxes have alſo commanded the keepers of the treaſures in Syria and Phenice, that whatſoever Eſdras the prieſt and the reader of the law of the moſt high God ſhall ſend for, they ſhould give it him with ſpeed.

20 To the ſum of an hundred talents of ſilver, likewiſe alſo of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the moſt high God, that wrath come not upon the kingdom of the king and his ſons,

22 I command you alſo, that ye require no tax, nor any other impoſition, of any of the prieſts, or Levites, or holy ſingers, or porters, or miniſters of the temple, or of any that have doings in this temple, and that no man have authority to impoſe any thing upon them.

23 And thou, Eſdras, according to the wiſdom of God ordain judges and juſtices, that they may judge in all Syria and Phenice all thoſe that know the law of thy God; and thoſe that know it not thou ſhalt teach.

24 And whoſoever ſhall tranſgreſs the law of thy God, and of the king, ſhall be puniſhed diligently, whether it be by death, or other puniſhment, by penalty of money, or by impriſonment.

25 ¶ Then ſaid Eſdras the ſcribe, Bleſſed be the only Lord God of my fathers, who hath put theſe things into the heart of the king, to glorify his houſe that is in Jeruſalem:

26 And hath honoured me in the ſight of the king, and his counſellers, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Iſrael to go up with me.

28 ¶ And theſe are the chief according to their families and ſeveral dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the ſons of Phinees, Gerſon: of the ſons of Ithamar, Gamael: of the ſons of David, Lettus the ſon of Sechenias: Before CHRIST 457.

30 Of the ſons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the ſons of Pahath Moab, Eliaonias, the ſon of Zaraias, and with him two hundred men:

32 Of the ſons of Zathoe, Sechenias the ſon of Jezelus, and with him three hundred men: of the ſons of Adin, Obeth the ſon of Jonathan, and with him two hundred and fifty men:

33 Of the ſons of Elam, Joſias ſon of Gotholias, and with him ſeventy men:

34 Of the ſons of Saphatias, Zaraias ſon of Michael, and with him threeſcore and ten men:

35 Of the ſons of Joab, Abadias ſon of Jezelus, and with him two hundred and twelve men:

36 Of the ſons of Banid, Aſſalimoth ſon of Joſaphias, and with him an hundred and threeſcore men:

37 Of the ſons of Babi, Zacharias ſon of Bebai, and with him twenty and eight men:

38 Of the ſons of Aſtath, Johannes *ſon of* Acatan, and with him an hundred and ten men:

39 Of the ſons of Adonikam the laſt, and theſe are the names of them, Eliphalet, Jeuel, and Samais, and with them ſeventy men:

40 Of the ſons of Bago, Uthi the ſon of Iſtalcurus, and with him ſeventy men.

41 And theſe I gathered together to the river called Theras, where we pitched our tents three days: and then I numbered them.

42 But when I had found there none of the prieſts and ſurveyed Levites,

43 Then ſent I unto Eleazar, and Iduel, and Maſman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Moſollamon, principal men and learned.

45 And I bade them that they ſhould go unto Saddeus the captain, who was in the place of the treaſury:

46 And commanded them that they ſhould ſpeak unto Daddeus, and to his brethren, and to the treaſurers in that place, to ſend us ſuch men as might execute the prieſts' office in the houſe of the Lord.

47 And by the mighty hand of our Lord they brought unto us ſkilful men of the ſons of Moli the ſon of Levi, the ſon of Iſrael, Aſebebia, and his ſons, and his brethren, who were eighteen.

48 And Aſebia, and Annuus, and Oſaias his brother, of the ſons of Channuneus, and their ſons, were twenty men.

49 And of the ſervants of the temple whom David had ordained, and the principal men for the ſervice of the Levites; to wit, the ſervants of the temple, two hundred and twenty, the catalogue of whoſe names were ſhewed.

50 ¶ And there I vowed a faſt unto the young men before our Lord, to deſire of him a proſperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was aſhamed to aſk the king footmen, and horſemen, and conduct for ſafeguard againſt our adverſaries.

52 For we had ſaid unto the king, that the power of the Lord our God ſhould be with them that ſeek him, to ſupport them in all ways.

53 And again we beſought our Lord as touching theſe things, and found him favourable unto us.

54 ¶ Then I ſeparated twelve of the chief of the prieſts, Eſebrias, and Aſſanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the ſilver, and the holy veſſels of the houſe of our Lord, which the king, and his council, and the princes, and all Iſrael, had given.

56 And when I had weighed it, I delivered unto them ſix hundred and ſixty talents of ſilver, and ſilver veſſels of an hundred talents, and an hundred talents of gold,

57 And twenty golden veſſels, and twelve veſſels of braſs, even of fine braſs, glittering like gold.

58 And I ſaid unto them, Both ye are holy unto the Lord, and the veſſels are holy, and the gold and the ſilver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the prieſts and Levites, and to the principal men of the families of Iſrael, in Jeruſalem, into the chambers of the houſe of our God.

60 So the prieſts and the Levites, who had received the ſilver and the gold and the veſſels, brought them unto Jeruſalem, into the temple of the Lord.

61 ¶ And

20 *Even to an hundred cors,* &c.] Cors is a Chaldee word, and ſignifies meaſures: ſee *Ezra* vii. 22.

41 *Then I ſurveyed them.*] Or rather, numbered the people and the prieſts, but found none of the ſons of Levi.

57 *Twelve veſſels,* &c.] Heb. Two veſſels.

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Before CHRIST 457. 61 ¶ And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and *so* we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 ¶ Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pherezites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we *have been* and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83 That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore

86 And all that is befallen is done unto us for our wicked works and great sins: for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name!

89 O Lord of Israel, thou art true: for we are left a root this day. Before CHRIST 457.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92 ¶ Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and *so* they sware.

CHAP. IX.

THEN Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 ¶ Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 ¶ Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 ¶ And the priests that were come together, and had strange wives, there were found;

19 Of the sons of Jesus the son of Josedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus.

20 And they gave their hands to put away their wives, and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the sons of Phaisur; Elionas, Massias, Ismael, and Nathanael, and Ocidelus, and Talsas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of

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62 *Unto Marmoth the priest the son of Iri.*] Unto Merimoth, the son of Uriah the priest.

88 *Mightest thou not be angry*, &c.] Or, be not angry, &c.

96 *Of all Israel*, &c.] Heb. And all Israel. *Ezra* x. 5.

GENERAL REFLECTIONS on Chap. VIII.

Several noble examples in this chapter prove to us, that they who really love God in their hearts, will study to promote his worship, and silence the calumnies of gainsayers.

COMMENTARY

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Before CHRIST 457.

26 Of them of Iſrael, of the ſons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

27 Of the ſons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the ſons of Zamoth; Eliadas, Eliſimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the ſons of Bebai; Johannes, and Ananias, and Joſabad, and Amatheis.

30 Of the ſons of Mani; Olamus, Mamuchus, Jedeus, Jaſubus, Jaſael, and Hieremoth.

31 And of the ſons of Addi; Naathus, and Mooſias, Lacunus, and Naidus, and Mathanias, and Seſthel, Balnuus, and Manaſſeas.

32 And of the ſons of Annas; Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon Choſameus.

33 And of the ſons of Aſom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manaſſes, and Semei.

34 And of the ſons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabaſion, and Enaſibus, and Mamnitanaimus, Eliaſis, Bannus, Eliali. Samis, Selemias, Nathanias: and of the ſons of Ozora; Seſis, Eſril, Azaelus, Samatus, Zambis, Joſephus.

35 And of the ſons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All theſe had taken ſtrange wives, and they put them away with their children.

37 And the prieſts and Levites, and they that were of Iſrael, dwelt in Jeruſalem, and in the country, in the firſt day of the ſeventh month: ſo the children of Iſrael were in their habitations.

38 ¶ And the whole multitude came together with one accord into the broad place of the holy porch toward the eaſt:

39 And they ſpake unto Eſdras the prieſt and the reader, that he would bring the law of Moſes, that was given of the Lord God of Iſrael.

40 So Eſdras the chief prieſt brought the law unto the whole multitude from man to women, and to all the prieſts, to hear the law in the firſt day of the ſeventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law. Before CHRIST 457.

42 And Eſdras the prieſt and reader of the law ſtood up upon a pulpit of wood, which was made *for that purpoſe.*

43 And there ſtood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balaſamus, upon their right hand:

44 And upon his left hand ſtood Phaldaius, Miſael, Melchias, Lothaſubus, and Nabarias.

45 Then took Eſdras the book of the law before the multitude: for he ſat honourably in the firſt place in the ſight of them all.

46 And when he opened the law, they ſtood all ſtraight up. So Eſdras bleſſed the Lord God moſt High, the God of hoſts, Almighty.

47 And all the people anſwered, Amen; and lifting up their hands they fell to the ground, and worſhipped the Lord.

48 Alſo Jeſus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to underſtand it.

49 ¶ Then ſpake Attharates unto Eſdras the chief prieſt and reader, and to the Levites that taught the multitude, even to all, ſaying,

50 This day is holy unto the Lord; (for they all wept when they heard the law:)

51 Go then, and eat the fat, and drink the ſweet, and ſend part to them that have nothing;

52 For this day is holy unto the Lord: and be not ſorrowful; for the Lord will bring you to honour.

53 So the Levites publiſhed all things to the people, ſaying, This day is holy to the Lord; be not ſorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great chear;

55 Becauſe they underſtood the words wherein they were inſtructed, and for the which they had been aſſembled.

COMMENTARY AND NOTES on Chap. IX.

36 *They put them away with their children.*] This being in many reſpects inconſiſtent with the Jewiſh law, which inculcates mercy and compaſſion, ſhews, that the Jews were in thoſe days very ignorant and degenerated.

49 *Then ſpake Attharates,* &c.] Then Nehemiah, and Ezra the prieſt and ſcribe, and the Levites that inſtructed the people, ſaid, &c. *Neh.* viii. 9.

GENERAL REFLECTIONS on Chap. IX.

It is our duty, when we live under rigorous laws, to regulate all our actions by a principle of humanity; and ſo far to imitate the Divine Being, as to temper the ſtricteſt juſtice with mercy and compaſſion.

The Second Book of ESDRAS.

CHAP. I.

THE ſecond book of the prophet Eſdras, the ſon of Saraias, the ſon of Azarias, the ſon of Helchias, the ſon of Sadamias, the ſon of Sadoc, the ſon of Achitob,

2 The ſon of Achias, the ſon of Phinees, the ſon of Heli, the ſon of Amarias, the ſon of Aziel, the ſon of Marimoth, the ſon of Arna, the ſon of Ozias, the ſon of Borith, the ſon of Abiſei, the ſon of Phinees, the ſon of Eleazar,

3 The ſon of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Perſians.

4 And the word of the Lord came unto me, ſaying,

5 Go thy way, and ſhew my people their ſinful deeds, and their children their wickedneſs which they have done againſt me; that they may tell their children's children:

6 Becauſe the ſins of their fathers are increaſed in them: for they have forgotten me, and have offered unto ſtrange gods.

7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels.

8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long ſhall I forbear them, unto whom I have done ſo much good?

10 Many kings have I deſtroyed for their ſakes; Pharaoh with his ſervants and all his power have I ſmitten down.

11 All the nations have I deſtroyed before them, and in the eaſt I have ſcattered the people of two provinces, even of Tyrus and Sidon, and have ſlain all their enemies.

12 Speak thou therefore unto them, Saying, Thus ſaith the Lord,

13 I led you through the ſea, and in the beginning gave you a large and ſafe paſſage; I gave you Moſes for a leader, and Aaron for a prieſt.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, ſaith the Lord.

15 Thus ſaith the Almighty Lord, The quails were as a token to you; I gave you tents for your ſafeguard: nevertheleſs ye murmured there,

16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirſty in the wilderneſs, did ye not cry unto me,

18 Saying, Why haſt thou brought us into this wilderneſs to kill us? it had been better for us to have ſerved the Egyptians, than to die in this wilderneſs.

19 Then had I pity upon your mournings, and gave you manna to eat; ſo ye did eat angels' bread.

20 When ye were thirſty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I caſt out the Canaanites,

COMMENTARY AND NOTES on CHAP. I.

5 *Go thy way, and ſhew my people,* &c.] Eſdras is ordered, in this chapter, to ſet before the people their numberleſs ſins, iniquities, and idolatries, which far exceeded thoſe of their forefathers; and alſo to denounce God's judgments againſt them, in caſe they ſtill continued hardened and impenitent.

22 *In*

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naanites, the Pherezites, and the Philiſtines, before you: what ſhall I yet do more for you? ſaith the Lord.

22 Thus ſaith the Almighty Lord, When ye were in the wilderneſs, in the river of the Amorities, being athirſt, and blaſpheming my name,

23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet.

24 What ſhall I do unto thee, O Jacob? thou, Juda, wouldeſt not obey me: I will turn me to other nations, and unto thoſe will I give my name, that they may keep my ſtatutes.

25 Seeing ye have forſaken me, I will forſake you alſo; when ye deſire me to be gracious unto you, I ſhall have no mercy upon you.

26 Whenſoever ye ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit manſlaughter.

27 Ye have not as it were forſaken me, but your own ſelves, ſaith the Lord.

28 Thus ſaith the Almighty Lord, Have I not prayed you as a father his ſons, as a mother her daughters, and a nurſe her young babes,

29 That ye would be my people, and I ſhould be your God; that ye would be my children, and I ſhould be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what ſhall I do unto you? I will caſt you out from my face.

31 When ye offer unto me, I will turn my face from you; for your ſolemn feaſtdays, your new moons, and your circumciſions, have I forſaken.

32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord.

33 Thus ſaith the Almighty Lord, Your houſe is deſolate, I will caſt you out as the wind doth ſtubble.

34 And your children ſhall not be fruitful; for they have deſpiſed my commandment, and done the thing that is evil before me.

35 Your houſes will I give to a people that ſhall come; which not having heard of me yet ſhall believe me; to whom I have ſhewed no ſigns, yet they ſhall do that which I have commanded them.

36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them.

37 I take to witneſs the grace of the people to come, whoſe little ones rejoice in gladneſs: and though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay.

38 And now brother, behold what glory; and ſee the people that come from the eaſt:

39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called alſo an angel of the Lord.

CHAP. II.

THUS ſaith the Lord, I brought this people out of bondage, and I gave them my commandments by my ſervants the prophets; whom they would not hear, but deſpiſed by counſels.

2 The mother that bare them ſaith unto them, Go your way, ye children; for I am a widow and forſaken.

3 I brought you up with gladneſs; but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the LORD your God, and done that thing that is evil before him.

4 But what ſhall I now do unto you? I am a widow and forſaken: go your way, O my children, and aſk mercy of the LORD.

5 As for me, O father, I call upon thee for a witneſs over the mother of theſe children, which would not keep my covenant,

6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no offspring of them.

7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my covenant.

8 Woe be unto thee, Aſſur, thou that hideſt the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrah;

9 Whoſe land lieth in clods of pitch and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the Almighty Lord.

10 Thus ſaith the Lord unto Eſdras, Tell my people that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael.

11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles, which I had prepared for them.

12 They ſhall have the tree of life for an ointment of ſweet ſavour; they ſhall neither labour, nor be weary.

13 Go, and ye ſhall receive; pray for few days unto you, that they may be ſhortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good: for I live, ſaith the Lord.

15 Mother, embrace thy children, and bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord.

16 And thoſe that be dead will I raiſe up again from their places, and bring them out of the graves: for I have known my name in Iſrael.

17 Fear not, thou mother of the children: for I have choſen thee, ſaith the Lord.

18 For thy help will I ſend my ſervants Eſay and Jeremy, after whoſe counſel I have ſanctified and prepared for thee twelve trees laden with divers fruits.

19 And as many fountains flowing with milk and honey, and ſeven mighty mountains, whereupon there grow roſes and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherleſs, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed, and let the blind man come into the ſight of my clearneſs.

22 Keep the old and young within thy walls.

23 Whereſoever thou findeſt the dead, take them and bury them, and I will give thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come.

25 Nouriſh thy children, O thou good nurſe; ſtabliſh their feet.

26 As for the ſervants whom I have given thee, there ſhall not one of them periſh; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful, but thou ſhalt be merry and have abundance.

28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord.

29 My hands ſhall cover thee, ſo that thy children ſhall not ſee hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, ſaith the Lord.

31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them; for I am merciful, ſaith the Lord Almighty.

32 Embrace thy children until I come and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail.

33 I Eſdras received a charge of the Lord upon the mount Oreb, that I ſhould go unto Iſrael; but when I came unto them, they ſet me at nought, and deſpiſed the commandment of the Lord.

34 And therefore I ſay unto you, O ye heathen, that hear and underſtand, look for your Shepherd, he ſhall give you everlaſting reſt; for he is nigh at hand, that ſhall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlaſting light ſhall ſhine upon you for evermore.

36 Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Ariſe up and ſtand, behold the number of thoſe that be ſealed in the feaſt of the Lord;

39 Which are departed from the ſhadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut up thoſe of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedſt for, is fulfilled; beſeech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Eſdras ſaw upon the mount Sion a great people, whom

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22 *In the river of the Amorites*, &c.] i. e. At the bitter waters, or waters of Marah: ſee *Exod.* xv. 23.

GENERAL REFLECTIONS on Chap. I.

It may from hence be inferred, that apoſtaſy from God, after repeated mercies beſtowed, is a very heinous crime, and, without repentance, will draw down his heavieſt judgments upon ſinners.

COMMENTARY AND NOTES ON CHAP. II. III.

II. 7 *My covenant.*] Or, my ſacrament, or oath.

16 *I have known my name in Iſrael.*] Or, thy name, O Iſrael.

31 *And ſhew mercy*, &c.] Or preach.

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whom I could not number, and they all praiſed the Lord with ſongs.

43 And in the midſt of them there was a young man of a high ſtature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted; which I marvelled at greatly.

44 So I aſked the angel, and ſaid, Sir, what are theſe?

45 He anſwered and ſaid unto me, Theſe be they that have put off the mortal clothing, and put on the immortal, and have confeſſed the name of God: now are they crowned, and receive palms.

46 Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands?

47 So he anſwered and ſaid unto me, It is the Son of God, whom they have confeſſed in the world. Then began I greatly to commend them that ſtood ſo ſtiffly for the name of the Lord.

48 Then the angel ſaid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou haſt ſeen.

CHAP. III.

IN the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my ſpirit was ſore moved, ſo that I began to ſpeak words full of fear to the Moſt High, and ſaid,

4 O Lord, who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth, and that thyſelf alone, and commandedſt the people,

5 And gaveſt a body unto Adam without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee.

6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gaveſt commandment to love thy way: which he tranſgreſſed, and immediately thou appointedſt death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments.

9 And again in proceſs of time thou broughteſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them.

10 And it came to paſs in every of them, that as death was to Adam, ſo was the flood to theſe.

11 Nevertheleſs one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the firſt.

13 Now when they lived ſo wickedly before thee, thou didſt chooſe thee a man from among them, whoſe name was Abraham.

14 Him thou lovedſt, and unto him only thou ſhewedſt thy will:

15 And madeſt an everlaſting covenant with him, promiſing him that thou wouldſt never forſake his ſeed.

16 And unto him thou gaveſt Iſaac, and unto Iſaac alſo thou gaveſt Jacob and Eſau. As for Jacob, thou didſt chooſe him to thee, and put by Eſau: and ſo Jacob became a great multitude.

17 And it came to paſs, that when thou leddeſt his ſeed out of Egypt, thou broughteſt them up to the mount Sinai.

18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubledſt the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mighteſt give the law unto the ſeed of Jacob, and diligence unto the generation of Iſrael.

20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the firſt Adam bearing a wicked heart tranſgreſſed, and was overcome; and ſo be all they that are born of him.

22 Thus infirmity was made permanent; and the law (alſo) in the heart of the people with the malignity of the root; ſo that the good departed away and the evil abode ſtill.

23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant, called David:

24 Whom thou commandedſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forſook thee.

26 And in all things did even as Adam and all his generations had done: for they alſo had a wicked heart:

27 And ſo thou gaveſt thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they ſhould therefore have the dominion over Sion?

29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evildoers in this thirtieth year, ſo that my heart failed me.

30 For I have ſeen how thou ſuffereſt them ſinning, and haſt ſpared wicked doers: and haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beſide Iſrael? or what generation hath ſo believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I ſee that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedneſs now in the balance, and their's alſo that dwell in the world; and ſo ſhall thy name no where be found but in Iſrael.

35 Or when was it that they which dwell upon the earth have not ſinned in thy ſight? or what people have ſo kept thy commandments?

36 Thou ſhalt find that Iſrael by name hath kept thy precepts but not the heathen.

CHAP. IV.

AND the angel that was ſent unto me, whoſe name was Uriel, gave me an anſwer.

2 And ſaid, Thy heart hath gone too far in this world, and thinkeſt thou to comprehend the way of the Moſt High?

3 Then ſaid I, Yea, my lord. And he anſwered me, and ſaid, I am ſent to ſhew thee three ways, and to ſet forth three ſimilitudes before thee:

4 Whereof if thou canſt declare me one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I ſhall ſhew thee from whence the wicked heart cometh.

5 And I ſaid, Tell on, my lord. Then ſaid he unto me, Go thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me again the day that is paſt.

6 Then anſwered I and ſaid, What man is able to do that, that thou ſhouldeſt aſk ſuch things of me?

7 And he ſaid unto me, If I ſhould aſk thee how great dwellings are in the midſt of the ſea, or how many ſprings are in the beginning of the deep, or how many ſprings are above the firmament, or which are the outgoings of paradiſe:

8 Peradventure thou wouldeſt ſay unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheleſs now have I aſked thee but only of the fire and wind, and of the day wherethrough thou haſt paſſed, and of things from which thou canſt not be ſeparated, and yet canſt thou give me no anſwer of them.

10 He ſaid moreover unto me, Thine own things, and ſuch as are grown up with thee, canſt thou not know;

11 How ſhould thy veſſel then be able to comprehend the way of the Higheſt, and the world being now outwardly corrupted, to underſtand the corruption that is evident in my ſight?

12 Then ſaid I unto him, It were better that we were not at all, than that we ſhould live ſtill in wickedneſs, and to ſuffer, and not to know wherefore.

13 He anſwered me, and ſaid, I went into a foreſt into a plain, and the trees took counſel,

14 And ſaid, Come, let us go and make war againſt the ſea, that it may depart away before us, and that we may make us more woods.

15 The floods of the ſea alſo in like manner took counſel, and ſaid, Come, let us go up and ſubdue the woods of the plain, that there alſo we may make us another country.

16 The thought of the wood was in vain, for the fire came and conſumed it.

17 The

III. 19 *And diligence unto the generation of Iſrael.*] Or, and to all the generations of Iſrael, that they ſhould keep it with diligence.

30—36 *For I have ſeen*, &c.] The calling in queſtion the wiſdom and goodneſs of God, in theſe verſes, and the juſtifying the Iſraelites above others, ſhews that this book was not written by an inſpired penman, who would have ſpoken in a more humble ſtrain.

GENERAL REFLECTIONS on Chap. II. III.

In the former of theſe chapters we are taught, that to be of a merciful and compaſſionate ſpirit, is well pleaſing to God; and by the errors contained in the latter, we are led to prize the ſacred ſcriptures above all human compoſitions.

COMMENTARY AND NOTES ON CHAP. IV. V.

IV. 1 *And the angel that was ſent unto me*, &c.] The prophet having ſpoken too haſtily, the angel was ordered to reprove him for endeavouring to comprehend divine myſteries, which were above the reach of human underſtanding.

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17 The thought of the floods of the ſea came likewiſe to nought, for the ſand ſtood up and ſtopped them.

18 If thou wert judge now betwixt theſe two whom wouldeſt thou begin to juſtify? or whom wouldeſt thou condemn?

19 I anſwered and ſaid, Verily it is a fooliſh thought that they both have deviſed, for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods.

20 Then anſwered he me, and ſaid, Thou haſt given a right judgment, but why judgeſt thou not thyſelf alſo?

21 For like as the ground is given unto the wood, and the ſea to his floods: even ſo they that dwell upon the earth may underſtand nothing but that which is upon the earth: and he that dwelleth upon the heavens may only underſtand the things that are above the height of the heavens.

22 Then anſwered I and ſaid, I beſeech thee, O Lord, let me have underſtanding:

23 For it was not my mind to be curious of the high things, but of ſuch as paſs by us daily, namely, wherefore Iſrael is given up as a reproach to the heathen, and for what cauſe the people whom thou haſt loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we paſs away out of the world as graſhoppers; and our life is aſtoniſhment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of theſe things have I aſked.

26 Then anſwered he me, and ſaid, The more thou ſearcheſt, the more thou ſhalt marvel; for the world haſteth faſt to paſs away,

27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this world is full of unrighteouſneſs and infirmities.

28 But as concerning the things whereof thou aſkeſt me, I will tell thee; for the evil is ſown, but the deſtruction thereof is not yet come.

29 If therefore that which is ſown be not turned upſide down, and if the place where the evil is ſown paſs not away, then cannot it come that is ſown with good.

30 For the grain of evil ſeed hath been ſown in the heart of Adam from the beginning, and how much ungodlineſs hath it brought up unto this time? and how much ſhall it yet bring forth until the time of threſhing come?

31 Ponder now by thyſelf, how great fruit of wickedneſs the grain of evil ſeed hath brought forth.

32 And when the ears ſhall be cut down, which are without number, how great a floor ſhall they fill.

33 Then I anſwered and ſaid, How, and when ſhall theſe things come to paſs? wherefore are our years few and evil?

34 And he anſwered me, ſaying, Do not thou haſten above the Moſt Higheſt: for thy haſte is in vain to be above him, for thou haſt much exceeded.

35 Did not the ſouls alſo of the righteous aſk queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward?

36 And unto theſe things Uriel the archangel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you: for he hath weighed the world in the balance.

37 By meaſure hath he meaſured the times, and by number hath he numbered the times; and he doth not move nor ſtir them, until the ſaid meaſure be fulfilled.

38 Then anſwered I and ſaid, O Lord that beareſt rule, even we all are full of impiety.

39 And for our ſakes peradventure it is that the floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth.

40 So he anſwered me, and ſaid, Go thy way to a woman with child, and aſk of her when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then ſaid I, No, Lord, that can ſhe not. And he ſaid unto me, In the grave the chambers of ſouls are like the womb of a woman.

42 For like as a woman that travaileth maketh haſte to eſcape the neceſſity of the travail: even ſo do theſe places haſte to deliver thoſe things that are committed unto them.

43 From the beginning, look, what thou deſireſt to ſee, it ſhall be ſhewed thee.

44 Then anſwered I and ſaid, If I have found favour in thy ſight, and if it be poſſible, and if I be meet therefore,

45 Shew me then whether there be more to come than is paſt, or more paſt than is to come.

46 What is paſt I know, but what is for to come I know not.

47 And he ſaid unto me, Stand up upon the right ſide, and I ſhall expound the ſimilitude unto thee.

48 So I ſtood, and ſaw, and behold, an hot burning oven paſſed by before me: and it happened, that when the flame was gone by I looked, and, behold, the ſmoke remained ſtill.

49 After this there paſſed by before me a watery cloud, and ſent down much rain with a ſtorm; and when the ſtormy rain was paſt, the drops remained ſtill.

50 Then ſaid he unto me, Conſider with thyſelf; as the rain is more than the drops, and as the fire is greater than the ſmoke; but the drops and the ſmoke remain behind: ſo the quantity which is paſt did more exceed.

51 Then I prayed, and ſaid, May I live, thinkeſt thou, until that time? or what ſhall happen in thoſe days?

52 He anſwered me, and ſaid, As for the tokens whereof thou aſkeſt me, I may tell thee of them in part: but as touching thy life, I am not ſent to ſhew thee; for I do not know it.

CHAP. V.

NEVERTHELESS as concerning the tokens, behold, the days ſhall come, that they which dwell upon the earth ſhall be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith.

2 But iniquity ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago.

3 And the land, that thou ſeeſt now to have root, ſhalt thou ſee waſted ſuddenly.

4 But if the Moſt High grant thee to live, thou ſhalt ſee after the third trumpet that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day:

5 And blood ſhall drop out of wood, and the ſtone ſhall give his voice, and the people ſhall be troubled:

6 And even he ſhall rule, whom they look not for that dwell upon the earth, and the fowls ſhall take their flight away together:

7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall hear the voice thereof.

8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their place, and menſtruous women ſhall bring forth monſters.

9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall deſtroy one another; then ſhall wit hide itſelf, and underſtanding withdraw itſelf into his ſecret chamber,

10 And ſhall be ſought of many, and yet not be found: then ſhall unrighteouſneſs and incontinency be multiplied upon earth.

11 One land alſo ſhall aſk another, and ſay, Is righteouſneſs that maketh a man righteous gone through thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper.

13 To ſhew thee ſuch tokens I have leave; and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things.

14 Then I awaked and an extreme fearfulneſs went through all my body, and my mind was troubled, ſo that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and ſet me upon my feet.

16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been? and why is thy countenance ſo heavy?

17 Knoweſt thou not that Iſrael is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves.

19 Then ſaid I unto him, Go thy ways from me, and come not nigh me. And he heard what I ſaid, and went from me.

20 And ſo I faſted ſeven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after ſeven days ſo it was, that the thoughts of my heart were very grievous unto me again,

22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the Moſt High again,

23 And ſaid, *O* Lord that beareſt rule, of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine:

24 And of all lands of the whole world thou haſt choſen thee one pit: and of all the flowers thereof one lily:

25 And of all the depth of the ſea thou haſt filled thee one river: and of all builded cities thou haſt hallowed Sion unto thyſelf:

26 And of all the fowls that are created thou haſt named thee one dove: and of all the cattle that are made thou haſt provided thee one ſheep:

27 And

V. 1 *Nevertheleſs as concerning the tokens.*] Juſtice and truth being wholly baniſhed from the land, God gives warning of approaching vengeance for ſin.

They which dwell upon the earth, ſhall be taken in great number, &c.] Or, ſhall be found with great wealth.

12 *Not proſper,* &c.] Be directed.

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27 And among all the multitudes of the people thou haſt gotten thee one people: and unto this people, whom thou lovedſt, thou gaveſt a law that is approved of all.

28 And now, O Lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others, and why haſt thou ſcattered thy only one people among many?

29 And they which did gainſay thy promiſes, and believed not thy covenants, have trodden them down.

30 If thou didſt ſo much hate thy people, yet ſhouldeſt thou puniſh them with thine own hands.

31 Now when I had ſpoken theſe words, the angel that came to me the night afore was ſent unto me,

32 And ſaid unto me, Hear me, and I will inſtruct thee; hearken to the thing that I ſay, and I will tell thee more.

33 And I ſaid, Speak on, my Lord. Then ſaid he unto me, Thou art ſore troubled in mind for Iſrael's ſake: loveſt thou that people better than he that made them?

34 And I ſaid, No, Lord: but of very grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the way of the Moſt High, and to ſeek out part of his judgment.

35 And he ſaid unto me, Thou canſt not. And I ſaid, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have ſeen the travail of Jacob, and the wearieſome toil of the flock of Iſrael?

36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered,

37 Open me the places that are cloſed, and bring me forth the winds that in them are ſhut up, ſhew me the image of a voice: and then I will declare to thee the thing that thou laboureſt to know.

38 And I ſaid, O Lord that beareſt rule, who may know theſe things, but he that hath not his dwelling with men?

39 As for me, I am unwiſe: how may I then ſpeak of theſe things whereof thou aſkeſt me?

40 Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of, even ſo canſt thou not find out my judgment, or in the end the love that I have promiſed unto my people.

41 And I ſaid, Behold, O Lord, yet art thou nigh unto them that be reſerved till the end: and what ſhall they do that have been before me, or we that be now, or they that ſhall come after us?

42 And he ſaid unto me, I will liken my judgment unto a ring: like as there is no ſlackneſs of the laſt, even ſo there is no ſwiftneſs of the firſt.

43 So I anſwered and ſaid, Couldeſt thou not make thoſe that have been made, and be now, and that are for to come, at once; that thou mighteſt ſhew thy judgment the ſooner?

44 Then anſwered he me, and ſaid, The creature may not haſte above the maker; neither may the world hold them at once that ſhall be created therein.

45 And I ſaid, As thou haſt ſaid unto thy ſervant, that thou, which giveſt life to all, haſt given life at once to the creature that thou haſt created, and the creature bare it: even ſo it might now alſo bear them that now be preſent at once.

46 And he ſaid unto me, Aſk the womb of a woman, and ſay unto her, If thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I ſaid, She cannot: but muſt do it by diſtance of time.

48 Then ſaid he unto me, Even ſo have I given the womb of the earth to thoſe that be ſown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created.

50 And I aſked, and ſaid, Seeing thou haſt now given me the way, I will *proceed to* ſpeak before thee: for our mother, of whom thou haſt told me that ſhe is young draweth now nigh unto age.

51 He anſwered me, and ſaid, Aſk a woman that beareth children, and ſhe ſhall tell thee.

52 Say unto her, Wherefore are not they whom thou haſt now brought forth like thoſe that were before, but leſs of ſtature?

53 And ſhe ſhall anſwer thee, They that be born in the ſtrength of youth are of one faſhion, and they that are born in the time of age, when the womb faileth, are otherwiſe.

54 Conſider thou therefore alſo, how that ye are leſs of ſtature than thoſe that were before you.

55 And ſo are they that come after you leſs than ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

CHAP. VI.

AND he ſaid unto me, In the beginning, when the earth was made, before the borders of the world ſtood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradiſe were laid,

3 Before the fair flowers were ſeen, or ever the moveable powers were eſtabliſhed, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted, before the meaſures of the firmament were named, or ever the inventions of them were named, or ever the chimneys in Sion were hot,

5 And ere the preſent years were ſought out, and or ever the inventions of them that now ſin were turned, before they were ſealed that have gathered faith for a treaſure:

6 Then did I conſider theſe things, and they all were made through me alone, and through none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſaid unto me, From Abraham unto Iſaac: when Jacob and Eſau were born of him, Jacob's hand held firſt the heel of Eſau.

9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other queſtion, Eſdras, aſk thou not.

11 I anſwered then and ſaid, O Lord that beareſt rule, if I have found favour in thy ſight,

12 I beſeech thee ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night.

13 So he anſwered and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice.

14 And it ſhall be as it were a great motion; but the place where thou ſtandeſt ſhall not be moved.

15 And therefore when it ſpeaketh be not afraid: for the word is of the end, and the foundation of the earth is underſtood.

16 And why? becauſe the ſpeech of theſe things trembleth and is moved: for it knoweth that the end of theſe things muſt be changed.

17 And it happened, that when I had heard it I ſtood up upon my feet, and hearkened, and, behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters.

18 And it ſaid, Behold, the days come, that I will begin to draw nigh, and to viſit them that dwell upon the earth.

19 And will begin to make inquiſition of them, what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled;

20 And when the world, that ſhall begin to vaniſh away, ſhall be finiſhed, then will I ſhew theſe tokens: the books ſhall be opened before the firmament, and they ſhall ſee all together.

21 And the children of a year old ſhall ſpeak with their voices, the women with child ſhall bring forth untimely children of three or four months old, and they ſhall live and be raiſed up.

22 And ſuddenly ſhall the ſown places appear unſown, the full ſtorehouſes ſhall ſuddenly be found empty:

23 And the trumpet ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid.

24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein, the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run.

25 Whoſoever remaineth from all theſe that I have told thee ſhall eſcape, and ſee my ſalvation, and the end of your world.

26 And

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28 *And upon the one root*, &c.] Or, over one root.

38 *But he that hath not*, &c.] See *Dan.* ii. 11.

GENERAL REFLECTIONS on Chap. IV. V.

We ſhould learn, under all kinds of tribulation, to rely on the mercy and goodneſs of the Almighty; then may we ſmile when deſtruction cometh, and behold without terror the wide-waſting peſtilence that walketh in darkneſs, and the devaſtations of the ſword that deſtroyeth at noon-day.

COMMENTARY AND NOTES ON CHAP. VI.

18 *Behold the days come*, &c.] Eſdras is here informed, that the next world, the new heaven and the new earth, ſhall ſucceed this immediately, and what aſtoniſhing things ſhall happen when this world ſhall be diſſolved, and time ſhall give place to eternity.

20 *Shall be finiſhed*, &c.] Or, ſealed.

31 *Shall*

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26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning.

27 For evil ſhall be put out, and deceit ſhall be quenched.

28 As for faith, it ſhall flouriſh, corruption ſhall be overcome, and the truth, which hath been ſo long without fruit, ſhall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood.

30 And theſe words ſaid he unto me; I am come to ſhew thee the time of the night to come.

31 If thou wilt pray yet more, and faſt ſeven days again, I ſhall tell thee greater things by day than I have heard.

32 For thy voice is heard before the Moſt High: for the mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtity, which thou haſt had ever ſince thy youth.

33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort and fear not.

34 And haſten not with the times that are paſt, to think vain things, that thou mayeſt not haſten from the latter times.

35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the Moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs.

38 And I ſaid, O Lord, thou ſpakeſt from the beginning of the creation, even the firſt day, and ſaidſt thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the ſpirit, and darkneſs and ſilence were on every ſide; the ſound of man's voice was not yet formed.

40 Then commandedſt thou a fair light to come forth of thy treaſures, that thy work might appear.

41 Upon the ſecond day thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didſt command that the waters ſhould be gathered in the ſeventh part of the earth: ſix parts haſt thou dried up, and kept them, to the intent that of theſe ſome being planted of God and tilled might ſerve thee.

43 For as ſoon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable colour, and odours of wonderful ſmell: and this was done the third day.

45 Upon the fourth day thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars ſhould be in order:

46 And gaveſt them a charge to do ſervice unto man, that was to be made.

47 Upon the fifth day thou ſaidſt unto the ſeventh part, where the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praiſe thy wondrous works.

49 Then didſt thou ordain two living creatures, the one thou calledſt Enoch, and the other Leviathan;

50 And didſt ſeparate the one from the other: for the ſeventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gaveſt one part, which was dried up the third day, that he ſhould dwell in the ſame part, wherein are a thouſand hills:

52 But unto Leviathan thou gaveſt the ſeventh part, namely, the moiſt; and haſt kept him to be devoured of whom thou wilt, and when.

53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhall bring forth beaſts, cattle, and creeping things:

54 And after theſe, Adam alſo, whom thou madeſt lord of all thy creatures: of him come we all, and the people alſo whom thou haſt choſen.

55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes.

56 As for the other people, which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle: and haſt likened the abundance of them unto a drop that falleth from a veſſel.

57 And now, O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

CHAP. VII.

AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the nights afore:

2 And he ſaid unto me, Up, Eſdras, and hear the words that I am come to tell thee.

3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great.

4 But put the caſe the entrance were narrow, and like a river;

5 Who then could go into the ſea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is alſo another thing? a city is builded, and ſet upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is ſet in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, *ſo ſmall* that there could but one man go there at once.

9 If this city now were gvien unto a man for an inheritance, if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſrael's portion.

11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of ſorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and ſure, and brought immortal fruit.

14 If then they that live labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them.

15 Now therefore why diſquieteſt thou thyſelf, ſeeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why haſt thou not conſidered in thy mind this thing that is to come, rather than that which is preſent?

17 Then anſwered I and ſaid, O Lord that beareſt rule, thou haſt ordained in thy law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh.

18 Nevertheleſs the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly have ſuffered the ſtrait things, and yet ſhall not ſee the wide.

19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the Higheſt.

20 For there be many that periſh in this life, becauſe they deſpiſe the law of God that is ſet before them.

21 For God hath given ſtrait commandment to ſuch as came, what they ſhould do to live, even as they came, and what they ſhould obſerve to avoid puniſhment.

22 Nevertheleſs they were not obedient unto him: but ſpake againſt him, and imagined vain things;

23 And deceived themſelves by their wicked deeds; and ſaid of the Moſt High, that he is not; and knew not his ways:

24 But his law have they deſpiſed, and denied his covenants; in his ſtatutes have they not been faithful, and have not performed his works.

25 And therefore, Eſdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time ſhall come, that theſe tokens which I have told thee ſhall come to paſs, and the bride ſhall appear, and ſhe coming forth ſhall be ſeen, that now is withdrawn from the earth.

27 And whoſoever is delivered from the foreſaid evils ſhall ſee my wonders.

28 For my ſon Jeſus ſhall be revealed with thoſe that be with him, and they that remain ſhall rejoice within four hundred years.

29 After theſe years ſhall my ſon Chriſt die, and all men that have life.

30 And the world ſhall be turned into the old ſilence ſeven days, like as in the former judgments, ſo that no man ſhall remain.

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31 *Shall tell thee greater things by day*, &c.] See chap. xiii. 52.

49 *Enoch*, &c.] The margin reads Behemoth.

GENERAL REFLECTIONS on Chap. VI.

Let us, from what is before us, learn to lament the decay of true religion, the profaneneſs and infidelity of the wicked, and beg of God to build up the walls of his ſpiritual Jeruſalem, the church.

COMMENTARY AND NOTES ON CHAP. VII.

7 *In a dangerous place*, &c.] Or ſteep place.

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31 And after ſeven days the world, that yet awaketh not, ſhall be raiſed up, and that ſhall die that is corrupt.

32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them.

33 And the Moſt High ſhall appear upon the ſeat of judgment, and miſery ſhall paſs away, and the long ſuffering ſhall have an end:

34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong:

35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deeds ſhall be of force, and wicked deeds ſhall bear no rule.

36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs;

37 And Jeſus after him for Iſrael in the time of Achan:

38 And Samuel and David for the deſtruction: and Solomon for them that ſhould come to the ſanctuary:

39 And Helias for thoſe that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even ſo now, ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo?

42 He anſwered me, and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt,

44 Intemperance is at an end, infidelity is cut off, righteouſneſs is grown, and truth is ſprung up.

45 Then ſhall no man be able to ſave him that is deſtroyed, nor to oppreſs him that hath gotten the victory.

46 I anſwered then and ſaid, This is my firſt and laſt ſaying, that it had been better not to have given the earth unto Adam: or elſe, when it was given him, to have reſtrained him from ſinning.

47 For what profit is it for men now in this preſent time to live in heavineſs, and after death to look for punithment?

48 O thou Adam, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death?

50 And that there is promiſed us an everlaſting hope, whereas ourſelves being moſt wicked are made vain?

51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly?

52 And that the glory of the Moſt High is kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all?

53 And that there ſhould be ſhewed a paradiſe, whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſince we ſhall not enter it?

54 (For we have walked in unpleaſant places.)

55 And that the faces of them which have uſed abſtinence ſhall ſhine above the ſtars, whereas our faces ſhall be blacker than darkneſs?

56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for it after death.

57 Then anſwered he me, and ſaid, This is the condition of the battle, which man that is born upon the earth ſhall fight;

58 That, if he be overcome, he ſhall ſuffer as thou haſt ſaid: but if he get the victory, he ſhall receive the thing that I ſay.

59 For this is the life whereof Moſes ſpake unto the people while he lived, ſaying, Chooſe thee life, that thou mayeſt live.

60 Nevertheleſs they believed not him, nor yet the prophets after him, no nor me which have ſpoken unto them,

61 That there ſhould not be ſuch heavineſs in their deſtruction, as ſhall be joy over them that are perſuaded to ſalvation.

62 I anſwered then, and ſaid, I know, Lord, that the Moſt High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon thoſe alſo that turn to his law;

64 And that he is patient, and long ſuffereth thoſe that have ſinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are preſent, and that are paſt, and alſo to them which are to come.

67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not ſo of his goodneſs, that they which have committed iniquities might be eaſed of them; the ten thouſandth part of men ſhould not remain living.

69 And being judge, if he ſhould not forgive them that are cured with his word, and put out the multitude of contentions,

70 There ſhould be very few left peradventure in an innumerable multitude.

CHAP. VIII.

AND he anſwered me, ſaying, The Moſt High hath made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, Eſdras; As when thou aſkeſt the earth, it ſhall ſay unto thee, that it giveth much mould whereof earthen veſſels are made, but little duſt that gold cometh of: even ſo is the courſe of this preſent world.

3 There be many created, but few ſhall be ſaved.

4 So anſwered I and ſaid, Swallow then down, O my ſoul, underſtanding, and devour wiſdom.

5 For thou haſt agreed to give ear, and art willing to propheſy: for thou haſt no longer ſpace than only to live.

6 O Lord, if thou ſuffer not thy ſervant, that we may pray before thee, and thou give us ſeed unto our heart, and culture to our underſtanding, that there may come fruit of it; how ſhall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanſhip of thine hands, like as thou haſt ſaid.

8 For when the body is faſhioned now in the mother's womb, and thou giveſt it members, thy creature is preſerved in fire and water, and nine months doth thy workmanſhip endure thy creature which is created in her.

9 But that which keepeth and is kept ſhall both be preſerved: and when the time cometh, the womb preſerved delivereth up the things that grew in it.

10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts, milk to be given, which is the fruit of the breaſts,

11 That the thing which is faſhioned may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy.

12 Thou broughteſt it up with thy righteouſneſs, and nurturedſt it in thy law, and reformedſt it with thy judgment.

13 And thou ſhalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou ſhalt deſtroy him which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved.

15 Now therefore, Lord, I will ſpeak; touching man in general, thou knoweſt beſt; but touching thy people, for whoſe ſake I am ſorry;

16 And for thine inheritance, for whoſe cauſe I mourn; and for Iſrael, for whom I am heavy; and for Jacob, for whoſe ſake I am troubled;

17 Therefore will I begin to pray before thee for myſelf and for them: for I ſee the falls of us that dwell in the land.

18 But I have heard the ſwiftneſs of the judge which is to come.

19 Therefore hear my voice, and underſtand my words, and I ſhall ſpeak before thee. This is the beginning of the words of Eſdras, before he was taken up: and I ſaid,

20 O Lord, thou that dwelleſt in everlaſtingneſs, which beholdeſt from above things in the heaven and in the air;

21 Whoſe throne is ineſtimable; whoſe glory may not be comprehended; before whom the hoſts of angels ſtand with trembling,

22 Whoſe ſervice is converſant in wind and fire; whoſe word is true, and ſayings conſtant; whoſe commandment is ſtrong, and ordinance fearful;

23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witneſſeth:

24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature.

25 For while I live I will ſpeak, and ſo long as I have underſtanding I will anſwer.

26 O look not upon the ſins of thy people; but on them which ſerve thee in truth.

27 Regard

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37 *In the time of Achan.*] Or, Achor.

57 *The condition of the battle*, &c.] Or, the intent.

69 *Them that are cured*, &c.] Or, created.

GENERAL REFLECTIONS on Chap. VII.

We are here taught that true happineſs conſiſts in obeying the commandments and precepts of God: whereas they who deſpiſe the offers of mercy, and follow the wide path that leadeth to deſtruction, will ſurely reap the fruit of their doings, and plunge themſelves into endleſs perdition.

COMMENTARY AND NOTES ON CHAP. VIII.

20 *O Lord, thou that dwelleſt in everlaſtingneſs*, &c.] Eſdras prays for the Iſraelites, being ſenſible of approaching judgments, and begs God not to look upon the ſins of the people, but to them who ſerve him in ſincerity and truth.

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27 Regard not the wicked inventions of the heathen, but the deſire of thoſe that keep thy teſtimonies in affiictions.

28 Think not upon thoſe that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to deſtroy them which have lived like beaſts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worſe than beaſts; but love them that alway put their truſt in thy righteouſneſs and glory.

31 For we and our fathers do languiſh of ſuch diſeaſes: but becauſe of us ſinners thou ſhalt be called merciful.

32 For if thou haſt a deſire to have mercy upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs.

33 For the juſt, which have many good works laid up with thee, ſhall out of their own deeds receive reward.

34 For what is man, that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it?

35 For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiſs.

36 For in this, O Lord, thy righteouſneſs and thy goodneſs ſhall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according unto thy words it ſhall be.

38 For indeed I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction:

39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward, that they ſhall have.

40 Like as I have ſpoken now, ſo ſhall it come to paſs.

41 For as the huſbandman ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world; they ſhall not all be ſaved.

42 I anſwered then and ſaid, If I have found grace, let me ſpeak.

43 Like as the huſbandman's ſeed periſheth, if it come not up, and receive not thy rain in due ſeaſon; or if there come too much rain, and corrupt it:

44 Even ſo periſheth man alſo, which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the huſbandman's ſeed.

45 Be not wroth with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then anſwered he me, and ſaid, Things preſent are for the preſent, and things to come for ſuch as be to come.

47 For thou comeſt far ſhort that thou ſhouldeſt be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this alſo thou art marvellous before the Moſt High:

49 In that thou haſt humbled thyſelf, as it becometh thee, and haſt not judged thyſelf worthy to be much glorified among the righteous.

50 For many great miſeries ſhall be done to them that in the latter time ſhall dwell in the world, becauſe they have walked in great pride.

51 But underſtand thou for thyſelf, and ſeek out the glory for ſuch as be like thee.

52 For unto you is paradiſe opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea, perfect goodneſs and wiſdom.

53 The root of evil is ſealed up from you, and corruption is fled into hell to be forgotten:

54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality.

55 And therefore aſk thou no more queſtions concerning the multitude of them that periſh.

56 For when they had taken liberty, they deſpiſed the Moſt High, thought ſcorn of his law, and forſook his ways.

57 Moreover they have trodden down his righteous,

58 And ſaid in their heart, that there is no God; yea, and that knowing they muſt die.

59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them: for it was not his will that men ſhould come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I and ſaid,

63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders, which thou wilt begin to do in the laſt times: but at what time, thou haſt not ſhewed me.

CHAP. IX.

HE anſwered me then, and ſaid, Meaſure thou the time diligently in itſelf: and when thou ſeeſt part of the ſigns paſt, which I have told thee before,

2 Then ſhalt thou underſtand that it is the very ſame time, wherein the Higheſt will begin to viſit the world which he made.

3 Therefore when there ſhall be ſeen earthquakes and uproars of the people in the world:

4 Then ſhalt thou well underſtand, that the Moſt High ſpake of thoſe things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifeſt:

6 Even ſo the times alſo of the Higheſt have plain beginnings in wonders and powerful works, and endings in effects and ſigns.

7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed,

8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation in my land, and within my borders: for I have ſanctified them for me from the beginning.

9 Then ſhall they be in pitiful caſe which now have abuſed my ways: and they that have caſt them away deſpitefully ſhall dwell in torments.

10 For ſuch as in their life have received benefits, and have not known me;

11 And they that have lothed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, underſtood not, but deſpiſed it;

12 The ſame muſt know it after death by pain.

13 And therefore be thou not curious how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created.

14 Then anſwered I and ſaid,

15 I have ſaid before, and now do ſpeak, and will ſpeak it alſo hereafter, that there be many more of them which periſh, than of them which ſhall be ſaved:

16 Like as a wave is greater than a drop.

17 And he anſwered me, ſaying, Like as the field is, ſo is alſo the ſeed: as the flowers be, ſuch are the colours alſo; ſuch as the workman is, ſuch alſo is the work; and as the huſbandman is himſelf, ſo is his huſbandry alſo: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man ſpake againſt me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual ſeed, and by a law which is unſearchable rid themſelves.

20 So I conſidered the world, and, behold, there was peril becauſe of the devices that were come into it.

21 And I ſaw, and ſpared it greatly, and have kept me a grape of the cluſter, and a plant of a great people.

22 Let the multitude periſh then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheleſs, if thou wilt ceaſe yet ſeven days more, (but thou ſhalt not faſt in them,

24 But go into a field of flowers, where no houſe is builded, and eat only the flowers of the field; taſte no fleſh, drink no wine, but eat flowers only;)

25 And pray unto the Higheſt continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I ſat among the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me.

27 After

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53 *Into hell*, &c.] Or, the grave.

GENERAL REFLECTIONS on Chap. VIII.

Let us ſeriouſly reflect, that as out of all the human race a few only will be ſaved, ſo a holy jealouſy ſhould be impreſſed upon our minds, and that we ſhould uſe all diligence to make our calling and election ſure.

COMMENTARY AND NOTES ON CHAP. IX.

13 *Be thou not curious how*, &c.] Men are not to enquire curiouſly into the ſecret acts of Providence; ſince he who ſpake the world into exiſtence has thought proper to conceal many things from the knowledge of men.

26 *Into the field*, &c.] The people of the eaſt, in order to know future events, frequently went into the fields to conſult the works of nature.

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27 After ſeven days I ſat upon the graſs, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the Moſt High, and ſaid,

29 O Lord, thou that ſheweſt thyſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou ſpakeſt, ſaying, Hear me, O Iſrael; and mark my words, thou ſeed of Jacob.

31 For, behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and obſerved not thy ordinances: and though the fruit of thy law did not periſh, neither could it, for it was thine;

33 Yet they that received it periſhed, becauſe they kept not the thing that was ſown in them.

34 And, lo, it is a cuſtom, when the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that, that being periſhed wherein it was ſown or caſt into,

35 That thing alſo which was ſown, or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo.

36 For we that have received the law periſh by ſin, and our heart alſo which received it.

37 Notwithſtanding the law periſheth not, but remaineth in his force.

38 And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and, behold, ſhe mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and ſhe had aſhes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind?

41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail myſelf, and add unto my ſorrow, for I am ſore vexed in my mind, and brought very low.

42 And I ſaid unto her, What aileth thee? tell me.

43 She ſaid unto me, I thy ſervant have been barren, and had no child, though I had an huſband thirty years.

44 And thoſe thirty years I did nothing elſe day and night, and every hour, but make my prayer to the Higheſt.

45 After thirty years God heard me thine handmaid, looked upon my miſery, conſidered my trouble, and gave me a ſon: and I was very glad of him, ſo was my huſband alſo, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nouriſhed him with great travail.

47 So when he grew up, and came to the time that he ſhould have a wife, I made a feaſt.

CHAP. X.

AND it ſo came to paſs, that when my ſon was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours roſe up to comfort me: ſo I took my reſt unto the ſecond day at night.

3 And it came to paſs, when they had all left off to comfort me, to the end I might be quiet; then roſe I up by night, and fled, and came hither into this field, as thou ſeeſt.

4 And I do now propoſe not to return into the city, but here to ſtay, and neither to eat nor drink, but continually to mourn and to faſt until I die.

5 Then left I the meditations wherein I was, and ſpake to her in anger, ſaying,

6 Thou fooliſh woman above all other, ſeeſt thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heavineſs, and much humbled, mourning very ſore?

8 And now, ſeeing we all mourn and are ſad, for we are all in heavineſs, art thou grieved for one ſon?

9 For aſk the earth, and ſhe ſhall tell thee, that it is ſhe which ought to mourn for the fall of ſo many that grow upon her.

10 For out of her came all at the firſt, and out of her ſhall all others come, and, behold, they walk almoſt all into deſtruction, and a multitude of them is utterly rooted out.

11 Who then ſhould make more mourning than ſhe, that hath loſt ſo great a multitude; and not thou, which art ſorry but for one?

12 But if thou ſayeſt unto me, My lamentation is not like the earth's, becauſe I have loſt the fruit of my womb, which I brought forth with pains, and bare with ſorrows;

13 But the earth *not ſo:* for the multitude preſent in it according to the courſe of the earth is gone, as it came:

14 Then ſay I unto thee, Like as thou haſt brought forth with labour; even ſo the earth alſo hath given her fruit, namely, man, ever ſince the beginning unto him that made her.

15 Now therefore keep thy ſorrow to thyſelf, and bear with a good courage that which hath befallen thee.

16 For if thou ſhalt acknowledge the determination of God to be juſt, thou ſhalt both receive thy ſon in time, and ſhalt be commended among women.

17 Go thy way then into the city to thine huſband.

18 And ſhe ſaid unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to ſpeak further unto her, and ſaid,

20 Do not ſo, but be counſelled by me: for how many are the adverſities of Sion? be comforted in regard of the ſorrow of Jeruſalem.

21 For thou ſeeſt that our ſanctuary is laid waſte, our altar broken down, our temple deſtroyed;

22 Our pſaltery is laid on the ground, our ſong is put to ſilence, our rejoicing is at an end, the light of our candleſtick is put out, the ark of our covenant is ſpoiled, our holy things are defiled, and the name that is called upon us is almoſt profaned: our children are put to ſhame, our prieſts are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives raviſhed; our righteous men carried away, our little ones deſtroyed, our young men are brought in bondage, and our ſtrong men are become weak;

23 And, which is the greateſt of all, the ſeal of Sion hath now loſt her honour; for ſhe is delivered into the hands of them that hate us.

24 And therefore ſhake off thy great heavineſs, and put away the multitude of ſorrows, that the mighty may be merciful unto thee again, and the Higheſt ſhall give thee reſt and eaſe from thy labour.

25 And it came to paſs, while I was talking with her, behold, her face upon a ſudden ſhined exceedingly, and her countenance gliſtered, ſo that I was afraid of her, and muſed what it might be.

26 And, behold, ſuddenly ſhe made a great cry very fearful: ſo that the earth ſhook at the noiſe of the woman.

27 And I looked, and, behold, the woman appeared unto me no more; but there was a city builded, and a large place ſhewed itſelf from the foundations: then was I afraid, and cried with a loud voice, and ſaid,

28 Where is Uriel the angel, who came unto me at the firſt? for he hath cauſed me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was ſpeaking theſe words, behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine underſtanding was taken from me: and he took me by the right hand, and comforted me, and ſet me upon my feet, and ſaid unto me,

31 What aileth thee? and why art thou ſo diſquieted? and why is thine underſtanding troubled, and the thoughts of thine heart?

32 And I ſaid, Becauſe thou haſt forſaken me, and yet I did according to thy words, and I went into the field, and, lo, I have ſeen, and yet ſee, that I am not able to expreſs.

33 And he ſaid unto me, Stand up manfully, and I will adviſe thee.

34 Then ſaid I, Speak on, my lord, in me; only forſake me not, leſt I die fruſtrate of my hope.

35 For I have ſeen that I know not, and hear that I do not know.

36 Or is my ſenſe deceived, or my ſoul in a dream?

37 Now therefore I beſeech thee that thou wilt ſhew thy ſervant of this viſion.

38 He anſwered me then, and ſaid, Hear me, and I ſhall inform thee, and tell thee wherefore thou art afraid: for the Higheſt will reveal many ſecret things unto thee.

39 He hath ſeen that thy way is right: for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the meaning of the viſion which thou lately ſaweſt:

41 Thou

GENERAL REFLECTIONS on Chap. IX.

It is here ſet forth, that a general corruption had overſpread the world; but God in his infinite mercy will ſave a remnant; let us therefore diligently attend to what God has dictated for our inſtruction.

COMMENTARY AND NOTES ON CHAP. X.

1, 2 *It ſo came to paſs, that when my ſon, &c.*] By the ſon, we may underſtand the regal ſtate of the Jews; and by his being thrown down muſt point out, that many attempts had been made to procure liberty for them, though they did not ſucceed in their applications.

28 *Where is Uriel, &c.*] Uriel was a common name given to a particular angel among the Perſians, and it was ſuppoſed that he conſtantly viſited the children of men.

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41 Thou ſaweſt a woman mourning, and thou beganneſt to comfort her:

42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded.

43 And whereas ſhe told thee of the death of her ſon, this is the ſolution:

44 This woman, whom thou ſaweſt, is Sion: and whereas ſhe ſaid unto thee, even ſhe whom thou ſeeſt as a city builded,

45 Whereas, *I ſay*, ſhe ſaid unto thee, that ſhe hath been thirty years barren: thoſe are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a ſon.

47 And whereas ſhe told thee that ſhe nouriſhed him with labour: that was the dwelling in Jeruſalem.

48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage chamber happened to have a fall, and died: this was the deſtruction that came to Jeruſalem.

49 And, behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganneſt to comfort her: and of theſe things which have chanced, theſe are to be opened unto thee.

50 For now the Moſt High ſeeth that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo hath he ſhewed thee the brightneſs of her glory, and the comelineſs of her beauty:

51 And therefore I bade thee remain in the field where no houſe was builded:

52 For I knew that the Higheſt would ſhew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Higheſt beginneth to ſhew his city, there can no man's building be able to ſtand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee:

56 And then ſhalt thou hear as much as thine ears may comprehend.

57 For thou art bleſſed above many other, and art called with the Higheſt; and ſo are but few.

58 But to morrow at night thou ſhalt remain here;

59 And ſo ſhall the Higheſt ſhew thee viſions of the high things, which the Moſt High will do unto them that dwell upon earth in the laſt days. So I ſlept that night and another, like as he commanded me.

CHAP. XI.

THEN ſaw I a dream, and, behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads.

2 And I ſaw, and, behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and ſmall.

4 But her heads were at reſt: the head in the midſt was greater than the other, yet reſted it with the reſidue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwell therein.

6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle roſe upon her talons, and ſpake to her feathers, ſaying,

8 Watch not all at once: ſleep every one in his own place, and watch by courſe:

9 But let the heads be preſerved for the laſt.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midſt of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right ſide there aroſe one feather, and reigned over all the earth;

13 And ſo it was, that when it reigned, the end of it came, and the place thereof appeared no more: ſo the next following ſtood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came alſo, like as the firſt, ſo that it appeared no more.

15 Then came there a voice unto it, and ſaid,

16 Hear thou that haſt born rule over the earth ſo long: this I ſay unto thee, before thou beginneſt to appear no more,

17 There ſhall none after thee attain unto thy time, neither unto the half thereof.

18 Then aroſe the third, and reigned as the other before, and appeared no more alſo.

19 So went it with all the reſidue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in proceſs of time the feathers that followed ſtood up upon the right ſide, that they might rule alſo; and ſome of them ruled, but within a while they appeared no more:

21 For ſome of them were ſet up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that reſted, and ſix little wings.

24 Then ſaw I alſo that two little feathers divided themſelves from the ſix, and remained under the head that was upon the right ſide: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to ſet up themſelves, and to have the rule.

26 And I beheld, and, lo, there was one ſet up, but ſhortly it appeared no more.

27 And the ſecond was ſooner away than the firſt.

28 And I beheld, and, lo, the two that remained thought alſo in themſelves to reign:

29 And when they ſo thought, behold, there awaked one of the heads that were at reſt, namely, it that was in the midſt; for that was greater than the two other heads.

30 And then I ſaw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bear rule in it over all thoſe that dwelt upon the earth with much oppreſſion; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midſt ſuddenly appeared no more, like as the wings.

34 And there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwell therein.

35 And, I beheld, and, lo, the head upon the right ſide devoured it that was upon the left ſide.

36 Then I heard a voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37 And I beheld, and lo as it were a roaring lion chaſed out of the wood: and I ſaw that he ſent out a man's voice unto the eagle, and ſaid,

38 Hear thou, I will talk with thee, and the Higheſt ſhall ſay unto thee,

39 Art not thou it that remaineſt of the four beaſts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beaſts that were paſt, and had power over the world with great fearfulneſs, and over the whole compaſs of the earth with much wicked oppreſſion; and ſo long time dwelt he upon the earth with deceit.

41 For the earth haſt thou not judged with truth.

42 For thou haſt afflicted the meek, thou haſt hurt the peaceable, thou haſt loved liars, and deſtroyed the dwellings of them that brought forth fruit, and hath caſt down the walls of ſuch as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Higheſt, and thy pride unto the mighty.

44 The Higheſt alſo hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreſhed, and may return, being delivered from thy violence, and that ſhe may hope for the judgment and mercy of him that made her.

CHAP. XII.

AND it came to paſs, whiles the lion ſpake theſe words unto the eagle, I ſaw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it, and ſet themſelves

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GENERAL REFLECTIONS on Chap. X.

Let us ſeriouſly conſider, that it is not permitted for the children of the duſt to call in queſtion the proceedings of the Almighty: on the contrary, it is their duty to ſubmit to his determinations, and conſider all his decrees as juſt.

COMMENTARY AND NOTE on Chap. XI.

24 *Then ſaw I alſo*, &c.] The author here alludes to the diviſions that would take place in the Jewiſh ſtate, after the return from the Babyloniſh captivity; for the ſimile of an eagle denotes power; and the diviſion of the feathers, public diſſenſions.

GENERAL REFLECTIONS on Chap. XI.

An event of the utmoſt importance is here announced, namely, the expectation of the Meſſiah's coming in the fleſh; which notion was believed both by Jews and heathens.

COMMENTARY

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ſelves up to reign, and their kingdom was ſmall, and full of uproar.

3 And I ſaw, and, behold, they appeared no more, and the whole body of the eagle was burnt, ſo that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and ſaid unto my ſpirit,

4 Lo, this haſt thou done unto me, in that thou ſearcheſt out the ways of the Higheſt.

5 Lo, yet am I weary in my mind, and very weak in my ſpirit; and little ſtrength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beſeech the Higheſt, that he will comfort me unto the end.

7 And I ſaid, Lord that beareſt rule, If I have found grace before thy ſight, and if I am juſtified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and ſhew me thy ſervant the interpretation and plain difference of this fearful viſion, that thou mayeſt perfectly comfort my ſoul.

9 For thou haſt judged me worthy to ſhew me the laſt times.

10 And he ſaid unto me, This is the interpretation of the viſion:

11 The eagle, whom thou ſaweſt come up from the ſea, is the kingdom which was ſeen in the viſion of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there ſhall riſe up a kingdom upon earth, and it ſhall be feared above all the kingdoms that were before it.

14 In the ſame ſhall twelve kings reign, one after another;

15 Whereof the ſecond ſhall begin to reign, and ſhall have more time than any of the twelve.

16 And this do the twelve wings ſignify, which thou ſaweſt.

17 As for the voice which thou heardeſt ſpeak, and that thou ſaweſt not to go out from the heads; but from the midſt of the body thereof, this is the interpretation:

18 That after the time of that kingdom there ſhall ariſe great ſtrivings, and it ſhall ſtand in peril of falling: nevertheleſs it ſhall not then fall, but ſhall be deſtroyed again to his beginning.

19 And whereas thou ſaweſt the eight ſmall under feathers ſticking to her wings, this is the interpretation:

20 That in him there ſhall ariſe eight kings whoſe times ſhall be but ſmall, and their years ſwift.

21 And two of them ſhall periſh, the middle time approaching: four ſhall be kept until their end begin to approach: but two ſhall be kept unto the end.

22 And whereas thou ſaweſt three heads reſting, this is the interpretation:

23 In his laſt days ſhall the Moſt High raiſe up three kingdoms, and renew many things therein, and they ſhall have the dominion of the earth,

24 And of thoſe that dwell therein, with much oppreſſion, above all thoſe that were before them: therefore are they called the heads of the eagle.

25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die upon his bed, and yet with pain.

27 For the two that remain ſhall be ſlain with the ſword.

28 For the ſword of the one ſhall devour the other: but at the laſt ſhall he fall through the ſword himſelf.

29 And whereas thou ſaweſt two feathers under the wings paſſing over the head that is on the right ſide;

30 It ſignifieth that theſe are they, whom the Higheſt hath kept unto their end: this is the ſmall kingdom and full of trouble, as thou ſaweſt.

31 And the lion, whom thou ſaweſt riſing up out of the wood, and roaring, and ſpeaking to the eagle, and rebuking her for her unrighteouſneſs with all the words which thou haſt heard;

32 This is the anointed, which the Higheſt hath kept for them and for their wickedneſs unto the end: he ſhall reprove them, and ſhall upbraid them with their cruelty.

33 For he ſhall ſet them before him alive in judgment, and ſhall rebuke them, and correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders, and he ſhall make them joyful until the coming of the day of judgment, whereof I have ſpoken unto thee from the beginning.

35 This is the dream that thou ſaweſt, and theſe are the interpretations.

36 Thou only haſt been meet to know this ſecret of the Higheſt.

37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them:

38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keep theſe ſecrets.

39 But wait thou here thyſelf yet ſeven days more, that it may be ſhewed thee, whatſoever it pleaſeth the Higheſt to declare unto thee. And with that he went his way.

40 And it came to paſs, when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them altogether, from the leaſt unto the greateſt, and came unto me, and ſaid,

41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteſt here in this place?

42 For of all the prophets thou only art left us, as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt.

43 Are not the evils which are come to us ſufficient?

44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burned in the midſt of Sion?

45 For we are not better than they that died there. And they wept with a loud voice, Then anſwered I them and ſaid,

46 Be of good comfort, O Iſrael; and be not heavy, thou houſe of Jacob:

47 For the Higheſt hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forſaken you, neither am I departed from you: but am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary.

49 And now go your way home every man, and after theſe days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained ſtill in the field ſeven days, as the angel commanded me; and did eat only in thoſe days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

AND it came to paſs after ſeven days, I dreamed a dream by night:

2 And, lo, there aroſe a wind from the ſea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed ſtrong with the thouſands of heaven: and when he turned his countenance to look, all the things trembled that were ſeen under him.

4 And whenſoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to ſubdue the man that came out of the ſea.

6 But I beheld, and, lo, he hath graved himſelf a great mountain, and flew up upon it.

7 But I would have ſeen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to ſubdue him were ſore afraid, and yet durſt fight.

9 And, lo, as he ſaw the violence of the multitude that came, he neither lifted up his hand, nor held ſword, nor any inſtrument of war:

10 But only I ſaw that he ſent out of his mouth as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts.

11 And they were all mixed together; the blaſt of fire, the flaming breath, and the great tempeſt; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, ſo that upon a ſudden of an innumerable multitude nothing was to be perceived, but only duſt and ſmell of ſmoke: when I ſaw this I was afraid.

12 Afterward ſaw I the ſame man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſome of them were bound, and other

COMMENTARY AND NOTES ON CHAP. XII.

26 *The great head appeared no more*, &c.] Theſe words probably allude to the tyrant Antiochus, who perſecuted the Jews in the moſt cruel manner. Though he died a natural death, yet he expired under the moſt excruciating pains, and his carcaſe was ſo loathſome, that it was difficult to perſuade any perſon to approach it.

GENERAL REFLECTIONS on Chap. XII.

While obſtinate ſinners are threatened with the judgments of God if they perſiſt in their rebellion, it is neceſſary, at the ſame time, to point out to them, that the moment they return to God by ſincere repentance, he will be reconciled to them in Chriſt Jeſus, and pardon them for his ſake.

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other ſome brought of them that were offered: then was I ſick through great fear, and I awaked, and ſaid,

14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine underſtanding, woe unto them that ſhall be left in theſe days! and much more woe unto them that are not left behind!

17 For they that were not left were in heavineſs.

18 Now underſtand I the things that are laid up in the latter days, which ſhall happen unto them, and to thoſe that are left behind.

19 Therefore are they come into great perils and many neceſſities, like as theſe dreams declare.

20 Yet is it eaſier for him that is in danger to come into theſe things, than to paſs away as a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me, and ſaid,

21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the thing that thou haſt required.

22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation:

23 He that ſhall endure the peril in that time hath kept himſelf: they that be fallen into danger are ſuch as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more bleſſed than they that be dead.

25 This is the meaning of the viſion: Whereas thou ſaweſt a man coming up from the midſt of the ſea;

26 The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his creature: and he ſhall order them that are left behind.

27 And whereas thou ſaweſt, that out of his mouth there came as a blaſt of wind, and fire, and ſtorm;

28 And that he held neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him; this is the interpretation:

29 Behold, the days come, when the Moſt High will begin to deliver them that are upon the earth.

30 And he ſhall come to the aſtoniſhment of them that dwell on the earth.

31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, one realm againſt another.

32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen which I ſhewed thee before, and then ſhall my Son be declared, whom thou ſaweſt as a man aſcending.

33 And when all the people hear his voice, every man ſhall in their own land leave the battle they have one againſt another.

34 And an innumerable multitude ſhall be gathered together, as thou ſaweſt them, willing to come, and to overcome him by fighting.

35 But he ſhall ſtand upon the top of the mount Sion.

36 And Sion ſhall come, and ſhall be ſhewed to all men, being prepared and builded, like as thou ſaweſt the hill graven without hands.

37 And this my Son ſhall rebuke the wicked inventions of thoſe nations, which for their wicked life are fallen into the tempeſt;

38 And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour by the law which is like unto fire.

39 And whereas thou ſaweſt that he gathered another peaceable multitude unto him;

40 Thoſe are the ten tribes, which were carried away priſoners out of their own land in the time of Oſea the king whom Salmanaſar the king of Aſſyria led away captive, and he carried them over the waters, and ſo came they into another land.

41 But they took this counſel among themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their ſtatutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow paſſages of the river.

44 For the Moſt High then ſhewed ſigns for them, and held ſtill the flood, till they were paſſed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the ſame region is called Arſareth.

46 Then dwelt they there until the latter time; and now when they ſhall begin to come,

47 The Higheſt ſhall ſtay the ſprings of the ſtream again, that they may go through: therefore ſaweſt thou the multitude with peace.

48 But thoſe that be left behind of thy people are they that are found within my borders.

49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend his people that remain.

50 And then ſhall he ſhew them great wonders.

51 Then ſaid I, O Lord that beareſt rule, ſhew me this: Wherefore have I ſeen the man coming up from the midſt of the ſea?

52 And he ſaid unto me, Like as thou canſt neither ſeek out nor know the things that are in the deep of the ſea: even ſo can no man upon earth ſee my Son, or thoſe that be with him, but in the day time.

53 This is the interpretation of the dream which thou ſaweſt, and whereby thou only art here lightened.

54 For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it.

55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother.

56 And therefore have I ſhewed thee the treaſures of the Higheſt: after other three days I will ſpeak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praiſe and thanks greatly unto the Moſt High, becauſe of his wonders, which he did in time;

58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons: and there I ſat three days.

CHAP. XIV.

AND it came to paſs, upon the third day, I ſat under an oak, and, behold, there came a voice out of a buſh over againſt me, and ſaid, Eſdras, Eſdras.

2 And I ſaid, Here am I, Lord. And I ſtood upon my feet.

3 Then ſaid he unto me, In the buſh I did manifeſtly reveal myſelf unto Moſes, and talked with him, when my people ſerved in Egypt:

4 And I ſent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long ſeaſon,

5 And told him many wondrous things, and ſhewed him the ſecrets of the times, and the end; and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay unto thee,

8 That thou lay up in thy heart the ſigns that I have ſhewed, and the dreams that thou haſt ſeen, and the interpretations which thou haſt heard:

9 For thou ſhalt be taken away from all, and from henceforth thou ſhalt remain with my Son, and with ſuch as be like thee, until the times be ended.

10 For the world hath loſt his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore ſet thine houſe in order, and reprove thy people, comfort ſuch of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, caſt away the burdens of man, put off now the weak nature,

15 And ſet aſide the thoughts that are moſt heavy unto thee, and haſte thee to flee from theſe times.

16 For yet greater evils than thoſe which thou haſt ſeen happen ſhall be done hereafter.

17 For look how much the world ſhall be weaker through age, ſo much the more ſhall evils increaſe upon them that dwell therein.

18 For the truth is fled far away, and leaſing is hard at hand: for now haſteth the viſion to come, which thou haſt ſeen.

19 Then anſwered I before thee, and ſaid,

20 Behold, Lord, I will go as thou haſt commanded me, and reprove the people which are preſent: but they that ſhall be

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COMMENTARY AND NOTES ON CHAP. XIII.

29, 30 *Behold, the days come, when the Moſt High,* &c.] There can be no doubt but theſe words relate to the coming of the Meſſiah; an event that was long expected, and which at laſt took place.

GENERAL REFLECTIONS on Chap. XIII.

As ſeveral matters contained in this chapter ſeem trifling, and of human invention, let us therefore be thankful that the ſcriptures are conveyed to us in a pure and unadulterated manner, and that there is ſufficient in them to lead us to everlaſting happineſs.

COMMENTARY AND NOTES ON CHAP. XIV.

10 *For the world hath loſt his youth,* &c.] There is nothing more natural, than for people, in a ſtate of affliction, to conſider human enjoyments as of a very temporary nature, and even to deſpiſe the world itſelf.

23 *For*

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be born afterward, who ſhall admoniſh them? thus the world is ſet in darkneſs, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that ſhall begin.

22 But if I have found grace before thee, ſend the Holy Ghoſt into me, and I ſhall write all that hath been done in the world ſince the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he anſwered me, ſaying, Go thy way, gather the people together, and ſay unto them, that they ſeek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Aſiel, theſe five which are ready to write ſwiftly;

25 And come hither, and I ſhall light a candle of underſtanding in thine heart, which ſhall not be put out, till the things be performed which thou ſhalt begin to write.

26 And when thou haſt done, ſome things ſhalt thou publiſh, and ſome things ſhalt thou ſhew ſecretly to the wiſe: to morrow this hour ſhalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and ſaid,

28 Hear theſe words, O Iſrael.

29 Our fathers at the beginning were ſtrangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not; which ye alſo have tranſgreſſed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourſelves, have done unrighteouſneſs, and have not kept the ways which the Higheſt commanded you.

32 And foraſmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if ſo be that ye will ſubdue your own underſtanding, and reform your hearts, ye ſhall be kept alive, and after death ye ſhall obtain mercy.

35 For after death ſhall the judgment come, when we ſhall live again: and then ſhall the names of the righteous be manifeſt, and the works of the ungodly ſhall be declared.

36 Let no man therefore come unto me now, nor ſeek after me theſe forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, ſaying, Eſdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered underſtanding, and wiſdom grew in my breaſt, for my ſpirit ſtrengthened my memory:

41 And my mouth was opened, and ſhut no more.

42 The Higheſt gave underſtanding unto the five men, and they wrote the wonderful viſions of the night that were told, which they knew not: and they ſat forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I ſpake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to paſs, when the forty days were fulfilled, that the Higheſt ſpake, ſaying, The firſt that thou haſt written publiſh openly, that the worthy and unworthy may read it:

46 But keep the ſeventy laſt, that thou mayeſt deliver them only to ſuch as be wiſe among the people:

47 For in them is the ſpring of underſtanding, the fountain of wiſdom, and the ſtream of knowledge.

48 And I did ſo.

CHAP. XV.

BEHOLD, ſpeak thou in the ears of my people the words of prophecy, which I will put in thy mouth, ſaith the Lord:

2 And cauſe them to be written in paper: for they are faithful and true.

3 Fear not the imaginations againſt thee, let not the incredulity of them trouble thee, that ſpeak againſt thee.

4 For all the unfaithful ſhall die in their unfaithfulneſs.

5 Behold, ſaith the Lord, I will bring plagues upon the world; the ſword, famine, death, and deſtruction.

6 For wickedneſs hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore ſaith the Lord,

8 I will hold my tongue no more as touching their wickedneſs, which they profanely commit, neither will I ſuffer them in thoſe things, in which they wickedly exerciſe themſelves: behold, the innocent and righteous blood crieth unto me, and the ſouls of the juſt complain continually.

9 And therefore, ſaith the Lord, I will ſurely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the ſlaughter: I will not ſuffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a ſtretched out arm, and ſmite Egypt with plagues, as before, and will deſtroy all the land thereof.

12 Egypt ſhall mourn, and the foundation of it ſhall be ſmitten with the plague and puniſhment that God ſhall bring upon it.

13 They that till the ground ſhall mourn: for their ſeeds ſhall fail through the blaſting and hail, and with a fearful conſtellation.

14 Woe to the world, and them that dwell therein!

15 For the ſword and their deſtruction draweth nigh, and one people ſhall ſtand up to fight againſt another, and ſwords in their hands.

16 For there ſhall be ſedition among men, and invading one another; they ſhall not regard their kings nor princes, and the courſe of their actions ſhall ſtand in their power.

17 A man ſhall deſire to go into a city, and ſhall not be able.

18 For becauſe of their pride the cities ſhall be troubled; the houſes ſhall be deſtroyed, and men ſhall be afraid.

19 A man ſhall have no pity upon his neighbour, but ſhall deſtroy their houſes with the ſword, and ſpoil their goods, becauſe of the lack of bread, and for great tribulation.

20 Behold, ſaith God, I will call together all the kings of the earth to reverence me, which are from the riſing of the ſun, from the ſouth, from the eaſt, and Libanus; to turn themſelves one againſt another, and repay the things that they have done to them.

21 Like as they do yet this day unto my choſen, ſo will I do alſo, and recompenſe in their boſom. Thus ſaith the Lord God;

22 My right hand ſhall not ſpare the ſinners, and my ſword ſhall not ceaſe over them that ſhed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath conſumed the foundations of the earth, and the ſinners, like the ſtraw that is kindled.

24 Woe to them that ſin, and keep not my commandments! ſaith the Lord.

25 I will not ſpare them: go your way, ye children, from the power, defile not my ſanctuary.

26 For the Lord knoweth all them that ſin againſt him, and therefore delivereth he them unto death and deſtruction.

27 For now are the plagues come upon the whole earth, and ye ſhall remain in them: for God ſhall not deliver you, becauſe ye have ſinned againſt him.

28 Behold an horrible viſion, and the appearance thereof from the eaſt:

29 Where the nations of the dragons of Arabia ſhall come out with many chariots, and the multitude of them ſhall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Alſo the Carmanians raging in wrath ſhall go forth as the wild boars of the wood, and with great power ſhall they come, and join battle with them, and ſhall waſte a portion of the land of the Aſſyrians.

31 And then ſhall the dragons have the upper hand, remembering their nature; and if they ſhall turn themſelves, conſpiring together in great power to perſecute them,

32 Then theſe ſhall be troubled, and keep ſilence through their power, and ſhall flee.

33 And from the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſt ſhall be fear and dread, and ſtrife among their kings.

34 Behold clouds from the eaſt and from the north unto the ſouth, and they are very horrible to look upon, full of wrath and ſtorm.

35 They ſhall ſmite one upon another, and they ſhall ſmite down a great multitude of ſtars upon the earth, even their own ſtar; and blood ſhall be from the ſword unto the belly,

36 And dung of men unto the camel's hough.

37 And there ſhall be great fearfulneſs and trembling upon earth;

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21 *For thy law is burnt*, &c.] That theſe tables were never ſeen by the Jews after the Babyloniſh captivity, we have the teſtimony of Joſephus, whoſe ſentiments the learned Dr. Sharp has finely illuſtrated.

GENERAL REFLECTIONS on Chap. XIV.

As the author aſſerts, that the world was greatly decayed, and ſhould continue to wax weaker and weaker, becauſe truth was fled from the earth: let this excite us to ſearch the ſcriptures daily, becauſe they teſtify of Chriſt, who is the way, the truth, and the life.

COMMENTARY AND NOTE ON CHAP. XV.

10 *Behold, my people*, &c.] The Jews were cruelly perſecuted; and Jeremiah, who had endeavoured to diſſuade them from going down to Egypt, was, it is ſuppoſed, put to death by them.

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earth; and they that ſee the wrath ſhall be afraid, and trembling ſhall come upon them.

38 And then ſhall there come great ſtorms from the ſouth, and from the north, and another part from the weſt.

39 And ſtrong winds ſhall ariſe from the eaſt, and ſhall open it; and the cloud which he raiſed up in wrath, and the ſtar ſtirred to cauſe fear toward the eaſt and weſt wind, ſhall be deſtroyed.

40 The great and mighty clouds ſhall be lifted up full of wrath, and the ſtar, that they may make all the earth afraid, and them that dwell therein; and they ſhall pour out over every high and eminent place an horrible ſtar,

41 Fire, and hail, and flying ſwords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they ſhall break down the cities and walls, mountains and hills, trees of the wood, and graſs of the meadows, and their corn.

43 And they ſhall go ſtedfaſtly unto Babylon, and make her afraid.

44 They ſhall come to her, and beſiege her, the ſtar and all wrath ſhall they pour out upon her: then ſhall the duſt and ſmoke go up unto the heaven, and all they that be about her ſhall bewail her.

45 And they that remain under her ſhall do ſervice unto them that have put her in fear.

46 And thou, Aſia, that art partaker of the hope of Babylon, and art the glory of her perſon:

47 Woe be unto thee, thou wretch, becauſe thou haſt made thyſelf like unto her; and haſt decked thy daughters in whoredom, that they might pleaſe and glory in thy lovers, which have alway deſired to commit whoredom with thee!

48 Thou haſt followed her that is hated in all her works and inventions: therefore ſaith God,

49 I will ſend plagues upon thee; widowhood, poverty, famine, ſword, and peſtilence, to waſte thy houſes with deſtruction and death.

50 And the glory of thy power ſhall be dried up as a flower, when the heat ſhall ariſe that is ſent over thee.

51 Thou ſhalt be weakened as a poor woman with ſtripes, and as one chaſtiſed with wounds, ſo that the mighty and lovers ſhall not be able to receive thee.

52 Would I with jealouſy have ſo proceeded againſt thee, ſaith the Lord,

53 If thou hadſt not always ſlain my choſen, exalting the ſtroke of thine hands, and ſaying over their dead, when thou waſt drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom ſhall be in thy boſom, therefore ſhalt thou receive recompence.

56 Like as thou haſt done unto my choſen, ſaith the Lord, even ſo ſhall God do unto thee, and ſhall deliver thee into miſchief.

57 Thy children ſhall die of hunger, and thou ſhall fall through the ſword: thy cities ſhall be broken down, and all thine ſhall periſh with the ſword in the field.

58 They that be in the mountains ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water.

59 Thou as unhappy ſhalt come through the ſea, and receive plagues again.

60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon that was deſtroyed.

61 And thou ſhalt be caſt down by them as ſtubble, and they ſhall be unto thee as fire;

62 And ſhall conſume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees ſhall they burn up with fire.

63 Thy children ſhall they carry away captive, and, look, what thou haſt, they ſhall ſpoil it, and mar the beauty of thy face.

CHAP. XVI.

WOE be unto thee, Babylon, and Aſia! woe be unto thee, Egypt, and Syria!

2 Gird up yourſelves with cloths of ſack and hair, bewail your children, and be ſorry: for your deſtruction is at hand.

3 A ſword is ſent upon you, and who may turn it back?

4 A fire is ſent among you, and who may quench it?

5 Plagues are ſent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble, when it hath begun to burn?

7 May one turn again the arrow that is ſhot of a ſtrong archer?

8 The mighty Lord ſendeth the plagues, and who is he that can drive them away?

9 A fire ſhall go forth from his wrath, and who is he that may quench it?

10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid?

11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence?

12 The earth quaketh, and the foundations thereof; the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the fiſhes thereof alſo, before the Lord, and before the glory of his power:

13 For ſtrong is his right hand that bendeth the bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs, when they begin to be ſhot into the ends of the world.

14 Behold, the plagues are ſent, and ſhall not return again, until they come upon the earth.

15 The fire is kindled, and ſhall not be put out, till it conſume the foundation of the earth.

16 Like as an arrow which is ſhot of a mighty archer returneth not backward: even ſo the plagues that ſhall be ſent upon earth ſhall not return again.

17 Woe is me! woe is me! who will deliver me in thoſe days?

18 The beginning of ſorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers ſhall ſtand in fear; the beginning of evils! what ſhall I do when theſe evils ſhall come?

19 Behold, famine and plague, tribulation and anguiſh, are ſent as ſcourges for amendment.

20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindful of the ſcourges.

21 Behold, victuals ſhall be ſo good, cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall evils grow upon earth, ſword, famine, and great confuſion.

22 For many of them that dwell upon earth ſhall periſh of famine; and the other, that eſcape the hunger, ſhall the ſword deſtroy.

23 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them: for the earth ſhall be waſted, and the cities ſhall be caſt down.

24 There ſhall be no man left to till the earth, and to ſow it.

25 The trees ſhall give fruit, and who ſhall gather them?

26 The grapes ſhall ripen, and who ſhall tread them? for all places ſhall be deſolate of men:

27 So that one man ſhall deſire to ſee another, and to hear his voice.

28 For of a city there ſhall be ten left, and two of the field, which ſhall hide themſelves in the thick groves, and in the cleſts of the rocks.

29 As in an orchard of olives upon every tree there are left three or four olives:

30 Or as when a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard:

31 Even ſo in thoſe days there ſhall be three or four left by them that ſearch their houſes with the ſword.

32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways and all her paths ſhall grow full of thorns, becauſe no man ſhall travel therethrough.

33 The virgins ſhall mourn, having no bridegrooms; the women ſhall mourn, having no huſbands; their daughters ſhall mourn, having no helpers.

34 In the wars ſhall their bridegrooms be deſtroyed, and their huſbands ſhall periſh of famine.

35 Hear now theſe things, and underſtand them, ye ſervants of the Lord.

36 Behold the word of the Lord, receive it; believe not the gods of whom the Lord ſpake.

37 Behold, the plagues draw nigh, and are not ſlack.

38 As when a woman with child in the ninth month bringeth forth her ſon, within two or three hours of her birth great pains compaſs her womb, which pains, when the child cometh forth, they ſlack not a moment:

39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, and ſorrows ſhall come upon it on every ſide.

GENERAL REFLECTIONS on Chap. XV.

The deſtruction of many nations were predicted, which was to make the earth tremble, and the foundations thereof ſhake, ſhould cauſe us to fear God, and walk in his ways; inaſmuch as, in the greateſt calamities, the name of the Lord is a ſtrong tower, unto which the righteous may flee, and be ſafe.

COMMENTARY AND NOTES ON CHAP. XVI.

10 *He ſhall caſt lightnings, and who ſhall not fear?* &c.] The author, whoever he was, aims, in theſe paſſages, to ſtir up his countrymen to a becoming reverence of the divine Majeſty, while he is ſending down his judgments on the wicked.

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Engraved for The Revd DrWRIGHT's *Complete* BRITISH FAMILY BIBLE



TOBIT's *Zeal for* BURYING *the* DEAD *at Nineve, who had been Slain by Sennacherib.*

Drawn by Hamilton. *Engraved by Jenkins.*

TOBIT, Chap. I. Ver. 18.

If the King Sennacherib had slain any when he was fled from Judea, I buried them privily.

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40 O my people, hear my word: make you ready to the battle, and in thoſe evils be even as pilgrims upon the earth.

41 He that ſelleth, let him be as he that fleeth away: and he that buyeth, as one that will loſe:

42 He that occupieth merchandiſe, as he that hath no profit by it: and he that buildeth, as he that ſhall not dwell therein:

43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes:

44 They that marry as they that ſhall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivity and famine ſhall they get children.

47 And they that occupy their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons:

48 The more will I be angry with them for their ſin, ſaith the Lord.

49 Like as a whore envieth a right honeſt and virtuous women:

50 So ſhall righteouſneſs hate iniquity, when ſhe decketh herſelf, and ſhall accuſe her to her face, when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you.

53 Let not the ſinner ſay that he hath not ſinned: for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory, I have not ſinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which ſpake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the ſtars made, and he knoweth the number of them.

57 He ſearcheth the deep, and the treaſures thereof; he hath meaſured the ſea, and what it containeth.

58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters.

59 He ſpreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the deſert hath he made ſprings of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midſt of the body, and gave him breath, life, and underſtanding.

62 Yea, and the Spirit of Almighty God, which made all things, and ſearcheth out all hidden things in the ſecrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that ſin, and would hide their ſin.

64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame.

65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day.

66 What will ye do? or how will ye hide your ſins before God and his angels?

67 Behold, God himſelf is the judge, fear him: leave off from your ſins, and forget your iniquities, to meddle no more with them for ever: ſo ſhall God lead you forth, and deliver you from all trouble.

68 For, behold, the burning wrath of a great multitude is kindled over you, and they ſhall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that conſent unto them ſhall be had in deriſion and in reproach, and trodden under foot.

70 For there ſhall be in every place, and in the next cities, a great inſurrection upon thoſe that fear the Lord.

71 They ſhall be like madmen, ſparing none, but ſtill ſpoiling and deſtroying thoſe that fear the Lord.

72 For they ſhall waſte and take away their goods, and caſt them out of their houſes.

73 Then ſhall they be known, who are my choſen; and they ſhall be tried as the gold in the fire.

74 Hear, O ye my beloved, ſaith the Lord: behold, the days of trouble are at hand, but I will deliver you from the ſame.

75 Be ye not afraid, neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, ſaith the Lord God: let not your ſins weigh you down, and let not your iniquities lift up themſelves.

77 Woe be unto them that are bound with their ſins, and covered with their iniquities, like as a field is covered over with buſhes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undreſſed, and is caſt into the fire to be conſumed therewith.

40 *O my people, hear my word,* &c.] The true worſhippers of the Moſt High being only pilgrims in this vale of tears and miſery, muſt expect to go through troubles and afflictions. No man is without ſin; no man ſhould therefore endeavour to conceal it, but, by a confeſſion of his faults to the Almighty, and a ſincere repentance, obtain forgiveneſs; and then he may be aſſured, that God will deliver him from all his afflictions, and at the ſame time certainly puniſh the obdurate, obſtinate, and impenitent ſinner.

GENERAL REFLECTIONS on Chap. XVI.

We ſhould conſider our abode in this world as a pilgrimage ſtate; that we are obliged to travel through it; and that on this ſide the grave we have no continuing city, but look for an heavenly one, wherein dwelleth righteouſneſs.

TOBIT.

CHAP. I.

THE book of the words of Tobit, ſon of Tobiel, the ſon of Ananiel, the ſon of Aduel, the ſon of Gabael, of the ſeed of Aſael, of the tribe of Nephthali;

2 Who in the time of Enemeſſar king of the Aſſyrians was led captive out of Thiſbee, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aſer.

3 I Tobit have walked all the days of my life in the way of truth and juſtice, and I did many almſdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Aſſyrians.

4 And when I was in mine own country, in the land of Iſrael, being but young, all the tribe of Nephthali my father fell from the houſe of Jeruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice *there*, where the temple of the habitation of the Moſt High was conſecrated and built for all ages.

5 Now all the tribes which together revolted, and the houſe of my father Nephthali, ſacrificed unto the heifer Baal.

6 But I alone went often to Jeruſalem at the feaſts, as it was ordained unto all the people of Iſrael by an everlaſting decree, having the firſtfruits and tenths of increaſe, with that which was firſt ſhorn; and them gave I at the altar to the prieſts the children of Aaron.

7 The firſt tenth part of all increaſe I gave to the ſons of Aaron, who miniſtered at Jeruſalem: another tenth part I ſold away, and went, and ſpent it every year at Jeruſalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, becauſe I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captive to Nineve, all my brethren and thoſe that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myſelf from eating;

12 Becauſe I remembered God with all my heart.

13 And the Moſt High gave me grace and favour before Enemeſſar, ſo that I was his purveyor.

14 And I went into Media, and left in truſt with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of ſilver.

15 Now when Enemeſſar was dead, Sennacherib his ſon reigned in his ſtead; whoſe eſtate was troubled, that I could not go into Media.

16 And in the time of Enemeſſar I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I ſaw any of my nation dead, or caſt about the walls of Nineve, I buried him.

18 And if the king Sennacherib had ſlain any, when he was come, and fled from Judea, I buried him privily; for in his wrath he killed many; but the bodies were not found, when they were ſought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myſelf; underſtanding that I was ſought for to be put to death, I withdrew myſelf for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beſide my wife Anna and my ſon Tobias.

21 And

COMMENTARY AND NOTES ON CHAP. I.

I. 6 *I alone went often to Jeruſalem,* &c.] In the midſt of a degenerate age, No. 76.

he ſtill perſevered in his duty, and worſhipped the God of his fathers.

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21 And there paſſed not five and fifty days, before two of his ſons killed him, and they fled into the mountains of Ararath; and Sarchedonis his ſon reigned in his ſtead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's ſon.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the ſignet, and ſteward, and overſeer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's ſon.

CHAP. II.

NOW when I was come home again, and my wife Anna was reſtored unto me, with my ſon Tobias, in the feaſt of Pentecoſt, which is the holy feaſt of the ſeven weeks, there was a good dinner prepared me, in the which I ſat down to eat.

2 And when I ſaw abundance of meat, I ſaid to my ſon, Go and bring what poor man ſoever thou ſhalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and ſaid, Father, one of our nation is ſtrangled, and is caſt out in the market place.

4 Then before I had taſted of any meat, I ſtarted up, and took him up into a room until the going down of the ſun.

5 Then I returned, and waſhed myſelf, and ate my meat in heavineſs,

6 Remembering that prophecy of Amos, as he ſaid, Your feaſts ſhall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the ſun I went and made a grave, and buried him.

8 But my neighbours mocked me, and ſaid, This man is not yet afraid to be put to death for this matter; who fled away; and yet, lo, he burieth the dead again.

9 The ſame night alſo I returned from the burial, and ſlept by the wall of my courtyard, being polluted, and my face was uncovered:

10 And I knew not that there were ſparrows in the wall, and mine eyes being open, the ſparrows muted warm dung into mine eyes, and a whiteneſs came in mine eyes; and I went to the phyſicians, but they helped me not: moreover Achiacharus did nouriſh me, until I went into Elymais.

11 And my wife Anna did take women's works to do.

12 And when ſhe had ſent them home to the owners, they paid her wages, and gave her alſo beſides a kid.

13 And when it was in my houſe, and began to cry, I ſaid unto her, From whence is this kid? is it not ſtolen? render it to the owners; for it is not lawful to eat any thing that is ſtolen.

14 But ſhe replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abaſhed at her. But ſhe replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

CHAP. III.

THEN I being grieved did weep, and in my ſorrow prayed, ſaying,

2 O Lord, thou art juſt, and all thy works and all thy ways are mercy and truth, and thou judgeſt truly and juſtly for ever.

3 Remember me, and look on me, puniſh me not for my ſins and ignorances, and *the ſins of* my fathers, who have ſinned before thee:

4 For they obeyed not thy commandments: wherefore thou haſt delivered us for a ſpoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are diſperſed.

5 And now thy judgments are many and true: deal with me according to my ſins and my fathers': becauſe we have not kept thy commandments, neithe r have walked in truth before thee.

6 Now therefore deal with me as ſeemeth beſt unto thee, and command my ſpirit to be taken from me, that I may be diſſolved, and become earth: for it is profitable for me to die rather than to live, becauſe I have heard falſe reproaches, and have much ſorrow: command therefore that I may now be delivered out of this diſtreſs, and go into the everlaſting place: turn not thy face away from me.

7 It came to paſs the ſame day, that in Ecbatane a city of Media Sara the daughter of Raguel was alſo reproached by her father's maids;

8 Becauſe that ſhe had been married to ſeven huſbands, whom Aſmodeus the evil ſpirit had killed, before they had lain with her, Doſt thou not know, ſaid they, that thou haſt ſtrangled thine huſbands? thou haſt had already ſeven huſbands, neither waſt thou named after any of them.

9 Wherefore doſt thou beat us for them? if they be dead, go thy ways after them, let us never ſee of thee either ſon or daughter.

10 When ſhe heard theſe things, ſhe was very ſorrowful, ſo that ſhe thought to have ſtrangled herſelf; and ſhe ſaid, I am the only daughter of my father, and if I do this, it ſhall be a reproach unto him, and I ſhall bring his old age with ſorrow unto the grave.

11 Then ſhe prayed toward the window, and ſaid, Bleſſed art thou, O Lord my God, and thine holy and glorious name is bleſſed and honourable for ever: let all thy works praiſe thee for ever.

12 And now, O Lord, I ſet mine eyes and my face toward thee,

13 And ſay, Take me out of the earth, that I may hear no more the reproach.

14 Thou knoweſt, Lord, that I am pure from all ſin with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep myſelf for a wife: my ſeven huſbands are already dead; and why ſhould I live? but if it pleaſe not thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majeſty of the great God.

17 And Raphael was ſent to heal them both, that is, to ſcale away the whiteneſs of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the ſon of Tobit; and to bind Aſmodeus the evil ſpirit; becauſe ſhe belonged to Tobias by right of inheritance. The ſelf ſame time came Tobit home, and entered into his houſe, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And ſaid with himſelf, I have wiſhed for death; wherefore do I not call for my ſon Tobias, that I may ſignify to him *of the money* before I die?

3 And when he had called him, he ſaid, My ſon, when I am dead, bury me; and deſpiſe not thy mother, but honour her all the days of thy life, and do that which ſhall pleaſe her, and grieve her not.

4 Remember, my ſon, that ſhe ſaw many dangers for thee, *when thou waſt* in her womb; and when ſhe is dead, bury her by me in one grave.

5 My ſon, be mindful of the Lord our God all thy days, and let not thy will be ſet to ſin, or to tranſgreſs his commandments: do uprightly all thy life long, and follow not the ways of unrighteouſneſs.

6 For if thou deal truly, thy doings ſhall proſperouſly ſucceed to thee, and to all them that live juſtly.

7 Give alms of thy ſubſtance; and when thou giveſt alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God ſhall not be turned away from thee.

8 If thou haſt abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layeſt up a good treaſure for thyſelf againſt the day of neceſſity.

10 Becauſe that alms do deliver from death, and ſuffereth not to come into darkneſs.

11 For alms is a good gift unto all that give it in the ſight of the Moſt High.

12 Beware of all whoredom, my ſon, and chiefly take a wife of the ſeed of thy fathers, and take not a ſtrange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Iſaac, and Jacob: remember, my ſon, that our fathers from the beginning, even that they all married wives of their own kindred, and were bleſſed in their children, and their ſeed ſhall inherit the land.

13 Now therefore, my ſon, love thy brethren, and deſpiſe not in thy heart thy brethren, the ſons and daughters of thy people, in *not* taking a wife of them: for in pride is deſtruction and much trouble, and in lewdneſs is decay and great want: for lewdneſs is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou ſerve God, he will alſo repay thee: be circumſpect, my ſon, in all things thou doeſt, and be wiſe in all thy converſation.

15 Do that to no man which thou hateſt: drink not wine to make thee drunken: neither let drunkenneſs go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious, when thou giveſt alms.

17 Pour out thy bread on the burial of the juſt, but give nothing to the wicked.

18 Aſk counſel of all that are wiſe, and deſpiſe not any counſel that is profitable.

19 Bleſs the Lord thy God alway, and deſire of him that thy ways may be directed, and that all thy paths and counſels may proſper: for every nation hath not counſel; but the Lord himſelf giveth all good things, and he humbleth whom he will, as he will; now therefore, my ſon, remember my commandments, neither let them be put out of thy mind.

20 And

II. 14 *Behold, thou and all thy works are known.*] Margin reads, Lo, all things are known to thee.

GENERAL REFLECTIONS on Chap. I. II.

From theſe chapters, we may learn, firſt, the obligations we are under, as Chriſtians to relieve the diſtreſſes of our ſuffering brethren; and ſecondly, that though God often puniſhes his people for their ſins, yet he pities and comforts them in their afflictions, in order to bring them back to a ſenſe of their duty.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 8 *Aſmodeus*, &c.] This name is probably derived from a Hebrew word, which ſignifies to exterminate; ſo that nothing more is meant by Aſmodeus, than the deſtroying or exterminating angel.

IV. 19 *Bleſs the Lord thy God alway*, &c.] He concludes his excellent admonitions with declaring, that all our happineſs flows from the Lord, who cauſeth our undertakings to proſper, and bleſſeth the labours of our hands.

GENERAL

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20 And now I ſignify this to thee, that I committed ten talents to Gabael the *ſon* of Gabrias at Rages in Media.

21 And fear not, my ſon, that we are made poor: for thou haſt much wealth, if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.

CHAP. V.

TOBIAS then anſwered and ſaid, Father, I will do all things which thou haſt commanded me:

2 But how can I receive the money, ſeeing I know him not?

3 Then he gave him the handwriting, and ſaid unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to ſeek a man, he found Raphael that was an angel.

5 But he knew not; and he ſaid unto him, Canſt thou go with me to Rages? and knoweſt thou thoſe places well?

6 To whom the angel ſaid, I will go with thee, and I know the way well; for I have lodged with our brother Gabael.

7 Then Tobias ſaid unto him, Tarry for me, till I tell my father.

8 Then he ſaid unto him, Go, and tarry not. So he went in and ſaid to his father, Behold, I have found one which will go with me. Then he ſaid, Call him unto me, that I may know of what tribe he is, and whether he be a truſty man to go with thee.

9 So he called him, and he came in, and they ſaluted one another.

10 Then Tobit ſaid unto him, Brother, ſhew me of what tribe and family thou art.

11 To whom he ſaid, Doſt thou ſeek for a tribe or family, or an hired man to go with thy ſon? Then Tobit ſaid unto him, I would know, brother, thy kindred and name.

12 Then he ſaid, I am Azarias, the ſon of Ananias the great, and of thy brethren.

13 Then Tobit ſaid, Thou art welcome, brother; be not now angry with me, becauſe I have enquired to know thy tribe and thy family; for thou art my brother, of an honeſt and good ſtock: for I know Ananias and Jonathas, ſons of that great Samaias, as we went together to Jeruſalem to worſhip, and offered the firſtborn, and the tenths of the fruits; and they were not ſeduced with the error of our brethren: my brother, thou art of a good ſtock.

14 But tell me, what wages ſhall I give thee? *wilt thou* a drachm a day, and things neceſſary, as to mine own ſon?

15 Yea, moreover, if ye return ſafe, I will add ſomething to thy wages.

16 So they were well pleaſed. Then ſaid he to Tobias, Prepare thyſelf for the journey, and God ſend you a good journey. And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God, which dwelleth in heaven, proſper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and ſaid to Tobit, Why haſt thou ſent away our ſon? is he not the ſtaff of our hand, in going in and out before us?

18 Be not greedy to add money to money: but let it be as refuſe in reſpect of our child.

19 For that which the Lord hath given us to live with doth ſuffice us.

20 Then ſaid Tobit to her, Take no care, my ſiſter; he ſhall return in ſafety, and thine eyes ſhall ſee him.

21 For the good angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe.

22 Then ſhe made an end of weeping.

CHAP. VI.

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to waſh himſelf, a fiſh leaped out of the river, and would have devoured him.

3 Then the angel ſaid unto him, Take the fiſh. And the young man laid hold of the fiſh, and drew it to land.

4 To whom the angel ſaid, Open the fiſh, and take the heart and the liver and the gall, and put them up ſafely.

5 So the young man did as the angel commanded him; and when they had roaſted the fiſh, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man ſaid to the angel, Brother Azarias, to what uſe is the heart and the liver and the gall of the fiſh?

7 And he ſaid unto him, Touching the heart and the liver, if a devil or an evil ſpirit trouble any, we muſt make a ſmoke thereof before the man or the woman, and the party ſhall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteneſs in his eyes, and he ſhall be healed.

9 And when they were come near to Rages,

10 The angel ſaid to the young man, Brother, to day we ſhall lodge with Raguel, who is thy couſin; he alſo hath one only daughter, named Sara; I will ſpeak for her, that ſhe may be given thee for a wife.

11 For to thee doth the right of her appertain, ſeeing thou only art of her kindred.

12 And the maid is fair and wiſe: now therefore hear me, and I will ſpeak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moſes, but he ſhall be guilty of death, becauſe the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man anſwered the angel, I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage chamber.

14 And now I am the only ſon of my father, and I am afraid, leſt, if I go in unto her, I die, as the other before: for a wicked ſpirit loveth her, which hurteth no body, but thoſe which come unto her: wherefore I alſo fear leſt I die, and bring my father's and my mother's life becauſe of me to the grave with ſorrow: for they have no other ſon to bury them.

15 Then the angel ſaid unto him, Doſt thou not remember the precepts which thy father gave thee, that thou ſhouldeſt marry a wife of thine own kindred? wherefore hear me, O my brother; for ſhe ſhall be given thee to wife; and make thou no reckoning of the evil ſpirit; for this ſame night ſhall ſhe be given thee in marriage.

16 And when thou ſhalt come into the marriage chamber, thou ſhalt take the aſhes of perfume, and ſhalt lay upon them ſome of the heart and liver of the fiſh, and ſhalt make a ſmoke with it:

17 And the devil ſhall ſmell it, and flee away, and never come again any more: but when thou ſhalt come to her, riſe up both of you, and pray to God which is merciful, who will have pity on you, and ſave you: fear not, for ſhe is appointed unto thee from the beginning; and thou ſhalt preſerve her, and ſhe ſhall go with thee. Moreover I ſuppoſe that ſhe ſhall bear thee children. Now when Tobias had heard theſe things, he loved her, and his heart was effectually joined to her.

CHAP. VII.

AND when they were come to Ecbatane, they came to the houſe of Raguel, and Sara met them: and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin!

3 And Raguel aſked them, From whence are ye, brethren? To whom they ſaid, We are of the ſons of Nephthalim, which are captives in Nineve.

4 Then he ſaid to them, Do ye know Tobit our kinſman? and they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both alive, and in good health: and Tobias ſaid, He is my father.

6 Then Raguel leaped up, and kiſſed him, and wept,

7 And bleſſed him, and ſaid unto him, Thou art the ſon of an honeſt and good man. But when he had heard that Tobit was blind, he was ſorrowful, and wept.

8 And likewiſe Edna his wife and Sara his daughter wept. Moreover they entertained them chearfully; and after that they had killed a ram of the flock, they ſet ſtore of meat on the table. Then ſaid Tobias to Raphael, Brother Azarias, ſpeak of thoſe things of which thou didſt talk in the way, and let this buſineſs be diſpatched.

9 So he communicated the matter with Raguel: and Raguel ſaid to Tobias, Eat and drink, and make merry:

10 For it is meet that thou ſhouldeſt marry my daughter: nevertheleſs I will declare unto thee the truth.

11 I have given my daughter in marriage to ſeven men, who died that night they came in unto her: nevertheleſs for the preſent be merry. But Tobias ſaid, I will eat nothing here, till we agree and ſwear one to another.

12 Raguel ſaid, Then take her from henceforth according to the manner, for thou art her couſin, and ſhe is thine, and the merciful God give you good ſucceſs in all things.

13 Then he called his daughter Sara, and ſhe came to her father, and he took her by the hand, and gave her to be wife to Tobias, ſaying, Behold, take her after the law of Moſes, and lead her away to thy father. And he bleſſed them;

14 And called Edna his wife, and took paper, and did write an inſtrument *of covenants*, and ſealed it.

15 Then they began to eat.

16 After

GENERAL REFLECTIONS on Chap. III. IV.

From the exhortations of Tobit to his ſon, we may derive this important leſſon, that paternal (as well as filial duty) ends only with life, and that we cannot beſtow a more valuable legacy on our children, than that of an exhortation for their continuing in the practice of every moral and religious duty.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 19 *For that which the Lord hath given us, &c.*] Margin: ſo long as God hath granted us to live, this is ſufficient.

VI. 17 *His heart was effectually joined unto her.*] Or, Vehemently.

GENERAL REFLECTIONS on Chap. V. VI.

Let us conſider, if prudence be ſo eſſentially neceſſary in temporal matters, how much more is it ſo in the concerns of ſalvation! And if we are real believers, we ſhall look upon the ways of God as calculated to promote our real and permanent happineſs,

COMMENTARY AND NOTES ON CHAP. VII. VIII.

VII. 8 *After that they had killed a lamb of the flock, &c.*] A ſucking ram, or lamb.

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16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

AND when they had supped, they brought Tobias in unto her.
2 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke *therewith*.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed *is* thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, but uprightly: *therefore* mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

CHAP. IX.

THEN Tobias called Raphael, and said unto him,
2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

CHAP. X.

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 *Now I care for nothing*, my son, *since I have let thee go*, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; wherefore do not entreat her evil.

CHAP. XI.

AFTER these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father: and he strake off the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity *on me*: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled, because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, and Nasbas his brother's son, came:

19 And Tobias' wedding was kept seven days with great joy.

CHAP. XII.

THEN Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise

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VIII. 5 *Blessed art thou, O God of our fathers*, &c.] This prayer is very pious, and well adapted to the occasion; nor is it an improper form to be used by every new-married couple even in our days.

GENERAL REFLECTIONS on Chap. VII. VIII.

In the latter of these chapters, we have an excellent example for prayer and praise, both which are duties indispensably requisite in every true Christian.

COMMENTARY AND NOTES ON CHAP. IX. X. XI.

IX. 6 *Tobias blessed his wife.*] Junius reads, Gabael blessed Tobias and his wife.

X. 11 *He blessed them*, &c.] Here is exhibited a remarkable instance of that endearing affection which nature has implanted in the hearts of parents for their children, especially when Providence thinks proper to separate them from each other.

XI. 1 *Tobias went his way, praising God*, &c.] The pious historian has taken care, in every transaction he has recorded, to render the whole honour to God; and it would be of the greatest advantage to us, if we imitated his example.

GENERAL REFLECTIONS on Chap. IX. X. XI.

We have in these chapters, several laudable patterns of filial piety, parental affection, and gratitude to God, from whom every good gift proceeds.

COMMENTARY

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praiſe God, and exalt his name, and honourably ſhew forth the works of God; therefore be not ſlack to praiſe him.

7 It is good to keep cloſe the ſecret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil ſhall touch you.

8 Prayer is good with faſting and alms and righteouſneſs. A little with righteouſneſs is better than much with unrighteouſneſs. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and ſhall purge away all ſin. Thoſe that exerciſe alms and righteouſneſs ſhall be filled with life:

10 But they that ſin are enemies to their own life.

11 Surely I will keep cloſe nothing from you. For I ſaid, It was good to keep cloſe the ſecret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didſt pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didſt bury the dead, I was with thee likewiſe.

13 And when thou didſt not delay to riſe up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath ſent me to heal thee and Sara thy daughter in law.

15 I am Raphael, one of the ſeven holy angels, which preſent the prayers of the ſaints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he ſaid unto them, Fear not, for it ſhall go well with you; praiſe God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praiſe him for ever.

19 All theſe days I did appear unto you; but I did neither eat nor drink, but ye did ſee a viſion.

20 Now therefore give God thanks: for I go up to him that ſent me; but write all things which are done in a book.

21 And when they aroſe, they ſaw him no more.

22 Then they confeſſed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

THEN Tobit wrote a prayer of rejoicing, and ſaid, Bleſſed be God that liveth for ever, and bleſſed be his kingdom.

2 For he doth ſcourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confeſs him before the Gentiles, ye children of Iſrael: for he hath ſcattered us among them.

4 There declare his greatneſs, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will ſcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath ſcattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore ſee what he will do with you, and confeſs him with your whole mouth, and praiſe the Lord of might, and extol the everlaſting King. In the land of my captivity do I praiſe him, and declare his might and majeſty to a ſinful nation. O ye ſinners, turn and do juſtice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my ſoul ſhall praiſe the King of heaven, and ſhall rejoice in his greatneſs.

8 Let all men ſpeak, and let all praiſe him for *his* righteouſneſs.

9 O Jeruſalem, the holy city, he will ſcourge thee for thy children's works, and will have mercy again on the ſons of the righteous.

10 Give praiſe to the Lord, *for he is* good: and praiſe the everlaſting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee thoſe that are captives, and love in thee for ever thoſe that are miſerable.

11 Many nations ſhall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations ſhall praiſe thee with great joy.

12 Curſed *are* all they which hate thee, and bleſſed ſhall all be which love thee for ever.

13 Rejoice and be glad for the children of the juſt: for they ſhall be gathered together, and ſhall bleſs the Lord of the juſt.

14 O bleſſed *are* they which love thee, *for* they ſhall rejoice in thy peace: bleſſed *are* they which have been ſorrowful for all thy ſcourges; for they ſhall rejoice for thee, when they have ſeen all thy glory, and ſhall be glad for ever.

15 Let my ſoul bleſs God the great King.

16 For Jeruſalem ſhall be built up with ſapphires, and emeralds, and precious ſtone: thy walls and towers and battlements with pure gold.

17 And the ſtreets of Jeruſalem ſhall be paved with beryl and carbuncle and ſtones of Ophir.

18 And all her ſtreets ſhall ſay, Alleluia; and they ſhall praiſe him, ſaying, Bleſſed be God, which hath extolled it for ever.

CHAP. XIV.

SO Tobit made an end of praiſing God.

2 And he was eight and fifty years old when he loſt his ſight, which was reſtored to him after eight years: and he gave alms, and he increaſed in the fear of the Lord God, and praiſed him.

3 And when he was very aged, he called his ſon, and the ſix ſons of his ſon, and ſaid to him, My ſon, take thy children; for, behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my ſon, for I ſurely believe thoſe things which Jonas the prophet ſpake of Nineve, that it ſhall be overthrown; and that for a time peace ſhall rather be in Media; and that our brethren ſhall lie ſcattered in the earth from that good land: and Jeruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time;

5 And that again God will have mercy on them, and bring them again into the land, where they ſhall build a temple, but not like to the firſt, until the time of that age be fulfilled; and afterward they ſhall return from *all* places of their captivity, and build up Jeruſalem gloriouſly, and the houſe of God ſhall be built in it for ever with a glorious building, as the prophets have ſpoken thereof.

6 And all nations ſhall turn, and fear the Lord God truly, and ſhall bury their idols.

7 So ſhall all nations praiſe the Lord, and his people ſhall confeſs God, and the Lord ſhall exalt his people; and all thoſe which love the Lord God in truth and juſtice ſhall rejoice, ſhewing mercy to our brethren.

8 And now, my ſon, depart out of Nineve, becauſe that thoſe things which the prophet Jonas ſpake ſhall ſurely come to paſs.

9 But keep thou the law and the commandments, and ſhew thyſelf merciful and juſt, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my ſon, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkneſs, and how he rewarded him again: yet Achiacharus was ſaved, but the other had his reward: for he went down into darkneſs. Manaſſes gave alms, and eſcaped the ſnares of death which they had ſet for him: but Aman fell into the ſnare, and periſhed.

11 Wherefore now, my ſon, conſider what alms doeth, and how righteouſneſs doth deliver. When he had ſaid theſe things, he gave up the ghoſt in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

13 Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their ſubſtance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and ſeven and twenty years old.

15 But before he died he heard of the deſtruction of Nineve, which was taken by Nabuchodonoſor and Aſſuerus: and before his death he rejoiced over Nineve.

COMMENTARY AND NOTES ON CHAP. XII. XIII. XIV.

XII. 9 *For alms doth*, &c.] It has been the wretched and unſcriptural notion of many people, in all ages and nations, to imagine that the giving a ſmall matter to the poor would procure God's favour, which can only be obtained through Chriſt Jeſus, his beloved Son.

XIII. 9 *He will ſcourge thee for thy children's ſake*, &c.] Or, as it is in the original, He will lay a ſcourge upon the works of thy children.

XIV. 8 *My ſon; depart out of Nineve*, &c.] Jonah had propheſied that Nineve ſhould be deſtroyed in forty days: but theſe were years, and in that time the event took place. Tobias accordingly obeyed the voice of his father, retired into Media, and beheld the ſuperb buildings of that magnificent city blended with the duſt.

GENERAL REFLECTIONS on Chap. XII. XIII. XIV.

What more immediately beſpeaks our attention in theſe chapters, is, that we promote the intereſt of the riſing generation, by bringing them up in the principles of their duty; and it is incumbent on all parents to enforce the moſt ſalutary precepts on their children by a ſolemn death-bed exhortation, when their counſel will be moſt likely to make the deepeſt impreſſion.

JUDITH.

CHAP. I.

IN the twelfth year of the reign of Nabuchodonoſor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of ſtones hewn three cubits broad and ſix cubits long, and made the height of the wall ſeventy cubits, and the breadth thereof fifty cubits:

3 And ſet the towers thereof upon the gates of it, an hundred cubits

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bits *high*, and the breadth thereof in the foundation threeſcore cubits:

4 And he made the gates thereof, even gates that were raiſed to the height of ſeventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the ſetting in array of his footmen:

5 Even in thoſe days king Nabuchodonoſor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaſpe, and the plain of Arioch the king of the Elymeans, and very many nations of the ſons of Chelod, aſſembled themſelves to the battle.

7 Then Nabuchodonoſor king of the Aſſyrians ſent unto all that dwelt in Perſia, and to all that dwelt weſtward, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilibanus, and to all that dwelt upon the ſea coaſt,

8 And to thoſe among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Eſdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jeruſalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Rameſſe, and all the land of Geſem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonoſor king of the Aſſyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they ſent away his ambaſſadors from them without effect, and with diſgrace.

12 Therefore Nabuchodonoſor was very angry with all this country, and ſware by his throne and kingdom, that he would ſurely be avenged upon all thoſe coaſts of Cilicia, and Damaſcus, and Syria, and that he would ſlay with the ſword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two ſeas.

13 Then he marched in battle array with his power againſt king Arphaxad in the ſeventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horſemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and ſpoiled the ſtreets thereof, and turned the beauty thereof into ſhame.

15 He took alſo Arphaxad in the mountains of Ragau, and ſmote him through with his darts, and deſtroyed him utterly that day.

16 So he returned afterwards to Nineve, both he and all his company of ſundry nations, being a very great multitude of men of war, and there he took his eaſe, and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

AND in the eighteenth year, the two and twentieth day of the firſt month, there was talk in the houſe of Nabuchodonoſor king of the Aſſyrians, that he ſhould, as he ſaid, avenge himſelf on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his ſecret counſel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to deſtroy all fleſh, that did not obey the commandment of his mouth.

4 And when he had ended his counſel, Nabuchodonoſor king of the Aſſyrians called Holofernes the chief captain of his army, which was next unto him, and ſaid unto him,

5 Thus ſaith the great king, the lord of the whole earth, Behold, thou ſhalt go forth from my preſence, and take with thee men that truſt in their own ſtrength, of footmen an hundred and twenty thouſand; and the number of horſes with their riders twelve thouſand.

6 And thou ſhalt go againſt all the weſt country, becauſe they diſobeyed my commandment.

7 And thou ſhalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath againſt them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a ſpoil unto them:

8 So that their ſlain ſhall fill their vallies and brooks, and the river ſhall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmoſt parts of all the earth.

10 Thou therefore ſhalt go forth, and take beforehand for me all their coaſts: and if they will yield themſelves unto thee, thou ſhalt reſerve them for me till the day of their puniſhment.

11 But concerning them that rebel, let not thine eye ſpare them; but put them to the ſlaughter, and ſpoil them whereſoever thou goeſt.

12 For as I live, and by the power of my kingdom, whatſoever I have ſpoken, that I will do by mine hand.

13 And take thou heed that thou tranſgreſs none of the commandments of thy lord, but accompliſh them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the preſence of his lord, and called all the governors and captains, and the officers of the army of Aſſur;

15 And he muſtered the choſen men for the battle, as his lord had commanded him, unto an hundred and twenty thouſand, and twelve thouſand archers on horſeback;

16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and aſſes for their carriages, a very great number; and ſheep and oxen and goats without number for their proviſion:

18 And plenty of victual for every man of the army, and very much gold and ſilver out of the king's houſe.

19 Then he went forth and all his power to go before king Nabuchodonoſor in the voyage, and to cover all the face of the earth weſtward with their chariots, and horſemen, and their choſen footmen.

20 A great number alſo of ſundry countries came with them like locuſts, and like the ſand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horſemen, and chariots, and went from thence into the hill country;

23 And deſtroyed Phud and Lud, and ſpoiled all the children of Raſſes, and the children of Iſmael, which were toward the wilderneſs at the ſouth of the land of the Chellians.

24 Then he went over Euphrates, and went through Meſopotamia, and deſtroyed all the high cities that were upon the river Arbonai, till ye come to the ſea.

25 And he took the borders of Cilicia, and killed all that reſiſted him, and came to the borders of Japheth, which were toward the ſouth, over againſt Arabia.

26 He compaſſed alſo all the children of Madian, and burned up their tabernacles, and ſpoiled their ſheepcotes.

27 Then he went down into the plain of Damaſcus in the time of wheat harveſt, and burnt up all their fields, and deſtroyed their flocks and herds, alſo he ſpoiled their cities, and utterly waſted their countries, and ſmote all their young men with the edge of the ſword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the ſea coaſts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Aſcalon feared him greatly.

CHAP. III.

SO they ſent ambaſſadors unto him to treat of peace, ſaying,

2 Behold, we the ſervants of Nabuchodonoſor the great king lie before thee; uſe us as ſhall be good in thy ſight.

3 Behold, our houſes, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; uſe them as it pleaſeth thee.

4 Behold, even our cities and the inhabitants thereof are thy ſervants; come and deal with them as ſeemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the ſea coaſt, both he and his army, and ſet garriſons in the high cities, and took out of them choſen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did caſt down their frontiers, and cut down their groves: for he had decreed to deſtroy all the gods of the land, that all nations ſhould worſhip Nabuchodonoſor only, and that all tongues and tribes ſhould call upon him as god.

9 Alſo he came over againſt Eſdraelon near unto Judea, over againſt the great ſtrait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

NOW the children of Iſrael, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonoſor king of the Aſſyrians had done to the nations, and after what manner he had ſpoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the temple of the Lord their God:

3 For

COMMENTARY AND NOTES ON CHAP. I. II. III.

I. 5 *In thoſe days Nabuchodonoſor*, &c.] This perſon was the ſon of Eſarhaddon, and grandſon of Sennacherib, king of Aſſyria.

II. 7 *That they prepare for me earth and water*, &c.] It was cuſtomary for the Perſian kings to demand earth and water from other powers, to acknowledge that they were lords of land and ſea.

III. 3 *Behold, our houſes*, &c.] The prodigious ſtrength of the Aſſyrian army, and the horrid cruelties they had exerciſed on the inhabitants of thoſe countries who had oppoſed their progreſs, induced the others to ſue for peace, and wholly ſubmit to the mercy of the conqueror.

GENERAL REFLECTIONS on Chap. I. II. III.

While the children of this world contend for power, riches, and honour; while they lay waſte cities and countries, to acquire a name that will be held in deteſtation by all ſucceeding ages; let Chriſtians look forward to that glorious inheritance that is reſerved in heaven for them, and beg of God to prepare them for the enjoyment of it.

COMMENTARY AND NOTES ON CHAP. IV. V. VI.

IV. 2 *Therefore they were exceedingly afraid*, &c.] Many of the threatenings of the prophets were now beginning to take place; ſo that we need not be ſurprized that the people were extremely anxious to provide for their own ſafety.

V. 5 *Then*

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3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the veſſels, and the altar, and the houſe, were ſanctified after the profanation.

4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem:

5 And poſſeſſed themſelves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the proviſion of war: for their fields were of late reaped.

6 Alſo Joacim the high prieſt, which was in thoſe days in Jeruſalem, wrote to them that dwelt in Bethulia, and Betomeſtham, which is over againſt Eſdraelon toward the open country, near to Dothaim,

7 Charging them to keep the paſſages of the hill country: for by them there was an entrance into Judea, and it was eaſy to ſtop them that would come up, becauſe the paſſage was ſtrait, for two men at the moſt.

8 And the children of Iſrael did as Joacim the high prieſt had commanded them, with the ancients of all the people of Iſrael, which dwelt at Jeruſalem.

9 Then every man of Iſrael cried to God with great fervency, and with great vehemency did they humble their ſouls:

10 Both they, and their wives, and their children, and their cattle, and every ſtranger and hireling, and their ſervants bought with money, put ſackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jeruſalem, fell before the temple, and caſt aſhes upon their heads, and ſpread out their ſackcloth before the face of the Lord: alſo they put ſackcloth about the altar,

12 And cried to the God of Iſrael all with one conſent earneſtly, that he would not give their children for a prey, and their wives for a ſpoil, and the cities of their inheritance to deſtruction, and the ſanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people faſted many days in all Judea and Jeruſalem before the ſanctuary of the Lord Almighty.

14 And Joacim the high prieſt, and all the prieſts that ſtood before the Lord, and they which miniſtered unto the Lord, had their loins girt with ſackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

15 And had aſhes on their mitres, and cried unto the Lord with all their power, that he would look upon all the houſe of Iſrael graciouſly.

CHAP. V.

THEN was it declared to Holofernes, the chief captain of the army of Aſſur, that the children of Iſrael had prepared for war, and had ſhut up the paſſages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries:

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the ſea coaſt,

3 And he ſaid unto them, Tell me now, ye ſons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and ſtrength, and what king is ſet over them, or captain of their army;

4 And why have they determined not to come and meet me, more than all the inhabitants of the weſt.

5 Then ſaid Achior, the captain of all the ſons of Ammon, Let my lord now hear a word from the mouth of thy ſervant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there ſhall no lie come out of the mouth of thy ſervant.

6 This people are deſcended of the Chaldeans:

7 And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the gods of their fathers, which were in the land of Chaldea.

8 For they left the way of their anceſtors, and worſhipped the God of heaven, the God whom they knew: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſojourned there many days.

9 Then their God commanded them to depart from the place where they ſojourned, and to go into the land of Chanaan: where they dwelt, and were increaſed with gold and ſilver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and ſojourned there, while they were nouriſhed, and became there a great multitude, ſo that one could not number their nation.

11 Therefore the king of Egypt roſe up againſt them, and dealt ſubtilly with them, and brought them low with labouring in brick, and made them ſlaves.

12 Then they cried unto their God, and he ſmote all the land of Egypt with incurable plagues: ſo the Egyptians caſt them out of their ſight.

13 And God dried the Red ſea before them,

14 And brought them to mount Sina, and Cades-Barne, and caſt forth all that dwelt in the wilderneſs.

15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing over Jordan they poſſeſſed all the hill country.

16 And they caſt forth before them the Chanaanites, the Pherezite, the Jebuſite, and the Sychemite, and all the Gergeſites, and they dwelt in that country many days.

17 And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were deſtroyed in many battles very ſore, and were led captives into a land that was not their's, and the temple of their God was caſt to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were ſcattered, and have poſſeſſed Jeruſalem, where their ſanctuary is, and are ſeated in the hill country; for it was deſolate.

20 Now therefore, my lord and governor, if there be any error in this people, and they ſin againſt their God, let us conſider that this ſhall be their ruin, and let us go up, and we ſhall overcome them.

21 But if there be no iniquity in their nation, let my lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finiſhed theſe ſayings, all the people ſtanding round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the ſea ſide, and in Moab, ſpake that he ſhould kill him.

23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael: for, lo, it is a people that have no ſtrength nor power for a ſtrong battle.

24 Now therefore, lord Holofernes, we will go up, and they ſhall be a prey to be devoured of all thine army.

CHAP. VI.

AND when the tumult of men that were about the council was ceaſed, Holofernes the chief captain of the army of Aſſur ſaid unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou haſt propheſied among us as to day, and haſt ſaid, that we ſhould not make war with the people of Iſrael, becauſe their God will defend them? and who is God but Nabuchodonoſor?

3 He will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliver them: but we his ſervants will deſtroy them as one man; for they are not able to ſuſtain the power of our horſes.

4 For with them we will tread them under foot, and their mountains ſhall be drunken with their blood, and their fields ſhall be filled with their dead bodies, and their footſteps ſhall not be able to ſtand before us, for they ſhall utterly periſh, ſaith king Nabuchodonoſor, lord of all the earth: for he ſaid, None of my words ſhall be in vain.

5 And thou, Achior, an hireling of Ammon, which haſt ſpoken theſe words in the day of thine iniquity, ſhall ſee my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then ſhall the ſword of mine army, and the multitude of them that ſerve me, paſs through thy ſides, and thou ſhalt fall among their ſlain, when I return.

7 Now therefore my ſervants ſhall bring thee back into the hill country, and ſhall ſet thee in one of the cities of the paſſages:

8 And thou ſhalt not periſh, till thou be deſtroyed with them.

9 And if thou perſuade thyſelf in thy mind that they ſhall not be taken, let not thy countenance fall: I have ſpoken it, and none of my words ſhall be in vain.

10 Then Holofernes commanded his ſervants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Iſrael.

11 So his ſervants took him, and brought him out of the camp into the plain, and they went from the midſt of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city ſaw them, they took up their weapons, and went out of the city to the top of the hill: and every man that uſed a ſling kept them from coming up by caſting of ſtones againſt them.

13 Nevertheleſs having gotten privily under the hill, they bound Achior, and caſt him down, and left him at the foot of the hill, and returned to their lord.

14 But the Iſraelites deſcended from their city, and came unto him, and

V. 5 *Then ſaid Achior*, &c.] This Achior ſeems to have been a man of ſome importance, who lived near the borders of Judea, and, from his giving ſuch an explicit account of the Jews, we may naturally infer that their hiſtory was well known to the heathens.

VI. 13 *Nevertheleſs*, &c.] The Romans puniſhed rebels by throwing them down from the Tarpeian rock, and this practice ſeems to have been common among other nations.

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and looſed him, and brought him into Bethulia, and preſented him to the governors of the city:

15 Which were in thoſe days Ozias the ſon of Micha, of the tribe of Simeon, and Chabris the ſon of Gothoniel, and Charmis the ſon of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the aſſembly, and they ſet Achior in the midſt of all their people. Then Ozias aſked him of that which was done.

17 And he anſwered and declared unto them the words of the council of Holofernes, and all the words that he had ſpoken in the midſt of the princes of Aſſur, and whatſoever Holofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell down and worſhipped God, and cried unto God, ſaying,

19 O Lord God of heaven, behold their pride, and pity the low eſtate of our nation, and look upon the face of thoſe that are ſanctified unto thee this day.

20 Then they comforted Achior, and praiſed him greatly.

21 And Ozias took him out of the aſſembly unto his houſe, and made a feaſt to the elders; and they called on the God of Iſrael all that night for help.

CHAP. VII.

THE next day Holofernes commanded all his army, and all his people which were come to his take part, that they ſhould remove their camp againſt Bethulia, to take aforehand the aſcents of the hill country, and to make war againſt the children of Iſrael.

2 Then their ſtrong men removed their camps in that day, and the army of the men of war was an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſide the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they ſpread themſeves in breadth over Dothaim even to Belmain, and in length from Bethulia unto Cyamon, which is over againſt Eſdraelom.

4 Now the children of Iſrael, when they ſaw the multitude of them, were greatly troubled, and ſaid every one to his neighbour, Now will theſe men lick up the face of the earth; for neither the high mountains, nor the vallies, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the ſecond day Holofernes brought forth all his horſemen in the ſight of the children of Iſrael which were in Bethulia,

7 And viewed the paſſages up to the city, and came to the fountains of their waters, and took them, and ſet garriſons of men of war over them, and he himſelf removed toward his people.

8 Then came unto him all the chief of the children of Eſau, and all the governors of Moab, and the captains of the ſea coaſt, and ſaid,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Iſrael do not truſt in their ſpears, but in the height of the mountains wherein they dwell, becauſe it is not eaſy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not againſt them in battle array, and there ſhall not ſo much as one man of thy people periſh.

12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water, which iſſueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence; ſo ſhall thirſt kill them, and they ſhall give up their city, and we and our people ſhall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children ſhall be conſumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell.

15 Thus ſhalt thou render them an evil reward; becauſe they rebelled, and met not thy perſon peaceably.

16 And theſe words pleaſed Holofernes and all his ſervants, and he appointed to do as they had ſpoken.

17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael.

18 Then the children of Eſau went up with the children of Ammon, and camped in the hill country over againſt Dothaim: and they ſent ſome of them toward the ſouth, and toward the eaſt, over againſt Ekrebel, which is near unto Chuſi, that is upon the brook Mochmur; and the reſt of the army of the Aſſyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footmen, chariots, and horſemen, four and thirty days, ſo that all their veſſels of water failed all the inhabitants of Bethulia.

21 And the ciſterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by meaſure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the gates, and there was no longer any ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and ſaid before all the elders,

24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Aſſur.

25 For now we have no helper; but God hath ſold us into their hands, that we ſhould be thrown down before them with thirſt and great deſtruction.

26 Now therefore call them unto you, and deliver the whole city for a ſpoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a ſpoil unto them, than to die for thirſt: for we will be his ſervants, that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witneſs againſt you the heaven and the earth, and our God and Lord of our fathers, which puniſheth us according to our ſins and the ſins of our fathers, that he do not according as we have ſaid this day.

29 Then there was a great weeping with one conſent in the midſt of the aſſembly; and they cried unto the Lord God with a loud voice.

30 Then ſaid Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which ſpace the Lord our God may turn his mercy toward us; for he will not forſake us utterly.

31 And if theſe days paſs, and there come no help unto us, I will do according to your word.

32 And he diſperſed the people, every one to their own charge; and they went unto the walls and towers of their city, and ſent the women and children into their houſes: and they were very low brought in the city.

CHAP. VIII.

NOW at that time Judith heard thereof, which was the daughter of Merari, the ſon of Ox, the ſon of Joſeph, the ſon of Oziel, the ſon of Elcia, the ſon of Ananias, the ſon of Gedeon, the ſon of Rephaim, the ſon of Acitho, the ſon of Elihu, the ſon of Eliab, the ſon of Nathanael, the ſon of Samael, the ſon of Salaſadai, the ſon of Iſrael.

2 And Manaſſes was her huſband, of her tribe and kindred, who died in the barley harveſt.

3 For as he ſtood overſeeing them that bound ſheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her houſe three years and four months.

5 And ſhe made her a tent upon the top of her houſe, and put on ſackcloth upon her loins and ware her widow's apparel.

6 And ſhe faſted all the days of her widowhood, ſave the eves of the ſabbaths, and the ſabbaths, and the eves of the new moons, and the new moons and the feaſts and ſolemn days of the houſe of Iſrael.

7 She was alſo of a goodly countenance, and very beautiful to behold: and her huſband Manaſſes had left her gold, and ſilver, and menſervants, and maidſervants, and cattle, and lands; and ſhe remained upon them.

8 And there was none that gave her an ill word; for ſhe feared God greatly.

9 Now when ſhe heard the evil words of the people againſt the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had ſpoken unto them, and that he had ſworn to deliver the city unto the Aſſyrians after five days;

10 Then ſhe ſent her waitingwoman, that had the government of all things that ſhe had, to call Ozias and Chabris and Charmis, the ancients of the city.

11 And they came unto her, and ſhe ſaid unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have ſpoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promiſed to deliver the city to our enemies, unleſs within theſe days the Lord turn to help you.

12 And

GENERAL REFLECTIONS on Chap. IV. V. VI.

Whatever events take place, let us not be diſcouraged from doing our duty; for if we perſevere in a uniform courſe of obedience to the will of God, we have the utmoſt reaſon to expect the divine protection and favour.

COMMENTARY AND NOTES ON CHAP. VII. VIII.

VII. 19 *Then the children of Iſrael*, &c.] The Iſraelites well knew that they were of themſelves unable to oppoſe ſo great a multitude, and therefore applied for help to him that was able, and who had ſo often preſerved their fathers from deſtruction.

VIII. 11 *Hear me now*, &c.] Judith juſtly told the governors, who had raſhly promiſed to deliver up the city in five days, if not relieved, that they ought to have relied on the Lord their God, and waited their deliverance from his hand.

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12 And now who are ye that have tempted God this day, and ſtand inſtead of God among the children of men?

13 And now try the Lord Almighty, but ye ſhall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh; then how can ye ſearch out God, that hath made all theſe things, and know his mind, or comprehend his purpoſe? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within theſe five days he hath power to defend us when he will, even every day, or to deſtroy us before our enemies.

16 Do not bind the counſels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the ſon of man, that he ſhould be wavering.

17 Therefore let us wait for ſalvation of him, and call upon him to help us, and he will hear our voice, if it pleaſe him.

18 For there aroſe none in our age, neither is there any now in theſe days, neither tribe, nor family, nor people, nor city, among us, which worſhip gods made with hands, as hath been aforetime.

19 For the which cauſe our fathers were given to the ſword and for a ſpoil, and had a great fall before our enemies.

20 But we know none other god, therefore we truſt that he will not deſpiſe us, nor any of our nation.

21 For if we be taken ſo, all Judea ſhall lie waſte, and our ſanctuary ſhall be ſpoiled; and he will require the profanation thereof at our mouth.

22 And the ſlaughter of our brethren, and the captivity of the country, and the deſolation of our inheritance, will he turn upon our heads among the Gentiles, whereſoever we ſhall be in bondage; and we ſhall be an offence and a reproach to all them that poſſeſs us.

23 For our ſervitude ſhall not be directed to favour: but the Lord our God ſhall turn it to diſhonour.

24 Now therefore, O brethren, let us ſhew an example to our brethren, becauſe their hearts depend upon us, and the ſanctuary, and the houſe, and the altar reſt upon us.

25 Moreover let us give thanks to the Lord our God, which tried us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he trieth Iſaac, and what happened to Jacob in Meſopotamia of Syria, when he kept the ſheep of Laban his mother's brother.

27 For he hath not tried us in the fire as he did them, for the examination of their hearts, neither hath he taken vengeance on us; but the Lord doth ſcourge them that come near unto him, to admoniſh them.

28 Then ſaid Ozias to her, All that thou haſt ſpoken haſt thou ſpoken with a good heart, and there is none that may gainſay thy words.

29 For this is not the firſt day wherein thy wiſdom is manifeſted; but from the beginning of thy days all the people have known thy underſtanding, becauſe the diſpoſition of thine heart is good.

30 But the people were very thirſty, and compelled us to do unto them as we have ſpoken, and to bring an oath upon ourſelves, which we will not break.

31 Therefore now pray thou for us, becauſe thou art a godly woman, and the Lord will ſend us rain to fill our ciſterns, and we ſhall faint no more.

32 Then ſaid Judith unto them, Hear me, and I will do a thing, which ſhall go throughout all generations to the children of our nation.

33 Ye ſhall ſtand this night in the gate, and I will go forth with my waiting woman; and within the days that ye have promiſed to deliver the city to our enemies the Lord will viſit Iſrael by mine hand.

34 But enquire not ye of mine act; for I will not declare it unto you till the things be finiſhed that I do.

35 Then ſaid Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

THEN Judith fell upon her face, and put aſhes upon her head, and uncovered the ſackcloth wherewith ſhe was clothed: and about the time that the incenſe of that evening was offered in Jeruſalem, in the houſe of the Lord, Judith cried with a loud voice, and ſaid,

2 O Lord God of my father Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers, who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginity to her reproach! for thou ſaidſt, it ſhall not be ſo; and yet they did ſo;

3 Wherefore thou gaveſt their rulers to be ſlain, ſo that they dyed their bed in blood, being deceived, and ſmoteſt the ſervants with their lords, and the lords upon their thrones;

4 And haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided among thy dear children: which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid; O God, O my God, hear me alſo a widow.

5 For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after; thou haſt thought upon the things which are now, and which are to come.

6 Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here; for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Aſſyrians are multiplied in their power; they are exalted with horſe and man; they glory in the ſtrength of their footmen; they truſt in ſhield, and ſpear, and bow, and ſling; and know not that thou art the Lord that breakeſt the battles: the Lord is thy name.

8 Throw down their ſtrength in thy power, and bring down their force in thy wrath; for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar.

9 Behold their pride, and ſend thy wrath upon their heads; give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant; break down their ſtatelineſs by the hand of a woman.

11 For thy power ſtanding not in multitude, nor thy might in ſtrong men; for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protector of the forlorn, a ſaviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens and earth, Creator of the waters, King of evey creature, hear thou my prayer;

13 And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Iſrael but thou.

CHAP. X.

NOW after that ſhe had ceaſed to cry unto the God of Iſrael, and had made an end of all theſe words,

2 She roſe where ſhe had fallen down, and called her maid, and went down into the houſe, in the which ſhe abode in the ſabbath-days, and in her feaſt days.

3 And pulled off the ſackcloth which ſhe had on, and put off the garment of her widowhood, and waſhed her body all over with water, and anointed herſelf with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladneſs, wherewith ſhe was clad during the life of Manaſſes her huſband.

4 And ſhe took ſandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings and all her ornaments, and decked herſelf bravely, to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gave her maid a bottle of wine, and a cruiſe of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; ſo ſhe folded theſe things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found ſtanding there Ozias and the ancients of the city, Chabris and Charmis.

7 And when they ſaw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and ſaid unto her,

8 The God, the God of our fathers, give thee favour, and accompliſh thine enterprizes to the glory of the children of Iſrael, and to the exaltation of Jeruſalem. Then they worſhipped God.

9 And ſhe ſaid unto them, Command the gates of the city to be opened unto me, that I may go forth to accompliſh the things whereof ye have ſpoken with me. So they commanded the young men to open unto her, as ſhe had ſpoken.

10 And when they had done ſo, Judith went out, ſhe, and her maid with her: and the men of the city looked after her, until ſhe was gone down the mountain, and till ſhe had paſſed the valley, and could ſee her no more.

11 Thus they went ſtraight forth in the valley; and the firſt watch of the Aſſyrians met her,

12 And took her, and aſked her, Of what people art thou? and whence comeſt thou? and whither goeſt thou? And ſhe ſaid I am a woman of the Hebrews, and am fled from them: for they ſhall be given you to be conſumed;

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will ſhew him a way whereby he ſhall go, and win all the hill country, without loſing the body or life of any one of his men.

14 Now

GENERAL REFLECTIONS on Chap. VII. VIII.

Let us live in ſuch a manner, as to be able at all times to appeal to the divine Being, to be witneſs to the integrity of our conduct; and where we offend in any particular, let us beg mercy of that God, whoſe prerogative alone is pardon.

COMMENTARY AND NOTES ON CHAP. IX. X.

IX. 12 *I pray thee*, &c.] Such an admirable vein of piety runs through this prayer, that thoſe who are in diſtreſſed circumſtances may with propriety adopt it in their addreſſes to the throne of grace: though this book is not deemed canonical.

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14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and ſaid unto her,

15 Thou haſt ſaved thy life, in that thou haſt haſted to come down to the preſence of our lord; now therefore come to his tent, and ſome of us ſhall conduct thee, until they have delivered thee to his hands.

16 And when thou ſtandeth before him, be not afraid in thine heart, but ſhew unto him according to thy word, and he will entreat thee well.

17 Then they choſe out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourſe throughout all the camp; for her coming was noiſed among the tents, and they came about her, as ſhe ſtood without the tent of Holofernes, till they told him of her.

19 And they woudered at her beauty, and admired the children of Iſrael becauſe of her, and every one ſaid to his neighbour, Who would deſpiſe this people that have among them ſuch women: ſurely it is not good that one man of them be left, who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his ſervants, and they brought her into the tent.

21 Now Holofernes reſted upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious ſtones.

22 So they ſhewed him of her; and he came out before his tent with ſilver lamps going before him.

23 And when Judith was come before him and his ſervants, they all marvelled at the beauty of her countenance; and ſhe fell down upon her face, and did reverence unto him; and his ſervants took her up.

CHAP. XI.

THEN ſaid Holofernes unto her, Woman, be of good comfort, fear not in thine heart; for I never hurt any that was willing to ſerve Nabuchodonoſor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not ſet light by me, I would not have lifted up my ſpear againſt them; but they have done theſe things to themſelves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for ſafeguard: be of good comfort, thou ſhalt live this night, and hereafter;

4 For none ſhall hurt thee, but intreat thee well, as they do the ſervants of king Nabuchodonoſor my lord.

5 Then Judith ſaid unto him, Receive the words of thy ſervant, and ſuffer thine handmaid to ſpeak in thy preſence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to paſs by thee; and my lord ſhall not fail of his purpoſes.

7 As Nabuchodonoſor king of all the earth liveth, and as his power liveth who hath ſent thee for the upholding of every living thing; for not only men ſhall ſerve him by thee, but alſo the beaſts of the field, and the cattle, and the fowls of the air, ſhall live by thy power under Nabuchodonoſor and all his houſe.

8 For we have heard of thy wiſdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, which Achior did ſpeak in thy council, we have heard his words: for the men of Bethulia ſaved him, and he declared unto them, all that he had ſpoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true; for our nation ſhall not be puniſhed, neither can the ſword prevail againſt them, except they ſin againſt their God.

11 And now, that my lord be not defeated and fruſtrated of his purpoſe, even death is now fallen upon them, and their ſin hath overtaken them, wherewith they will provoke their God to anger, whenſoever they ſhall do that which is not fit to be done;

12 For their victuals fail them, and all their water is ſcant, and they have determined to lay hands upon their cattle, and purpoſed to conſume all thoſe things, that God hath forbidden them to eat by his laws;

13 And are reſolved to ſpend the firſt fruits of the corn, and the tenths of wine and oil, which they had ſanctified, and reſerved for the prieſts that ſerve in Jeruſalem before the face of our God; the which things it is not lawful for any of the people ſo much as to touch with their hands.

14 For they have ſent ſome to Jeruſalem, becauſe they alſo that dwell there have done the like, to bring them a licence from the ſenate.

15 Now when they ſhall bring them word, they will forthwith do it, and they ſhall be given thee to be deſtroyed the ſame day.

16 Wherefore I thine handmaid, knowing all this, am fled from their preſence; and God hath ſent me to work things with thee, whereat all the earth ſhall be aſtoniſhed, and whoſoever ſhall hear it.

17 For thy ſervant is religious, and ſerveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy ſervant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their ſins;

18 And I will come and ſhew it unto thee; then thou ſhalt go forth with all thine army, and there ſhall be none of them that ſhall reſiſt thee.

19 And I will lead thee through the midſt of Judea, until thou come before Jeruſalem; and I will ſet thy throne in the midſt thereof; and thou ſhalt drive them as ſheep that have no ſhepherd, and a dog ſhall not ſo much as open his mouth at thee; for theſe things were told me according to my foreknowledge, and they were declared unto me, and I am ſent to tell thee.

20 Then her words pleaſed Holofernes and all his ſervants; and they marvelled at her wiſdom, and ſaid,

21 There is not ſuch a woman from one end of the earth to the other, both for beauty of face, and wiſdom of words.

22 Likewiſe Holofernes ſaid unto her, God hath done well to ſend thee before the people, that ſtrength might be in our hands, and deſtruction upon them that lightly regard my lord.

23 And now thou art both beautiful in my countenance, and witty in thy words: ſurely if thou do as thou haſt ſpoken, thy God ſhall be my God, and thou ſhalt dwell in the houſe of king Nabuchodonoſor, and ſhalt be renowned through the whole earth.

CHAP. XII.

THEN he commanded to bring her in where his plate was ſet; and bade that they ſhould prepare for her of his own meats, and that ſhe ſhould drink of his own wine.

2 And Judith ſaid, I will not eat thereof, leſt there be an offence; but proviſion ſhall be made for me of the things that I have brought.

3 Then Holofernes ſaid unto her, If thy proviſion ſhould fail, how ſhould we give thee the like? for there be none with us of thy nation.

4 Then ſaid Judith unto him, As thy ſoul liveth, my lord, thine handmaid ſhall not ſpend thoſe things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the ſervants of Holofernes brought her into the tent, and ſhe ſlept till midnight, and ſhe aroſe when it was toward the morning watch,

6 And ſent to Holofernes, ſaying, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they ſhould not ſtay her; thus ſhe abode in the camp three days, and went out in the night into the valley of Bethulia, and waſhed herſelf in a fountain of water by the camp.

8 And when ſhe came out, ſhe beſought the Lord God of Iſrael to direct her way to the raiſing up of the children of her people.

9 So ſhe came in clean, and remained in the tent, until ſhe did eat her meat at evening.

10 And in the fourth day Holofernes made a feaſt to his own ſervants only, and called none of the officers to the banquet.

11 Then ſaid he to Bagoas the eunuch, who had charge over all that he had, Go now, and perſuade the Hebrew woman which is with thee, that ſhe come unto us, and eat and drink with us.

12 For, lo, it will be a ſhame for our perſon, if we let ſuch a woman go, not having had her company; for if we draw her not unto us, ſhe will laugh us to ſcorn.

13 Then went Bagoas from the preſence of Holofernes, and came to her, and he ſaid, Let not this fair damſel fear to come to my lord, and to be honoured in his preſence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Aſſyrians, which ſerve in the houſe of Nabuchodonoſor.

14 Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my lord? ſurely whatſoever pleaſeth him I will do ſpeedily, and it ſhall be my joy unto the day of my death.

15 So ſhe aroſe, and decked herſelf with her apparel and all her woman's attire, and her maid went and laid ſoft ſkins on the ground for her over againſt Holofernes, which ſhe had received of Bagoas for her daily uſe, that ſhe might ſit and eat upon them.

16 Now when Judith came in and ſat down, Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired greatly her company; for he waited a time to deceive her, from the day that he had ſeen her.

17 Then ſaid Holofernes unto her, Drink now, and be merry with us.

18 So Judith ſaid, I will drink now, my lord, becauſe my life is magnified in me this day more than all the days ſince I was born.

19 Then ſhe took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drank at any time in one day ſince he was born.

CHAP.

X. 20 *And they that*, &c.] No wonder that the ſoldiers ſhould introduce a moſt beautiful woman into the camp of their general; for ſelfiſh motives will always be found to actuate the hearts of thoſe who are not guided by virtuous principles.

GENERAL REFLECTIONS on Chap. IX. X.

As no ſtation of life is exempted from temptation, let us therefore take heed that we are not miſled from the path of duty by any ſnares the female ſex, or others, may lay for us.

COMMENTARY AND NOTES ON CHAP. XI. XII.

XI. 7 *As Nebuchodonoſor—liveth*, &c.] The practice of ſwearing by the names of kings took its riſe from tyrants aſſuming more than human power.

XII. 11 *Then ſaid he to Bagoas the eunuch*, &c.] The eunuch here mentioned ſeems to be a perſon of very high rank, probably ſecretary to the general.

GENERAL REFLECTIONS ON Chap. XI. XII.

It is a true obſervation, that it coſts men more trouble to do wicked acts, than to perform religious duties.

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CHAP. XIII.

NOW when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his lord; and they went to their beds; for they were all weary, becauſe the feaſt had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed; for he was filled with wine.

3 Now Judith had commanded her maid to ſtand without her bedchamber, and to wait for her coming forth, as ſhe did daily; for ſhe ſaid ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe.

4 So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, ſtanding by his bed, ſaid in her heart, O Lord God of all power, look at this preſent upon the works of mine hands for the exaltation of Jeruſalem.

5 For now is the time to help thine inheritance, and to execute mine enterprizes to the deſtruction of the enemies which are riſen againſt us.

6 Then ſhe came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and ſaid, Strengthen me, O Lord God of Iſrael this day.

8 And ſhe ſmote twice upon his neck with all her might, and ſhe took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after ſhe went forth, and gave Holofernes his head to her maid;

10 And ſhe put it in her bag of meat; ſo they twain went together according to their cuſtom unto prayer; and when they paſſed the camp, they compaſſed the valley, and went up to the mountain of Bethulia, and came to the gates thereof.

11 Then ſaid Judith afar off to the watchmen at the gate, Open, open now the gate; God, even our God, is with us, to ſhew his power yet in Jeruſalem, and his forces againſt the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city,

13 And then they ran all together, both ſmall and great, for it was ſtrange unto them that ſhe was come; ſo they opened the gate, and received them, and made a fire for a light, and ſtood round about them.

14 Then ſhe ſaid to them with a loud voice, Praiſe, praiſe God, praiſe God, I ſay, for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night.

15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head of Holofernes, the chief captain of the army of Aſſur, and behold the canopy, wherein he did lie in his drunkenneſs: and the Lord hath ſmitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his deſtruction, and yet hath he not committed ſin unto me, to defile and ſhame me.

17 Then all the people were wonderfully aſtoniſhed, and bowed themſelves, and worſhipped God, and ſaid with one accord, Bleſſed be thou, O our God, which haſt this day brought to nought the enemies of thy people.

18 Then ſaid Ozias unto her, O daughter, bleſſed art thou of the moſt high God above all the women upon the earth; and bleſſed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence ſhall not depart from the heart of men, which remember the power of God for ever.

20 And God turn theſe things to thee for a perpetual praiſe, to viſit thee in good things; becauſe thou haſt not ſpared thy life for the affliction of our nation, but haſt revenged our ruin, walking a ſtraight way before our God. And all the people ſaid, So be it, ſo be it.

CHAP. XIV.

THEN ſaid Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the higheſt place of your walls.

2 And ſo ſoon as the morning ſhall appear, and the ſun ſhall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and ſet ye a captain over them, as though ye would go down into the field toward the watch of the Aſſyrians; but go not down.

3 Then they ſhall take their armour, and ſhall go into their camp, and raiſe up the captains of the army of Aſſur, and they ſhall run to the tent of Holofernes, but ſhall not find him; then fear ſhall fall upon them, and they ſhall flee before your face.

4 So ye, and all that inhabit the coaſt of Iſrael, ſhall purſue them, and overthrow them as they go.

5 But before ye do theſe things, call me Achior, the Ammonite, that he may ſee and know him that deſpiſed the houſe of Iſrael, and that ſent him to us, as it were to his death.

6 Then they called Achior out of the houſe of Ozias; and when he was come, and ſaw the head of Holofernes in a man's hand in the aſſembly of the people, he fell down on his face, and his ſpirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and ſaid, Bleſſed art thou in all the tabernacles of Juda, and in all nations, which hearing thy name ſhall be aſtoniſhed.

8 Now therefore tell me all the things that thou haſt done in theſe days. Then Judith declared unto him in the midſt of the people all that ſhe had done, from the day that ſhe went forth until that hour ſhe ſpake unto them.

9 And when ſhe had left off ſpeaking, the people ſhouted with a loud voice, and made a joyful noiſe in their city.

10 And when Achior had ſeen all that the God of Iſrael had done, he believed in God greatly, and circumciſed the fleſh of his foreſkin, and was joined unto the houſe of Iſrael unto this day,

11 And as ſoon as the morning aroſe, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ſtraits of the mountain.

12 But when the Aſſyrians ſaw them, they ſent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and ſaid to him that had the charge of all his things, Waken now our lord; for the ſlaves have been bold to come down againſt us to battle, that they may be utterly deſtroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought that he had ſlept with Judith.

15 But becauſe none anſwered, he opened it, and went into the bedchamber, and found him caſt upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and ſighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged; and when he found her not, he leaped out to the people, and cried,

18 Theſe ſlaves have dealt treacherouſly; one woman of the Hebrews hath brought ſhame upon the houſe of king Nabuchodonoſor; for, behold, Holofernes *lieth* upon the ground without a head.

19 When the captains of the Aſſyrians' army heard theſe words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noiſe throughout the camp.

CHAP. XV.

AND when they that were in the tents heard, they were aſtoniſhed at the thing that was done.

2 And fear and trembling fell upon them, ſo that there was no man that durſt abide in the ſight of his neighbour, but ruſhing out altogether, they fled into every way of the plain, and of the hill country.

3 They alſo that had camped in the mountains round about Bethulia fled away. Then the children of Iſrael, every one that was a warrior among them, ruſhed out upon them.

4 Then ſaid Ozias to Betomaſthem, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them.

5 Now when the children of Iſrael heard it, they fell upon them with one conſent, and ſlew them unto Chobai; likewiſe alſo they that came from Jeruſalem, and from all the hill country (for men had told them what things were done in the camp of their enemies), and they that were in Galaad, and in Galilee, chaſed them with a great ſlaughter until they were paſt Damaſcus and the borders thereof.

6 And the reſidue, that dwelt at Bethulia, fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from the ſlaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many ſpoils; for the multitude was very great.

8 Then Joacim the high prieſt, and the ancients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judith, and to ſalute her.

9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem, thou art the great glory to Iſrael, thou art the great rejoicing of our nation;

10 Thou haſt done all theſe things by thine hand; thou haſt done much good to Iſrael, and God is pleaſed therewith; bleſſed be thou of the Almighty Lord for evermore. And all the people ſaid, So be it.

11 And the people ſpoiled the camp the ſpace of thirty days: and they

COMMENTARY AND NOTES ON CHAP. XIII. XIV.

XIII. 18—20 *Then ſaid Ozias*, &c.] When a perſon did any thing of importance to promote the intereſt of the country, he was uſually met at the gates of the city by the chief rulers; and on ſuch occaſions, one of the prieſts came forward, and pronounced a bleſſing upon him.

XIV. 10 *And when Achior*, &c.] The Jews received among them thoſe perſons as proſelytes, who ſubmitted to be circumciſed, and ſubmitted to the law of Moſes.

GENERAL REFLECTIONS on Chap. XIII. XIV.

It behoves every oppreſſor of thoſe who are already afflicted, to learn from this cataſtrophe, that ſooner or later the divine vengeance will overtake them.

COMMENTARY AND NOTES ON CHAP. XV. XVI.

XV. 2 *Fear and trembling fell upon them*, &c.] The Bethulians took the advantage of this diſorder of their enemies, and attacked them in ſmall parties from different quarters, and were aſſiſted by all the neighbouring countries, by which means the army of the Aſſyrians was totally overthrown.

XVI.

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they gave unto Judith Holofernes his tent, and all his plate, and beds, and veſſels, and all his ſtaff; and ſhe took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her; and ſhe took branches in her hand, and gave alſo to the women that were with her.

13 And they put a garland of olive upon her and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and all the men of Iſrael followed in their armour with garlands, and with ſongs in their mouths.

CHAP. XVI.

THEN Judith began to ſing this thankſgiving in Iſrael, and all the people ſang after her this ſong of praiſe.

2 And Judith ſaid, Begin unto my God with timbrels, ſing unto my Lord with cymbals; tune unto him a new pſalm; exalt him, and call upon his name.

3 For God breaketh the battles; for among the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me.

4 Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſuckling children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil.

6 But the Almighty Lord hath diſappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For ſhe put off the garment of her widowhood for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her ſandals raviſhed his eyes, her beauty took his mind priſoner, and the fauchion paſſed through his neck.

10 The Perſians quaked at her boldneſs, and the Medes were dauuted at her hardineſs.

11 Then my afflicted ſhouted for joy, and my weak ones cried aloud, but they were aſtoniſhed: theſe lifted up their voices, but they were overthrown.

12 The ſons of the damſels have pierced them through, and wounded them as fugitives' children: they periſhed by the battle of the Lord.

13 I will ſing unto the Lord a new ſong: O Lord, thou art great and glorious, wonderful in ſtrength, and invincible.

14 Let all creatures ſerve thee; for thou ſpakeſt, and they were made, thou didſt ſend forth thy ſpirit, and it created them, and there is none that can reſiſt thy voice.

15 For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence; yet thou art merciful to them that fear thee.

16 For all ſacrifice is too little for a ſweet ſavour unto thee, and all the fat is not ſufficient for thy burnt offering; but he that feareth the Lord is great at all times.

17 Woe to the nations that riſe up againſt my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their fleſh; and they ſhall feel them, and weep for ever.

18 Now as ſoon as they entered into Jeruſalem, they worſhipped the Lord; and as ſoon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judith alſo dedicated all the ſtuff of Holofernes, which the people had given her, and gave the canopy, which ſhe had taken out of his bedchamber, for a gift unto the Lord.

20 So the people continued feaſting in Jeruſalem before the ſanctuary for the ſpace of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own poſſeſſion, and was in her time honourable in all the country.

22 And many deſired her, but none knew her all the days of her life, after that Manaſſes her huſband was dead, and was gathered to his people.

23 But ſhe increaſed more and more in honour, and waxed old in her huſband's houſe, being an hundred and five years old, and made her maid free; ſo ſhe died in Bethulia; and they buried her in the cave of her huſband Manaſſes.

24 And the houſe of Iſrael lamented her ſeven days: and before ſhe died, ſhe did diſtribute her goods to all them that were the neareſt of kindred to Manaſſes her huſband, and to them that were the neareſt of her kindred.

25 And there was none that made the children of Iſrael any more afraid in the days of Judith, nor a long time after her death.

XVI. 7 *Weakened him with the beauty of her countenance.*) Theſe words are as beautiful as can be met with in any author, whether ſacred or profane; for what can be more natural, than to ſay, that beauty enervates valour, and diſconcerts the beſt-laid ſchemes of the wiſeſt generals.

GENERAL REFLETIONS on Chap. XV. XVI.

We may lern from hence, that if gratitude for benefits or favours received is incumbent upon us both as men and Chriſtians; how heinous muſt be our ingratitude to the King of kings for all his mercies.

The reſt of the Chapters of the Book of ESTHER, which are found neither in the Hebrew, nor the Chaldee.

Part of the Tenth Chapter after the Greek.

THEN Mardocheus ſaid, God hath done theſe things.

5 For I remember a dream which I ſaw concerning theſe matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the ſun, and much water: this river is Eſther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were thoſe that were aſſembled to deſtroy the name of the Jews:

9 And my nation is this Iſrael, which cried to God, and were ſaved: for the Lord hath ſaved his people, and the Lord hath delivered us from all thoſe evils, and God hath wrought ſigns and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And theſe two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and juſtified his inheritance.

13 Therefore thoſe days ſhall be unto them in the month Adar, the fourteenth and fifteenth day of the ſame month, with an aſſembly, and joy, and with gladneſs before God, according to the generations for ever among his people.

CHAP. XI.

IN the fourth year of the reign of Ptolemeus and Cleopatra, Doſitheus, who ſaid he was a prieſt and Levite, and Ptolemeus his ſon, brought this epiſtle of Phurim, which they ſaid was the ſame, and that Lyſimachus the ſon of Ptolemeus, that was in Jeruſalem, had interpreted it.

2 In the ſecond year of the reign of Artaxerxes the great, in the firſt day of the month Niſan, Mardocheus the ſon of Jairus, the ſon of Simei, the ſon of Ciſai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Suſa, a great man, being a ſervitor in the king's court.

4 He was alſo one of the captives, which Nebuchodonoſor the king of Babylon carried from Jeruſalem with Jechonias king of Judea; and this was his dream:

5 Behold a noiſe of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And, behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight againſt the righteous people.

8 And lo a day of darkneſs and obſcurity, tribulation and anguiſh, affliction and great uproar, upon earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to periſh.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the ſun roſe up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had ſeen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night was by all means deſirous to know it.

CHAP. XII.

AND Mardocheus took his reſt in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And

COMMENTARY on Part of the Tenth CHAP. after the Greek, and on CHAP. XI. XII.

X. 4 *Mardocheus ſaid*, &c.) The perſon here called Mardocheus is the ſame as Mordecai. See *Eſther* ix. 21.

XI. 1 *In the fourth year*, &c.) In this verſe, we have an account of theſe additional chapters to the book of *Eſther*, called the epiſtle of Phurim: and it is the general opinion of the learned, that the Lyſimachus here mentioned was the author of them. XII.

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JUDITH holding up the HEAD of HOLOFERNES.

JUDITH. Chap. XIII. Ver. 15.

She said unto them, Behold the Head of Holofernes, the Chief Captain of Assur.

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2 And he heard their devices, and ſearched out their purpoſes, and learned that they were about to lay hands upon Artaxerxes the king; and ſo he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confeſſed it, they were ſtrangled.

4 And the king made a record of theſe things, and Mardocheus alſo wrote thereof.

5 So the king commanded Mardocheus to ſerve in the court, and for this he rewarded him.

6 Howbeit Aman the ſon of Amadathus the Agagite, who was in great honour with the king, ſought to moleſt Mardocheus and his people becauſe of the eunuchs of the king.

CHAP. XIII.

THE copy of the letters was this: The great king Artaxerxes writeth theſe things to the princes and governors that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces.

2 After that I became Lord over many nations, and had dominion over the whole world, not lifted up with preſumption of my authority, but carrying myſelf alway with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace, which is deſired of all men.

3 Now when I aſked my counſellers how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good will and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was ſcattered a certain malicious people, that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms, honourably, intended by us, cannot go forward.

5 Seeing then we underſtand that this people alone is continually in oppoſition unto all men, differing in the ſtrange manner of their laws, and evil affected to our ſtate, working all the miſchief they can, that our kingdom may not be firmly eſtabliſhed:

6 Therefore have we commanded, that all they that are ſignified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, ſhall all with their wives and children, be utterly deſtroyed by the ſword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this preſent year:

7 That they, who of old and now alſo are malicious, may in one day with violence go into the grave, and ſo ever hereafter cauſe our affairs to be well ſettled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou haſt appointed to ſave Iſrael, there is no man that can gainſay thee:

10 For thou haſt made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord.

12 Thou knoweſt all things, and thou knoweſt, Lord, that it was neither in contempt nor pride, nor for any deſire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the ſalvation of Iſrael to kiſs the ſoles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worſhip any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, ſpare thy people: for their eyes are upon us to bring us to nought; yea, they deſire to deſtroy the inheritance, that hath been thine from the beginning.

16 Deſpiſe not the portion, which thou haſt delivered out of Egypt for thine own ſelf.

17 Hear my prayer, and be merciful unto thine inheritance: turn our ſorrow into joy, that we may live, O Lord, and praiſe thy name: and deſtroy not the mouths of them that praiſe thee, O Lord.

18 All Iſrael in like manner cried moſt earneſtly unto the Lord becauſe their death was before their eyes.

CHAP. XIV.

QUEEN Eſther alſo, being in fear of death, reſorted unto the Lord;

2 And laid away her glorious apparel, and put on the garments of anguiſh and mourning; and inſtead of precious ointments, ſhe covered her head with aſhes and dung, and ſhe humbled her body greatly, and all the places of her joy ſhe filled with her torn hair.

3 And ſhe prayed unto the Lord God of Iſrael, ſaying, O my Lord, thou only art our King: help me, deſolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I heard in the tribe of my family, that thou O Lord, tookeſt Iſrael from among all people, and our fathers, from all their predeceſſors, for a perpetual inheritance, and thou haſt performed whatſoever thou didſt promiſe them.

6 And now we have ſinned before thee: therefore haſt thou given us into the hands of our enemies.

7 Becauſe we worſhipped their gods: O Lord, thou art righteous.

8 Nevertheleſs it ſatisfieth them not, that we are in bitter captivity: but they have ſtricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth haſt ordained, and deſtroy thine inheritance, and ſtop the mouth of them that praiſe thee, and quench the glory of thy houſe, and of thine altar,

10 And open the mouths of the heathen to ſet forth the praiſes of the idols, and to magnify a fleſhly king for ever.

11 O Lord, give not thy ſceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themſelves, and make him an example, that hath begun this againſt us.

12 Remember, O Lord, make thyſelf known in time of our affliction, and give me boldneſs, O King of the nations, and Lord of all power.

13 Give me eloquent ſpeech in my mouth before the lion: turn his heart to hate him that fighteth againſt us, that there may be an end of him, and of all that are likeminded to him:

14 But deliver us with thine hand, and help me that am deſolate, and which have no other help but thee.

15 Thou knoweſt all things, O Lord; thou knoweſt that I hate the glory of the unrighteous, and abhor the bed of the uncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſity: for I abhor the ſign of my high eſtate, which is upon mine head in the days wherein I ſhew myſelf, and that I abhor it as a menſtruous rag, and that I wear it not when I am private by myſelf,

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly eſteemed the king's feaſt, nor drunk the wine of the drink offerings.

18 Neither had thine handmaid any joy ſince the day that I was brought hither to this preſent, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the miſchievous, and deliver me out of my fear.

CHAP. XV.

AND upon the third day, when ſhe had ended her prayer, ſhe laid away her mourning garments, and put on her glorious apparel.

2 And being gloriouſly adorned, after ſhe had called upon God, who is the beholder and ſaviour of all things, ſhe took two maids with her:

3 And upon the one ſhe leaned, as carrying herſelf daintily;

4 And the other followed, bearing up her train.

5 And ſhe was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguiſh for fear.

6 Then having paſſed through all the doors, ſhe ſtood before the king, who ſat upon his royal throne, and was clothed with all his robes of majeſty, all glittering with gold and precious ſtones; and he was very dreadful.

7 Then lifting up his countenance that ſhone with majeſty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herſelf upon the head of the maid that went before her.

8 Then God changed the ſpirit of the king into mildneſs, who in a fear leaped from his throne, and took her in his arms, till ſhe came to herſelf again, and comforted her with loving words, and ſaid unto her,

9 Eſther, what is the matter? I am thy brother, be of good cheer:

10 Thou ſhalt not die, though our commandment be general: come near.

11 And ſo he held up his golden ſceptre, and laid it upon her neck,

12 And embraced her, and ſaid, Speak, unto me.

13 Then ſaid ſhe unto him, I ſaw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majeſty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as ſhe was ſpeaking, ſhe fell down for faintneſs.

16 Then the king was troubled, and all his ſervants comforted her.

CHAP. XVI.

THE great king Artaxerxes unto the princes and governors of an hundred and ſeven and twenty provinces from India unto Ethiopia, and unto all our faithful ſubjects, greeting.

XII. 3 *Then the king*, &c.] By "examining," is meant putting them to the torture.

GENERAL REFLECTIONS on Chap. X. XI XII.

The darkneſs and error that overſpread the minds of the antients ſhould lead us to bleſs God for the light of the goſpel, and to improve our privileges.

COMMENTARY AND NOTES ON CHAP. XIII. XIV. XV.

XIII. 9 *Saying, O Lord*, &c.] Though this prayer is no where elſe recorded, yet there is reaſon to believe it was compoſed by Mordecai on this occaſion.

XIV. 8 *They have ſtricken hands with their idols.*] By "ſtricken hands," is meant, the ſolemn promiſes made, at the altars of what they called their gods, that they would exterminate the whole Jewiſh race.

XV. 7 Modern travellers tell us, that the wives of the Turkiſh baſhas approach their huſbands, as if they were abject ſlaves.

GENERAL REFLECTIONS on Chap. XIII. XIV. XV.

We are hence taught to approach the throne of grace with faith, humility, and reſignation; and though our country were devoted to deſtruction, and ourſelves condemned as ſlaves, yet under all theſe afflictions, it is beſt to truſt in the divine Providence for his merciful deliverance.

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2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt not our ſubjects only, but not being able to bear abundance, do take in hand to practice alſo againſt thoſe that do them good:

4 And take not only thankfulneſs away from among men, but alſo lifted up with the glorious words of lewd perſons, that were never good, they think to eſcape the juſtice of God, that ſeeth all things, and hateth evil.

5 Oftentimes alſo fair ſpeech of thoſe, that are put in truſt to manage their friends' affairs, hath cauſed many that are in authority to be partakers of innocent blood, and hath enwrapped them in remedileſs calamities:

6 Beguiling with the falſehood and deceit of their lewd diſpoſition the innocency and goodneſs of princes.

7 Now ye may ſee this, as we have declared, not ſo much by ancient hiſtories, as ye may, if ye ſearch what hath been wickedly done of late through the peſtilent behaviour of them that are unworthily placed in authority.

8 And we muſt take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purpoſes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the ſon of Amadatha, being indeed a ſtranger from the Perſian blood, and far diſtant from our goodneſs, and as a ſtranger received of us,

11 Had ſo far forth obtained the favour that we ſhew toward every nation, as that he was called our father, and was continually honoured of all men, as the next perſon unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits ſought of us the deſtruction, as well of Mardocheus, who ſaved our life, and continually procured our good, as alſo of blameleſs Eſther, partaker of our kingdom, with their whole nation.

14 For by theſe means he thought, finding us deſtitute of friends, to have tranſlated the kingdom of the Perſians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter deſtruction, are no evildoers, but live by moſt juſt laws:

16 And that they be children of the moſt high and moſt mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the moſt excellent manner.

17 Wherefore ye ſhall do well not to put in execution the letters ſent unto you by Aman the ſon of Amadatha.

18 For he, that was the worker of theſe things, is hanged at the gates of Suſa with all his family: God, who ruleth all things, ſpeedily rendering vengeance to him according to his deſerts.

19 Therefore ye ſhall publiſh the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye ſhall aid them, that even the ſame day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction ſhall ſet upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the choſen people ſhould have periſhed.

22 Ye ſhall therefore among your ſolemn feaſts keep it an high day with all feaſting:

23 That both now and hereafter there may be ſafety to us, and the well affected Perſians; but to thoſe which do conſpire againſt us a memorial of deſtruction.

24 Therefore every city and country whatſoever, which ſhall not do according to theſe things, ſhall be deſtroyed without mercy with fire and ſword, and ſhall be made not only unpaſſable for men, but alſo moſt hateful to wild beaſts and fowls for ever.

COMMENTARY AND NOTES ON CHAP. XVI.

16 *And that they be*, &c.] The king had heard the hiſtory of the Jews either reported or read, and believed that the being who had wrought ſuch mighty wonders in their favour, muſt have been a God, who of all others ought to be worſhipped; but as he worſhipped other gods, it is very probable that he died, as he had lived, a heathen.

GENERAL REFLECTIONS on Chap. XVI.

Kings are eaſily impoſed upon by deſigning men, who, in order to eſtabliſh their own greatneſs, never conſider the obligations they are under to promote peace, but often involve whole nations in ruin.

The WISDOM of SOLOMON.

CHAP. I.

LOVE righteouſneſs, ye that be judges of the earth: think of the Lord with a good (heart,) and in ſimplicity of heart ſeek him.

2 For he will be found of them that tempt him not; and ſheweth himſelf unto ſuch as do not diſtruſt him.

3 For froward thoughts ſeparate from God: and his power, when it is tried, reproveth the unwiſe.

4 For into a malicious ſoul wiſdom ſhall not enter; nor dwell in the body that is ſubject unto ſin.

5 For the holy ſpirit of diſcipline will flee deceit, and remove from thoughts that are without underſtanding, and will not abide when unrighteouſneſs cometh in.

6 For wiſdom is a loving ſpirit; and will not acquit a blaſphemer of his words: for God is witneſs of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that ſpeaketh unrighteous things cannot be hid: neither ſhall vengeance, when it puniſheth, paſs by him.

9 For inquiſition ſhall be made into the counſels of the ungodly: and the ſound of his words ſhall come unto the Lord for the manifeſtation of his wicked deeds.

10 For the ear of jealouſy heareth all things: and the noiſe of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word ſo ſecret, that ſhall go for nought: and the mouth that belieth ſlayeth the ſoul.

12 Seek not death in the error of your life: and pull not upon yourſelves deſtruction with the works of your hands.

13 For God made not death: neither hath he pleaſure in the deſtruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poiſon of deſtruction in them, nor the kingdom of death upon the earth:

15 (For righteouſneſs is immortal:)

16 But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they conſumed to nought, and made a covenant with it, becauſe they are worthy to take part with it.

CHAP. II.

FOR the *ungodly* ſaid, reaſoning with themſelves, but not aright, Our life is ſhort and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we ſhall be hereafter as though we had never been: for the breath in our noſtrils is as ſmoke, and a little ſpark in the moving of our heart:

3 Which being extinguiſhed, our body ſhall be turned into aſhes, and our ſpirit ſhall vaniſh as the ſoft air,

4 And our name ſhall be forgotten in time, and no man ſhall have our works in remembrance, and our life ſhall paſs away as the trace of a cloud, and ſhall be diſperſed as a miſt, that is driven away with the beams of the ſun, and overcome with the heat thereof.

5 For our time is a very ſhadow that paſſeth away; and after our end there is no returning: for it is faſt ſealed, ſo that no man cometh again.

6 Come on therefore, let us enjoy the good things that are preſent: and let us ſpeedily uſe the creatures like as in youth.

7 Let us fill ourſelves with coſtly wine and ointments: and let no flower of the ſpring paſs by us:

8 Let us crown ourſelves with roſebuds, before they be withered:

9 Let none of us go without his part of our voluptuouſneſs: let us leave tokens of our joyfulneſs in every place: for this is our portion, and our lot is this.

10 Let us oppreſs the poor righteous man, let us not ſpare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our ſtrength be the law of juſtice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous, becauſe he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the tranſgreſſings of our education.

13 He profeſſeth to have the knowledge of God: and he calleth himſelf the child of the Lord.

14 He was made to reprove our thoughts.

15 He

COMMENTARY AND NOTES ON CHAP. I. II.

I. 6 *Wiſdom is a loving ſpirit*, &c.] The excellency of wiſdom is ſhewn by its effects; firſt, in reſpect to man, whom it always regards in the ſpirit of love, joy, peace, long-ſuffering, gentleneſs, &c.: ſecondly, in reſpect to God, whoſe honour it will vindicate, nor ſuffer the blaſphemer to go unpuniſhed.

II. 9 *Let none of us*, &c.] The whole of this paſſage is a ſpeech which the author puts into the mouth of a Sadducee, or Epicurean, in order to expoſe his atheiſtical notions.

GENERAL

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15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

CHAP. III.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And *blessed is* the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

BETTER it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

13 He, being made perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

CHAP. V.

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All these things are passed away like a shadow, and as a post that hasted by:

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He

General Reflections on Chap. I. II.

All men are sinners, both by nature and practice; yet such is their pride, that they are unwilling to acknowledge the sovereignty of God over them, in his moral government of the world: however, an humble resignation to the will of God under all the dispensations of his providence, is the strongest proof of a sincere believer.

COMMENTARY and NOTES on CHAP. III. IV.

III. 1 *The souls of the righteous*, &c.] Though the righteous man may be sorely afflicted; yet placing his confidence in God, his soul is serene amidst the torments of his body; and his death procures him joys that shall never pass away.

IV. 16 *The righteous that is dead*, &c.] At the great day the righteous shall rise up in judgment against the sinful inhabitants of the world.

General

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17 He ſhall take to him his jealouſy for complete armour, and make the creature his weapon for the revenge of *his* enemies.

18 He ſhall put on righteouſneſs as a breaſtplate, and true judgment inſtead of an helmet.

19 He ſhall take holineſs for an invincible ſhield.

20 His ſevere wrath ſhall he ſharpen for a ſword, and the world ſhall fight with him againſt the unwiſe.

21 Then ſhall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, ſhall they fly to the mark.

22 And hailſtones full of wrath ſhall be caſt *as* out of a ſtone bow, and the water of the ſea ſhall rage againſt them, and the floods ſhall cruelly drown them.

23 Yea, a mighty wind ſhall ſtand up againſt them, and like a ſtorm ſhall blow them away: thus iniquity ſhall lay waſte the whole earth, and ill dealing ſhall overthrow the thrones of the mighty.

CHAP. VI.

HEAR therefore, O ye kings, and underſtand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and ſovereignty from the Higheſt, who ſhall try your works, and ſearch out your counſels.

4 Becauſe, being miniſters of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counſel of God;

5 Horribly and ſpeedily ſhall he come upon you: for a ſharp judgment ſhall be to them that be in high places.

6 For mercy will ſoon pardon the meaneſt: but mighty men ſhall be mightily tormented.

7 For he which is Lord over all ſhall fear no man's perſon, neither ſhall he ſtand in awe of any man's greatneſs: for he hath made the ſmall and great, and careth for all alike.

8 But a ſore trial ſhall come upon the mighty.

9 Unto you therefore, O kings, do I ſpeak, that ye may learn wiſdom, and not fall away.

10 For they that keep holineſs holily ſhall be judged holy: and they that have learned ſuch things ſhall find what to anſwer.

11 Wherefore ſet your affection upon my words; deſire them, and ye ſhall be inſtructed.

12 Wiſdom is glorious, and never fadeth away: yea, ſhe is eaſily ſeen of them that love her, and found of ſuch as ſeek her.

13 She preventeth them that deſire her, in making herſelf firſt known unto them.

14 Whoſo ſeeketh her early ſhall have no great travail: for he ſhall find her ſitting at his doors.

15 To think therefore upon her is perfection of wiſdom: and whoſo watcheth for her ſhall quickly be without care.

16 For ſhe goeth about ſeeking ſuch as are worthy of her, ſheweth herſelf favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the deſire of diſcipline; and the care of diſcipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the aſſurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the deſire of wiſdom bringeth to a kingdom.

21 If your delight be then in thrones and ſceptres, O ye kings of the people, honour wiſdom, that ye may reign for evermore.

22 As for wiſdom, what ſhe is, and how ſhe came up, I will tell you, and will not hide myſteries from you: but will ſeek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not paſs over the truth.

23 Neither will I go with conſuming envy; for ſuch a man ſhall have no fellowſhip with wiſdom.

24 But the multitude of the wiſe is the welfare of the world: and a wiſe king is the upholding of the people.

25 Receive therefore inſtruction through my words, and it ſhall do you good.

CHAP. VII.

I Myſelf alſo am a mortal man, like to all, and the offſpring of him that was firſt made of the earth,

2 And in my mother's womb was faſhioned to be fleſh in the time of ten months, being compacted in blood, of the ſeed of man, and the pleaſure that came with ſleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the firſt voice which I uttered was crying, as all others do.

4 I was nurſed in ſwaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and underſtanding was given me: I called *upon God*, and the ſpirit of wiſdom came to me.

8 I preferred her before ſceptres and thrones, and eſteemed riches nothing in compariſon of her.

9 Neither compared I unto her any precious ſtone, becauſe all gold in reſpect of her is as a little ſand, and ſilver ſhall be counted as clay before her.

10 I loved her above health and beauty, and choſe to have her inſtead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, becauſe wiſdom goeth before them: and I knew not that ſhe was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For ſhe is a treaſure unto men that never faileth: which they that uſe become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to ſpeak as I would, and to conceive as is meet for the things that are given me: becauſe it is he that leadeth unto wiſdom, and directeth the wiſe.

16 For in his hand are both we and our words; all wiſdom alſo, and knowledge of workmanſhip.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midſt of the times: the alterations of the turning *of the ſun*, and the change of ſeaſons:

19 The circuits of years, and the poſitions of ſtars:

20 The natures of living creatures, and the furies of wild beaſts: the violence of winds, and the reaſonings of men: the diverſities of plants, and the virtues of roots:

21 And all ſuch things as are either ſecret or manifeſt, them I know.

22 For wiſdom, which is the worker of all things, taught me: for in her is an underſtanding ſpirit, holy, one only, manifold, ſubtil, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure, and moſt ſubtil, ſpirits.

24 For wiſdom is more moving than any motion: ſhe paſſeth and goeth through all things by reaſon of her pureneſs.

25 For ſhe is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For ſhe is the brightneſs of the everlaſting light, the unſpotted mirror of the power of God, and the image of his goodneſs.

27 And being but one, ſhe can do all things: and remaining in herſelf, ſhe maketh all things new: and in all ages entering into holy ſouls, ſhe maketh them friends of God and prophets.

28 For God loveth none but him that dwelleth with wiſdom.

29 For ſhe is more beautiful than the ſun, and above all the order of ſtars: being compared with the light, ſhe is found before it.

30 For after this cometh night: but vice ſhall not prevail againſt wiſdom.

CHAP. VIII.

WISDOM reacheth from one end to another mightily; and ſweetly doth ſhe order all things.

2 I loved her, and ſought *her* out from my youth, I deſired to make *her* my ſpouſe, and I was a lover of her beauty.

3 In that ſhe is converſant with God, ſhe magnifieth her nobility: yea, the Lord of all things himſelf loved her.

4 For ſhe is privy to the myſteries of the knowledge of God, and a lover of his works.

5 If riches be a poſſeſſion to be deſired in this life: what is richer than wiſdom, that worketh all things?

6 And if prudence work; who of all that are is a more cunning workman than ſhe?

7 And if a man love righteouſneſs, her labours are virtues: for ſhe teacheth temperance and prudence, juſtice and fortitude: which are ſuch things, as men can have nothing more profitable in their life.

8 If a man deſire much experience, ſhe knoweth things of old, and conjecture*th aright* what is to come: ſhe knoweth the ſubtilties of ſpeeches, and can expound dark ſentences: ſhe foreſeeth ſigns and wonders, and the events of ſeaſons and times.

9 Therefore I purpoſed to take her to me to live with me, knowing that ſhe would be a counſeller of good things, and a comfort in cares and grief.

10 For

GENERAL REFLECTIONS on Chap. III. IV.

The condition of the godly in this world, with reſpect to external circumſtances, is ſo apparently worſe than that of the wicked, that atheiſts, in all ages, have made it an argument for their diſbelief of a ſupreme Being; or at leaſt of a Providence to guide the world, and direct the affairs of mortals.

COMMENTARY AND NOTES ON CHAP. VI. VII. VIII.

VI. 14 *Whoſo ſeeketh her early*, &c.] Paſſions are more eaſily ſubdued, and brought under the government of reaſon, in youth, than in old age; for as a ſtream of water increaſes as it approaches to its influx into the ocean, ſo piety gathers ſtrength, till at laſt it is made perfect in the full enjoyment of God in glory.

VII. 6 *For all men*, &c.] All men, without diſtinction, were conceived and and born in ſin, and death is the portion of all.

VIII. 1 *Wiſdom reacheth*, &c.] True wiſdom, connected with piety, comprehends every thing within the whole circle of human underſtanding.

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10 For her ſake I ſhall have eſtimation among the multitude, and honour with the elders, though I be young.

11 I ſhall be found of a quick conceit in judgment, and ſhall be admired in the ſight of great men.

12 When I hold my tongue, they ſhall bide my leiſure, and when I ſpeak, they ſhall give good ear unto me: if I talk much, they ſhall lay their hands upon their mouth.

13 Moreover by the means of her I ſhall obtain immortality, and leave behind me an everlaſting memorial to them that come after me.

14 I ſhall ſet the people in order, and the nations ſhall be ſubject unto me.

15 Horrible tyrants ſhall be afraid, when they do but hear of me; I ſhall be found good among the multitude, and valiant in war.

16 After I am come into mine houſe, I will repoſe myſelf with her: for her converſation hath no bitterneſs; and to live with her hath no ſorrow, but mirth and joy.

17 Now when I conſidered theſe things in myſelf, and pondered them in my heart, how that to be allied unto wiſdom is immortality;

18 And great pleaſure it is to have her friendſhip; and in the works of her hands are infinite riches; and in the exerciſe of conference with her, prudence; and in talking with her, a good report; I went about ſeeking how to take her to me.

19 For I was a witty child, and had a good ſpirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheleſs, when I perceived that I could not otherwiſe obtain her, except God gave her me; and that was a point of wiſdom alſo to know whoſe gift ſhe was; I prayed unto the Lord, and beſought him, and with my whole heart I ſaid,

CHAP. IX.

O God of my fathers, and Lord of mercy, who haſt made all things with thy word,

2 And ordained man through thy wiſdom, that he ſhould have dominion over the creatures which thou haſt made,

3 And order the world according to equity and righteouſneſs, and execute judgment with an upright heart:

4 Give me wiſdom, that ſitteth by thy throne; and reject me not from among thy children:

5 For I thy ſervant and ſon of thine handmaid am a feeble perſon, and of a ſhort time, and too young for the underſtanding of judgment and laws.

6 For though a man be never ſo perfect among the children of men, yet if thy wiſdom be not with him, he ſhall be nothing regarded.

7 Thou haſt choſen me to be a king of thy people, and a judge of thy ſons and daughters:

8 Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle, which thou haſt prepared from the beginning.

9 And wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments.

10 O ſend her out of thy holy heavens, and from the throne of thy glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee.

11 For ſhe knoweth and underſtandeth all things, and ſhe ſhall lead me ſoberly in my doings, and preſerve me in her power.

12 So ſhall my works be acceptable, and then ſhall I judge thy people righteouſly, and be worthy to ſit in my father's ſeat.

13 For what man is he that can know the counſel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miſerable, and our devices are but uncertain.

15 For the corruptible body preſſeth down the ſoul, and the earthy tabernacle weigheth down the mind that muſeth upon many things.

16 And hardly do we gueſs aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath ſearched out?

17 And thy counſel who hath known, except thou give wiſdom, and ſend thy Holy Spirit from above?

18 For ſo the ways of them which lived on the earth were reformed, and men were taught the things that are pleaſing unto thee, and were ſaved through wiſdom.

CHAP. X.

SHE preſerved the firſt formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he periſhed alſo in the fury wherewith he murdered his brother.

4 For whoſe cauſe the earth being drowned with the flood, wiſdom again preſerved it, and directed the courſe of the righteous in a piece of wood of ſmall value.

5 Moreover, the nations in their wicked conſpiracy being confounded, ſhe found out the righteous, and preſerved him blameleſs unto God, and kept him ſtrong againſt his tender compaſſion toward his ſon.

6 When the ungodly periſhed, ſhe delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whoſe wickedneſs even to this day the waſte land that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs: and a ſtanding pillar of ſalt *is* a monument of an unbelieving ſoul.

8 For regarding not wiſdom, they gat not only this hurt, that they knew not the things which were good; but alſo left behind them to the world a memorial of their fooliſhneſs: ſo that in the things wherein they offended they could not ſo much as be hid.

9 But wiſdom delivered from pain thoſe that attended upon her.

10 When the righteous fled from his brother's wrath, ſhe guided him in right paths, ſhewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 In the covetouſneſs of ſuch as oppreſſed him ſhe ſtood by him, and made him rich.

12 She defended him from his enemies, and kept him ſafe from thoſe that lay in wait, and in a ſore conflict ſhe gave him the victory; that he might know that godlineſs is ſtronger than all.

13 When the righteous was ſold, ſhe forſook him not, but delivered him from ſin: ſhe went down with him into the pit,

14 And left him not in bonds, till ſhe brought him the ſceptre of the kingdom, and power againſt thoſe that oppreſſed him: as for them that had accuſed him, ſhe ſhewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameleſs ſeed from the nation that oppreſſed them.

16 She entered into the ſoul of the ſervant of the Lord, and withſtood dreadful kings in wonders and ſigns;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of ſtars in the night ſeaſon;

18 Brought them through the Red ſea, and led them through much water:

19 But ſhe drowned their enemies, and caſt them up out of the bottom of the deep.

20 Therefore the righteous ſpoiled the ungodly, and praiſed thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

21 For wiſdom opened the mouth of the dumb, and made the tongues of them that cannot ſpeak eloquent.

CHAP. XI.

SHE proſpered their works in the hand of the holy prophet.

2 They went through the wilderneſs that was not inhabited, and pitched tents in places where there lay no way.

3 They ſtood againſt their enemies, and were avenged of their adverſaries.

4 When they were thirſty, they called upon thee, and water was given them out of the flinty rock, and their thirſt was quenched out of the hard ſtone.

5 For by what things their enemies were puniſhed, by the ſame they in their need were benefited.

6 For inſtead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifeſt reproof of that commandment, whereby the infants were ſlain, thou gaveſt unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirſt then how thou hadſt puniſhed their adverſaries.

9 For when they were tried, albeit but in mercy chaſtiſed, they knew how the ungodly were judged in wrath and tormented, thirſting in another manner than the juſt.

10 For theſe thou didſt admoniſh and try, as a father: but the other, as a ſevere king, thou didſt condemn and puniſh.

11 Whether they were abſent or preſent, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things paſt.

13 For when they heard by their own puniſhments the other to be benefited, they had ſome feeling of the Lord.

14 For whom they rejected with ſcorn, when he was long before thrown out at the caſting forth *of the infants*, him in the end, when they ſaw what came to paſs, they admired.

15 But for the fooliſh devices of their wickedneſs, wherewith being deceived they worſhipped ſerpents void of reaſon, and vile beaſts, thou didſt ſend a multitude of unreaſonable beaſts upon them for vengeance;

16 That they might know, that wherewithal a man ſinneth, by the ſame alſo ſhall he be puniſhed.

17 For thy almighty hand, that made the world of matter without form,

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GENERAL REFLECTIONS on Chap. VI. VII. VIII.

Let us learn from hence, that neither virtue nor vice are equally puniſhed or rewarded in this world; but there is a day coming, when the bad will meet puniſhment, and the good reward.

COMMENTARY AND NOTES ON CHAP. IX. XI.

IX. 1 O *God of my fathers*, &c.] A ſpirit of true piety breathes in every line of this prayer, which is believed to be handed down by tradition from Solomon, who takes occaſion to beg for wiſdom to underſtand the laws and will of the Moſt High, and to judge the people with equity.

XI. 16 *That they might know*, &c.] In the judgments of God men are often afflicted in ſuch a manner, as to bring their crimes to their remembrance: for ſin generally carries its puniſhment with it.

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form, wanted not means to ſend among them a multitude of bears, or fierce lions,

18 Or unknown wild beaſts, full of rage, newly created, breathing out either a fiery vapour, or filthy ſcents of ſcattered ſmoke, or ſhooting horrible ſparkles out of their eyes:

19 Whereof not only the harm might diſpatch them at once, but alſo the terrible ſight utterly deſtroy them.

20 Yea, and without theſe might they have fallen down with one blaſt, being perſecuted of vengeance, and ſcattered abroad through the breath of thy power: but thou haſt ordered all things in meaſure and number and weight.

21 For thou canſt ſhew thy great ſtrength at all times when thou wilt; and who may withſtand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou haſt mercy upon all; for thou canſt do all things, and winkeſt at the ſins of men, becauſe they ſhould amend.

24 For thou loveſt all the things that are, and abhorreſt nothing which thou haſt made: for never wouldeſt thou have made any thing, if thou hadſt hated it.

25 And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee?

26 But thou ſpareſt all: for they are thine, O Lord, thou lover of ſouls.

CHAP. XII.

FOR thine incorruptible Spirit is in all things.

2 Therefore chaſteneſt thou them by little and little that offend, and warneſt them by putting them in remembrance wherein they have offended, that leaving their wickedneſs they may believe on thee, O Lord.

3 For it was thy will to deſtroy by the hands of our fathers both thoſe old inhabitants of thy holy land,

4 Whom thou hatedſt for doing moſt odious works of witchcrafts, and wicked ſacrifices;

5 And alſo thoſe mercileſs murderers of children, and devourers of man's fleſh, and the feaſts of blood,

6 With their prieſts out of the midſt of their idolatrous crew, and the parents, that killed with their own hands ſouls deſtitute of help:

7 That the land, which thou eſteemedſt above all other, might receive a worthy colony of God's children.

8 Nevertheleſs even thoſe thou ſparedſt as men, and didſt ſent waſps, forerunners of thine hoſt, to deſtroy them by little and little.

9 Not that thou waſt unable to bring the ungodly under the hand of the righteous in battle, or to deſtroy them at once with cruel beaſts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gaveſt them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a curſed ſeed from the beginning; neither didſt thou for fear of any man give them pardon for thoſe things wherein they ſinned.

12 For who ſhall ſay, What haſt thou done? or who ſhall withſtand thy judgments, or who ſhall accuſe thee for the nations that periſh, whom thou haſt made? or who ſhall come to ſtand againſt thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that careſt for all, to whom thou mighteſt ſhew that thy judgment is not upright.

14 Neither ſhall king or tyrant be able to ſet his face againſt thee for any whom thou haſt puniſhed.

15 Forſomuch then as thou art righteous thyſelf, thou ordereſt all things righteouſly: thinking it not agreeable with thy power to condemn him that hath not deſerved to be puniſhed.

16 For thy power is the beginning of righteouſneſs, and becauſe thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou ſheweſt thy ſtrength, and among them that know it thou makeſt their boldneſs manifeſt.

18 But thou, maſtering thy power, judgeſt with equity, and ordereſt us with great favour: for thou mayeſt uſe power when thou wilt.

19 But by ſuch works haſt thou taught thy people that the juſt man ſhould be merciful, and haſt made thy children to be of a good hope that thou giveſt repentance for ſins.

20 For if thou didſt puniſh the enemies of thy children, and the condemned to death, with ſuch deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumſpection didſt thou judge thine own ſons, unto whoſe fathers thou haſt ſworn, and made covenants of good promiſes?

22 Therefore, whereas thou doſt chaſten us, thou ſcourgeſt our enemies a thouſand times more, to the intent that, when we judge, we ſhould carefully think of thy goodneſs, and when we ourſelves are judged, we ſhould look for mercy.

23 Wherefore, whereas men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own abominations.

24 For they went aſtray very far in the ways of error, and held them for gods, which even among the beaſts of their enemies were deſpiſed, being deceived, as children of no underſtanding.

25 Therefore unto them, as to children without the uſe of reaſon, thou didſt ſend a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, ſhall feel a judgment worthy of God.

27 For, look, for what things they grudged, when they were puniſhed, that is, for them whom they thought to be gods; [now] being puniſhed in them, when they ſaw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

CHAP. XIII.

SURELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen know him that is: neither by conſidering the works did they acknowledge the workmaſter;

2 But deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whoſe beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the firſt author of beauty hath created them.

4 But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier he is that made them.

5 For by the greatneſs and beauty of the creatures proportionably the maker of them is ſeen.

6 But yet for this they are the leſs to be blamed: for they peradventure err, ſeeking God, and deſirous to find him.

7 For being converſant in his works they ſearch *him* diligently, and believe their ſight: becauſe the things are beautiful that are ſeen.

8 Howbeit neither are they to be pardoned.

9 For if they were able to know ſo much, that they could aim at the world; how did they not ſooner find out the Lord thereof?

10 But miſerable are they, and in dead things is their hope, who called them gods, which are the works of men's hands, gold and ſilver, to ſhew art in, and reſemblances of beaſts, or a ſtone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath ſawn down a tree meet for the purpoſe, and taken off all the bark ſkilfully round about, and hath wrought it handſomely, and made a veſſel thereof fit for the ſervice of man's life;

12 And after ſpending the refuſe of his work to dreſs his meat, hath filled himſelf;

13 And taking the very refuſe among thoſe which ſerved to no uſe, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing elſe to do, and formed it by the ſkill of his underſtanding, and faſhioned it to the image of a man;

14 Or made it like ſome vile beaſt, laying it over with vermillion, and with paint colouring it red, and covering every ſpot therein;

15 And when he had made a convenient room for it, ſet it in a wall, and made it faſt with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itſelf; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not aſhamed to ſpeak to that which hath no life.

18 For health he calleth upon that which is weak: for life prayeth to that which is dead: for aid humbly beſeecheth that which hath leaſt means to help: and for a good journey he aſketh of that which cannot ſet a foot forward:

19 And for gaining and getting, and for good ſucceſs of his hands, aſketh ability to do of him, that is moſt unable to do any thing.

CHAP. XIV.

AGAIN, one preparing himſelf to ſail, and about to paſs through the raging waves, calleth upon a piece of wood more rotten than the veſſel that carrieth him.

2 For verily deſire of gain deviſed that, and the workman built it by his ſkill.

3 But thy providence, O Father, governeth it: for thou haſt made a way in the ſea, and a ſafe path in the waves;

4 Shewing that thou canſt ſave from all danger: yea, though a man went to ſea without art.

5 Nevertheleſs thou wouldeſt not that the works of thy wiſdom ſhould be idle, and therefore do men commit their lives to a ſmall piece of wood, and paſſing the rough ſea in a weak veſſel are ſaved.

6 For in the old time alſo, when the proud giants periſhed, the hope of the world governed by thy hand eſcaped in a weak veſſel, and left to all ages a ſeed of generation.

7 For bleſſed is the wood whereby righteouſneſs cometh.

8 But that which is made with hands is curſed, as well it, as he that

GENERAL REFLECTIONS on Chap. IX. X. XI.

In all caſes and circumſtances, we ſhould have recourſe to prayer, to maintain an intercourſe between us and the Divine Being, who alone is the ſource of wiſdom: let us therefore implore his grace with humility, while we have the moſt exalted notions of his mercy and goodneſs in Chriſt Jeſus.

COMMENTARY AND NOTES ON CHAP. XII. XIII. XIV.

XII. 12 *Who ſhall come to ſtand againſt thee*, &c.] Or, in thy preſence.

XIII. 1 *Surely vain are all men by nature*, &c.] It is the laſt degree of ſtupidity and impiety in man, to pretend ignorance of a Deity, when he conſiders the world about him; for an artiſt is known by his work.

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that made it: he, becauſe he made it; and it, becauſe, being corruptible, it was called god.

9 For the ungodly and his ungodlineſs are both alike hateful unto God.

10 For that which is made ſhall be puniſhed together with him that made it.

11 Therefore even upon the idols of the Gentiles ſhall there be a viſitation: becauſe in the creature of God they are become an abomination, and ſtumblingblocks to the ſouls of men, and a ſnare to the feet of the unwiſe.

12 For the deviſing of idols was the beginning of *ſpiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither ſhall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore ſhall they come ſhortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child ſoon taken away, now honoured him as a god, which was then a dead man, and delivered to thoſe that were under him ceremonies and ſacrifices.

16 Thus in proceſs of time an ungodly cuſtom grown ſtrong was kept as a law, and graven images were worſhipped by the commandments of kings.

17 Whom men could not honour in preſence, becauſe they dwelt far off, they took the counterfeit of his viſage from far, and made an expreſs image of a king whom they honoured, to the end that by this their forwardneſs they might flatter him that was abſent, as if he were preſent.

18 Alſo the ſingular diligence of the artificer did help to ſet forward the ignorant to more ſuperſtition.

19 For he, peradventure willing to pleaſe one in authority, forced all his ſkill to make the reſemblance of the beſt faſhion.

20 And ſo the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occaſion to deceive the world: for men, ſerving either calamity or tyranny, did aſcribe unto ſtones and ſtocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, thoſe ſo great plagues called they peace.

23 For whilſt they ſlew their children in ſacrifices, or uſed ſecret ceremonies, or made revellings of ſtrange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one ſlew another traiterouſly, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manſlaughter, theft, and diſſimulation, corruption, unfaithfulneſs, tumults, perjury,

26 Diſquieting of good men, forgetfulneſs of good turns, defiling of ſouls, changing of kind, diſorder in marriages, adultery, and ſhameleſs uncleanneſs.

27 For the worſhipping of idols not to be named is the beginning, the cauſe, and the end, of all evil.

28 For either they are mad when they be merry, or propheſy lies, or live unjuſtly, or elſe lightly forſwear themſelves.

29 For inſomuch as their truſt is in idols, which have no life; though they ſwear falſely, yet they look not to be hurt.

30 Howbeit for both cauſes ſhall they be juſtly puniſhed: both becauſe they thought not well of God, giving heed unto idols, and alſo unjuſtly ſwore in deceit, deſpiſing holineſs.

31 For it is not the power of them by whom they ſwear: but it is the juſt vengeance of ſinners, that puniſheth always the offence of the ungodly.

CHAP. XV.

BUT thou, O God, art gracious and true, longſuffering, and in mercy ordering all things.

2 For if we ſin, we are thine, knowing thy power: but we will not ſin, knowing that we are counted thine.

3 For to know thee is perfect righteouſneſs: yea, to know thy power is the root of immortality.

4 For neither did the miſchievous invention of men deceive us, nor an image ſpotted with divers colours, the painter's fruitleſs labour;

5 The ſight whereof enticeth fools to luſt after it, and ſo they deſire the form of a dead image, that hath no breath.

6 Both they that make them, they that deſire them, and they that worſhip them, are lovers of evil things, and are worthy to have ſuch things to truſt upon.

7 For the potter, tempering ſoft earth, faſhioneth every veſſel with much labour for our ſervice: yea, of the ſame clay he maketh both the veſſels that ſerve for clean uſes, and likewiſe alſo all ſuch as ſerve to the contrary: but what is the uſe of either ſort, the potter himſelf is the judge.

8 And employing his labours lewdly, he maketh a vain god of the ſame clay, even he which a little before was made of earth himſelf, and within a little while after returneth to the ſame, out of the which he was taken, when his life which was lent him ſhall be demanded.

9 Notwithſtanding his care is, not that he ſhall have much labour, nor that his life is ſhort: but ſtriveth to excel goldſmiths and ſilverſmiths, and endeavoureth to do like the workers in braſs, and counteth it his glory to make counterfeit things.

10 His heart is aſhes, his hope is more vile than earth, and his life of leſs value than clay:

11 Foraſmuch as he knew not his Maker, and him that inſpired into him an active ſoul, and breathed in a living ſpirit.

12 But they counted our life a paſtime, and our time here a market for gain: for, ſay they, we muſt be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle veſſels and graven images, knoweth himſelf to offend above all others.

14 And all the enemies of thy people, that hold them in ſubjection, are moſt fooliſh, and are more miſerable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the uſe of eyes to ſee, nor noſes to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are ſlow to go.

16 For man made them, and he that borrowed his own ſpirit faſhioned them: but no man can make a god like unto himſelf.

17 For being mortal, he worketh a dead thing with wicked hands: for he himſelf is better than the things which he worſhippeth: whereas he lived *once*, but they never.

18 Yea, they worſhipped thoſe beaſts alſo that are moſt hateful: for being compared together, ſome are worſe than others.

19 Neither are they beautiful, ſo much as to be deſired in reſpect of beaſts: but they went without the praiſe of God and his bleſſing.

CHAP. XVI.

THEREFORE by the like were they puniſhed worthily, and by the multitude of beaſts tormented.

2 Inſtead of which puniſhment, dealing graciouſly with thine own people, thou preparedſt for them meat of a ſtrange taſte, even quails to ſtir up their appetite:

3 To the end that they, deſiring food, might for the ugly ſight of the beaſts ſent among them lothe even that, which they muſt needs deſire; but theſe, ſuffering penury for a ſhort ſpace, might be made partakers of a ſtrange taſte.

4 For it was requiſite, that upon them exerciſing tyranny ſhould come penury, which they could not avoid: but to theſe it ſhould only be ſhewed how their enemies were tormented.

5 For when the horrible fierceneſs of beaſts came upon theſe, and they periſhed with the ſtings of crooked ſerpents, thy wrath endured not for ever:

6 But they were troubled for a ſmall ſeaſon, that they might be admoniſhed, having a ſign of ſalvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himſelf toward it was not ſaved by the thing that he ſaw, but by thee, that art the Saviour of all.

8 And in this thou madeſt thine enemies confeſs, that it is thou who delivereſt from all evil:

9 For them the bitings of graſhoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be puniſhed by ſuch.

10 But thy ſons not the very teeth of venemous dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were pricked, that they ſhould remember thy words; and were quickly ſaved, that not falling into deep forgetfulneſs, they might be continually mindful of thy goodneſs.

12 For it was neither herb, nor molliſying plaiſter, that reſtored them to health: but thy word, O Lord, which healeth all things.

13 For thou haſt power of life and death: thou leadeſt to the gates of hell, and bringeſt up again.

14 A man indeed killeth through his malice: and the ſpirit, when it is gone forth, returneth not; neither the ſoul received up cometh again.

15 But it is not poſſible to eſcape thine hand.

16 For the ungodly, that denied to know thee, were ſcourged by the ſtrength of thine arm: with ſtrange rains, hails, and ſhowers, were they perſecuted, that they could not avoid, and through fire were they conſumed.

17 For, which is moſt to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For ſometime the flame was mitigated, that it might not burn up the beaſts that were ſent againſt the ungodly; but themſelves might ſee and perceive that they were perſecuted with the judgment of God.

19 And at another time it burneth even in the midſt of water above the power of fire, that it might deſtroy the fruits of an unjuſt land.

20 Inſtead whereof thou feddeſt thine own people with angels' food, and didſt ſend them from heaven bread prepared without their labour,

XIV. 11 *Stumblingblocks*, &c.] Margin, Scandals.

GENERAL REFLECTIONS on Chap. XII. XIII. XIV.

Thoſe of all men are the moſt miſerably infatuated, who fall down to ſtocks and ſtones, the works of their own hands, that cannot help themſelves, much leſs thoſe that made them.

COMMENTARY AND NOTES ON CHAP. XV. XVI. XVII.

XV. 5 *Enticeth fools to luſt after it*, &c.] Turneth a reproach to the fooliſh.

XVI. 5 *Upon theſe*, &c.] Upon thy people.

XVII.

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bour, able to content every man's delight, and agreeing to every taſte.

21 For thy ſuſtenance declared thy ſweetneſs unto thy children, and ſerving to the appetite of the eater, tempered itſelf to every man's liking.

22 But ſnow and ice endured the fire, and melted not, that they might know the fire burning in the hail, and ſparkling in the rain, did deſtroy the fruits of the enemies.

23 But this again did even forget his own ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerveth thee, who art the Maker, increaſeth his ſtrength againſt the unrighteous for their puniſhment and abateth his ſtrength for the benefit of ſuch as put their truſt in thee.

25 Therefore even then it was altered into all faſhions, and was obedient to thy grace, that nouriſheth all things, according to the deſire of them that had need:

26 That thy children, O Lord, whom thou loveſt, might know, that it is not the growing of fruits that nouriſheth man: but that it is thy word, which preſerveth them that put their truſt in thee.

27 For that which was not deſtroyed of the fire, being warmed with a little ſunbeam, ſoon melted away:

28 That it might be known, that we muſt prevent the ſun to give thee thanks, and at the dayſpring pray unto thee.

29 For the hope of the unthankful ſhall melt away as the winter's hoar froſt, and ſhall run away as unprofitable water.

CHAP. XVII.

FOR great are thy judgments, and cannot be expreſſed; therefore unnurtured ſouls have erred.

2 For when unrighteous men thought to oppreſs the holy nation; they being ſhut up in their houſes, the priſoners of darkneſs, and fettered with the bonds of a long night lay [there] exiled from the eternal providence.

3 For while they ſuppoſed to lie hid in their ſecret ſins, they were ſcattered under a dark veil of forgetfulneſs, being horribly aſtoniſhed and troubled with [ſtrange] apparitions.

4 For neither might the corner that held them keep them from fear: but noiſes [as of waters] falling down ſounded about them, and ſad viſions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the ſtars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itſelf, very dreadful: for being much terrified, they thought the things which they ſaw to be worſe than the ſight they ſaw not.

7 As for the illuſions of art magick, they were put down, and their vaunting in wiſdom was reproved with diſgrace.

8 For they, that promiſed to drive away terrors and troubles from a ſick ſoul, were ſick themſelves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being ſcared with beaſts that paſſed by, and hiſſing of ſerpents,

10 They died for fear, denying that they ſaw the air, which could of no ſide be avoided.

11 For wickedneſs, condemned by her own witneſs, is very timorous, and being preſſed with conſcience, always forecaſteth grievous things.

12 For fear is nothing elſe but a betraying of the ſuccours which reaſon offereth,

13 And the expectation from within, being leſs, counteth the ignorance more than the cauſe which bringeth the torment.

14 But they ſleeping the ſame ſleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monſtrous apparitions, and partly fainted, their heart failed them: for a ſudden fear, and not looked for, came upon them.

16 So then whoſoever there fell down was ſtraitly kept, ſhut up in a priſon without iron bars.

17 For whether he were huſbandman, or ſhepherd, or a labourer in the field he was overtaken, and endured that neceſſity, which could not be avoided: for they were all bound with one chain of darkneſs.

18 Whether it were a whiſtling wind, or a melodious noiſe of birds among the ſpreading branches, or a pleaſing fall of water running violently,

19 Or a terrible ſound of ſtones caſt down, or a running that could not be ſeen of ſkipping beaſts, or a roaring voice of moſt ſavage wild beaſts or a rebounding echo from the hollow mountains; theſe things made them to ſwoon for fear.

20 For the whole world ſhined with clear light, and none were hindered in their labour:

21 Over them only was ſpread an heavy night, an image of that darkneſs which ſhould afterward receive them: but yet were they unto themſelves more grievous than the darkneſs.

CHAP. XVIII.

NEVERTHELESS thy ſaints had a very great light, whoſe voice they hearing, and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and beſought them pardon for that they had been enemies.

3 Inſtead whereof thou gaveſt them a burning pillar of fire, both to be a guide of the unknown journey, and an harmleſs ſun to entertain them honourably.

4 For they were worthy to be deprived of light, and impriſoned in darkneſs, who had kept thy ſons ſhut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to ſlay the babes of the ſaints, one child being caſt forth, and ſaved, to reprove them, thou tookeſt away the multitude of their children, and deſtroyedſt them altogether in a mighty water.

6 Of that night were our fathers certified afore, that aſſuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the ſalvation of the righteous, and deſtruction of the enemies.

8 For wherewith thou didſt puniſh our adverſaries, by the ſame thou didſt glorify us, whom thou hadſt called.

9 For the righteous children of good men did ſacrifice ſecretly, and with one conſent made a holy law, that the ſaints ſhould be like partakers of the ſame good and evil, the fathers now ſinging out the ſongs of praiſe.

10 But on the other ſide there ſounded an ill according cry of the enemies, and a lamentable noiſe was carried abroad for children that were bewailed.

11 The maſter and the ſervant were puniſhed after one manner; and like as the king, ſo ſuffered the common perſon.

12 So they altogether had innumerable dead with one kind of death; neither were the living ſufficient to bury them: for in one moment the nobleſt offspring of them was deſtroyed.

13 For whereas they would not believe any thing by reaſon of the enchantments; upon the deſtruction of the firſtborn, they acknowledged this people to be the ſons of God.

14 For while all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midſt of a land of deſtruction,

16 And brought thine unfeigned commandment as a ſharp ſword, and ſtanding up filled all things with death; and it touched the heaven, but it ſtood upon the earth.

17 Then ſuddenly viſions of horrible dreams troubled them ſore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, ſhewed the cauſe of his death.

19 For the dreams that troubled them did foreſhew this, leſt they ſhould periſh, and not know why they were afflicted.

20 Yea, the taſting of death touched the righteous alſo, and there was a deſtruction of the multitude in the wilderneſs: but the wrath endured not long.

21 For then the blameleſs man made haſte, and ſtood forth to defend them; and bringing the ſhield of his proper miniſtry, even prayer, and the propitiation of incenſe, ſet himſelf againſt the wrath, and ſo brought the calamity to an end, declaring that he was thy ſervant.

22 So he overcame the deſtroyer, not with ſtrength of body, nor force of arms, but with a word ſubdued he him that puniſhed, alledging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, ſtanding between, he ſtayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the ſtones was the glory of the fathers graven, and thy Majeſty upon the diadem of his head.

25 Unto theſe the deſtroyer gave place, and was afraid of them: for it was enough that they only taſted of the wrath.

CHAP. XIX.

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and ſent them haſtily away, they would repent and purſue them.

3 For whilſt they were yet mourning and making lamentation at the graves of the dead, they added another fooliſh device, and purſued them as fugitives, whom they had intreated to be gone.

4 For the deſtiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the puniſhment which was wanting to their torments:

5 And that thy people might paſs a wonderful way: but they might find a ſtrange death.

6 For the whole creature in his proper kind was faſhioned again anew, ſerving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

XVII. 1 *Unnurtured ſouls*, &c.] Souls that will not be reformed.

GENERAL REFLECTIONS on Chap. XV. XVI. XVII.

God being pleaſed to give ſeveral remarkable inſtances of his kind regard for his people, ſhould excite us ſtill to confide in his goodneſs, and patiently wait for his mercy.

COMMENTARY AND NOTES ON CHAP. XVIII. XIX.

XVIII. 9 *A holy law*, &c.] A covenant of God; a league.

XIX. 1 *As for the ungodly wrath came*, &c.] Though the Egyptians had been puniſhed in ſo exemplary a manner by a dreadful variety of God's judgments upon them, they madly purſued the fugitive Iſraelites.

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7 *As namely*, a cloud ſhadowing the camp; and where water ſtood before, dry land appeared; and out of the Red ſea a way without impediment; and out of the violent ſtream a green field:

8 Wherethrough all the people went that were defended with thy hand, ſeeing thy marvellous ſtrange wonders.

9 For they went at large like horſes, and leaped like lambs, praiſing thee, O Lord, who hadſt delivered them.

10 For they were yet mindful of the things that were done while they ſojourned in the ſtrange land; how the ground brought forth flies inſtead of cattle, and how the river caſt up a multitude of frogs inſtead of fiſhes.

11 But afterwards they ſaw a new generation of fowls, when, being led with their appetite, they aſked delicate meats.

12 For quails came up unto them from the ſea for their contentment.

13 And puniſhments came upon the ſinners not without former ſigns by the force of thunders: for they ſuffered juſtly according to their own wickedneſs, inſomuch as they uſed a more hard and hateful behaviour toward ſtrangers.

14 For the *Sodomites* did not receive thoſe, whom they knew not when they came: but theſe brought friends into bondage, that had well deſerved of them.

15 And not only ſo, but peradventure ſome reſpect ſhall be had of thoſe, becauſe they uſed ſtrangers not friendly:

16 But theſe very grievouſly afflicted them, whom they had received with feaſtings, and were already made partakers of the ſame laws with them.

17 Therefore even with blindneſs were theſe ſtricken, as thoſe men were at the doors of the righteous man: when, being compaſſed about with horrible great darkneſs, every one ſought the paſſage of his own doors.

18 For the elements were changed in themſelves by a kind of harmony, like as in a pſaltery notes change the name of the tune, and yet are always ſounds; which may well be perceived by the ſight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before ſwam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other ſide, the flames waſted not the fleſh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didſt magnify thy people, and glorify them, neither didſt thou lightly regard them: but didſt aſſiſt them in every time and place.

GENERAL REFLECTIONS on Chap. XVIII. XIX.

We have here another manifeſtation of God's diſpleaſure at the implacable hatred of the heathen againſt his people, and his ſuperlative kindneſs to his children, in opening a paſſage through the depths of the ſea.

The Wiſdom of JESUS the Son of SIRACH, or ECCLESIASTICUS.

A Prologue made by an uncertain Author.

THIS Jeſus was the ſon of Sirach, and grandchild to Jeſus of the ſame name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almoſt after all the prophets. Now his grandfather Jeſus, as he himſelf witneſſeth, was a man of great diligence and wiſdom among the Hebrews, who did not only gather the grave and ſhort ſentences of wiſe men, that had been before him, but himſelf alſo uttered ſome of his own, full of much underſtanding and wiſdom. When as therefore the firſt Jeſus died, leaving this book almoſt perfected, Sirach his ſon receiving it after him left it to his own ſon Jeſus, who, having gotten it into his hands, compiled it all orderly into one volume, and called it Wiſdom, intituling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wiſdom to have a greater love to the ſtudy of this book. It containeth therefore wiſe ſayings, dark ſentences, and parables, and certain particular antient godly ſtories of men that pleaſed God; alſo his prayer and ſong; moreover, what benefits God had vouchſafed his people, and what plagues he had heaped upon their enemies. This Jeſus did imitate Solomon, and was no leſs famous for wiſdom and learning, both being indeed a man of great learning, and ſo reputed alſo.

The prologue of the Wiſdom of Jeſus *the Son of* Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their ſteps, for the which things Iſrael ought to be commended for learning and wiſdom; and whereof not only the readers muſt needs become ſkilful themſelves, but alſo they that deſire to learn be able to profit them which are without, both by ſpeaking and writing: my grandfather Jeſus, when he had much given himſelf to the reading of the law and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on alſo himſelf to write ſomething pertaining to learning and wiſdom; to the intent that thoſe which are deſirous to learn, and are addicted to theſe things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may ſeem to come ſhort of ſome words, which we have laboured to interpret. For the ſame things uttered in Hebrew, and tranſlated into another tongue, have not the ſame force in them: and not only theſe things, but the law itſelf, and the prophets, and the reſt of the books, have no ſmall difference, when they are ſpoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there ſome time, I found a book of no ſmall learning: therefore I thought it moſt neceſſary for me to beſtow ſome diligence and travail to interpret it; uſing great watchfulneſs and ſkill in that ſpace to bring the book to an end, and ſet it forth for them alſo, which in a ſtrange country are willing to learn, being prepared before in manners to live after the law.

CHAP. I.

ALL wiſdom *cometh* from the Lord, and is with him for ever.

2 Who can number the ſand of the ſea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wiſdom?

4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting.

5 The word of God moſt high is the fountain of wiſdom; and her ways are everlaſting commandments.

6 To whom hath the root of wiſdom been revealed? or who hath known her wiſe counſels?

7 [Unto whom hath the knowledge of wiſdom been made manifeſt? and who hath underſtood her great experience?]

8 There is one wiſe and greatly to be feared, the Lord ſitting upon his throne.

9 He created her, and ſaw her, and numbered her, and poured her out upon all his works.

10 She *is* with all fleſh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladneſs, and a long life.

13 Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find favour in the day of his death.

14 To fear the Lord is the beginning of wiſdom: and it was created with the faithful in the womb.

15 She hath built an everlaſting foundation with men, and ſhe ſhall continue with their ſeed.

16 To fear the Lord is fulneſs of wiſdom, and filleth men with her fruits.

17 She filleth all their houſe with things deſireable, and the garners with her increaſe.

18 The fear of the Lord is a crown of wiſdom, making peace and perfect health to flouriſh; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wiſdom raineth down ſkill and knowledge of underſtanding, and exalteth them to honour that hold her faſt.

20 The root of wiſdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away ſins: and where it is preſent, it turneth away wrath.

22 A furious man cannot be juſtified; for the ſway of his fury ſhall be his deſtruction.

23 A patient man will bear for a time, and afterward joy ſhall ſpring up unto him.

24 He will hide his words for a time, and the lips of many ſhall declare his wiſdom.

25 The parables of knowledge are in the treaſures of wiſdom: but godlineſs is an abomination to a ſinner.

26 If thou deſire wiſdom, keep the commandments, and the Lord ſhall give her unto thee.

27 For the fear of the Lord is wiſdom and inſtruction: and faith and meekneſs are his delight.

28 Diſtruſt not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be

COMMENTARY AND NOTES ON CHAP. I. II. III.

I. 15. *She hath built an everlaſting foundation with men, &c.*] The ſenſe is, that among all the living beings which are viſible, and we know of, the human nature hath powers moſt capable of wiſdom, and has the largeſt portion of it.

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29 Be not an hypocrite in the ſight of men, and take good heed what thou ſpeakeſt.

30 Exalt not thyſelf, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

MY ſon, if thou come to ſerve the Lord, prepare thy ſoul for temptation.

2 Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble.

3 Cleave unto him, and depart not away; that thou mayeſt be increaſed at thy laſt end.

4 Whatſoever is brought upon thee take cheerfully, and be patient when thou art changed to a low eſtate.

5 For gold is tried in the fire, and acceptable men in the furnace of adverſity.

6 Believe in him, and he will help thee; order thy way aright, and truſt in him.

7 Ye that fear the Lord, wait for his mercy; and go not aſide, leſt ye fall.

8 Ye that fear the Lord, believe him; and your reward ſhall not fail.

9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy.

10 Look at the generations of old, and ſee; did ever any truſt in the Lord, and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe, that called upon him?

11 For the Lord is full of compaſſion and mercy, longſuffering, and very pitiful, and forgiveth ſins, and ſaveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the ſinner that goeth two ways!

13 Woe unto him that is fainthearted! for he believeth not; therefore ſhall he not be defended.

14 Woe unto you that have loſt patience! and what will ye do when the Lord ſhall viſit you?

15 They that fear the Lord will not diſobey his word; and they that love him will keep his ways.

16 They that fear the Lord will ſeek that which is well pleaſing unto him; and they that love him ſhall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their ſouls in his ſight.

18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majeſty is, ſo is his mercy.

CHAP. III.

HEAR me your father, O children, and do thereafter, that ye may be ſafe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons.

3 Whoſo honoureth his father maketh an atonement for his ſins:

4 And he that honoureth his mother is as one that layeth up treaſure.

5 Whoſo honoureth his father ſhall have joy of *his own* children; and when he maketh his prayer, he ſhall be heard.

6 He that honoureth his father ſhall have a long life; and he that is obedient unto the Lord ſhall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do ſervice unto his parents, as to his maſters.

8 Honour thy father and mother both in word and deed, that a bleſſing may come upon thee from them.

9 For the bleſſing of the father eſtabliſheth the houſes of children; but the curſe of the mother rooteth out foundations.

10 Glory not in the diſhonour of thy father; for thy father's diſhonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in diſhonour is a reproach to the children.

12 My ſon, help thy father in his age, and grieve him not as long as he liveth.

13 And if his underſtanding fail, have patience with him; and deſpiſe him not when thou art in thy full ſtrength.

14 For the relieving of thy father ſhall not be forgotten: and inſtead of ſins it ſhall be added to build thee up.

15 In the day of thine affliction it ſhall be remembered; thy ſins alſo ſhall melt away, as the ice in the fair warm weather.

16 He that forſaketh his father is as a blaſphemer; and he that angereth his mother is curſed of God.

17 My ſon, go on with thy buſineſs in meekneſs; ſo ſhalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyſelf, and thou ſhalt find favour before the Lord.

19 Many are in high place, and of renown: but myſteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength.

22 But what is commanded thee, think thereupon *with reverence*; for it is not needful for thee *to ſee with thine eyes* the things that are in ſecret.

23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee than men underſtand.

24 For many are deceived by their own vain opinion; and an evil ſuſpicion hath overthrown their judgment.

25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not.

26 A ſtubborn heart ſhall fare evil at the laſt; and he that loveth danger ſhall periſh therein.

27 An obſtinate heart ſhall be laden with ſorrows; and the wicked man ſhall heap ſin upon ſin.

28 In the puniſhment of the proud there is no remedy; for the plant of wickedneſs hath taken root in him.

29 The heart of the prudent will underſtand a parable; and an attentive ear is the deſire of a wiſe man.

30 Water will quench a flaming fire; and alms maketh an atonement for ſins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he ſhall find a ſtay.

CHAP. IV.

MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry ſoul ſorrowful; neither provoke a man in his diſtreſs.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the ſupplication of the afflicted; neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occaſion to curſe thee:

6 For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him.

7 Get thyſelf the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anſwer with meekneſs.

9 Deliver him that ſuffereth wrong from the hand of the oppreſſor; and be not fainthearted when thou ſitteſt in judgment.

10 Be as a father unto the fatherleſs, and inſtead of an huſband unto their mother: ſo ſhalt thou be as the Son of the moſt High, and he ſhall love thee more than thy mother doth.

11 Wiſdom exalteth her children, and layeth hold of them that ſeek her.

12 He that loveth her loveth life; and they that ſeek to her early ſhall be filled with joy.

13 He that holdeth her faſt ſhall inherit glory; and whereſoever ſhe entereth, the Lord will bleſs.

14 They that ſerve her ſhall miniſter to the Holy One: and them that love her the Lord doth love.

15 Whoſo giveth ear unto her ſhall judge the nations: and he that attendeth unto her ſhall dwell ſecurely.

16 If a man commit himſelf unto her, he ſhall inherit her; and his generation ſhall hold her in poſſeſſion.

17 For at the firſt ſhe will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her diſcipline, until ſhe may truſt his ſoul, and try him by her laws.

18 Then will ſhe return the ſtraight way unto him, and comfort him, and ſhew him her ſecrets.

19 But if he go wrong, ſhe will forſake him, and give him over to his own ruin.

20 Obſerve the opportunity, and beware of evil; and be not aſhamed when it concerneth thy ſoul.

21 For there is a ſhame that bringeth ſin; and there is a ſhame which is glory and grace.

22 Accept no perſon againſt thy ſoul, and let not the reverence of any man cauſe thee to fall.

23 And refrain not to ſpeak, when there is occaſion to do good, and hide not thy wiſdom in her beauty.

24 For by ſpeech wiſdom ſhall be known: and learning by the word of the tongue.

25 In no wiſe ſpeak againſt the truth; but be abaſhed of the error of thine ignorance.

26 Be not aſhamed to confeſs thy ſins; and force not the courſe of the river.

27 Make not thyſelf an underling to a fooliſh man; neither accept the perſon of the mighty.

28 Strive for the truth unto death, and the Lord ſhall fight for thee.

29 Be

II. 7 *Go not aſide, leſt ye fall.*] Have not recourſe to any unlawful means for ſuccour, which men of little faith and great impatience are apt to fly to.

III. 25 *Profeſs not the knowledge therefore that thou haſt not.*] Being by nature ignorant of divine things, it is abſurd to pretend to know more of them than God has pleaſed to reveal.

GENERAL REFLECTIONS on Chap. I. II. III.

God, who is a certain recompenſer of all acts of beneficence or tenderneſs done to thoſe in diſtreſs, keeps an account of every labour of love, to reward them according to the riches of his grace.

COMMENTARY AND NOTES ON CHAP. IV. V. VI.

IV. 14 *They that ſerve her ſhall miniſter*, &c.] They that are endued with true wiſdom, and are obedient to her dictates, are fit to miniſter to God in his ſanctuary, or at his altar.

V. 14 *An*

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29 Be not hasty in thy tongue, and in thy deeds slack and remiss.
30 Be not as a lion in thy house, nor frantick among thy servants.
31 Let not thine hand be stretched out to receive, and shut when thou shouldst repay.

CHAP. V.

SET not thy heart upon thy goods: and say not, I have enough for my life.
2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:
3 And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.
4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.
5 Concerning propitiation, be not without fear to add sin unto sin:
6 And say not, His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.
7 Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.
8 Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.
9 Winnow not with every wind, and go not into every way; for so doth the sinner that hath a double tongue.
10 Be stedfast in thy understanding; and let thy word be the same.
11 Be swift to hear; and let thy life be sincere; and with patience give answer.
12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.
13 Honour and shame is in talk: and the tongue of man is his fall.
14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.
15 Be not ignorant of any thing in a great matter or a small.

CHAP. VI.

INSTEAD of a friend become not an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.
2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]
3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.
4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.
5 Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings.
6 Be in peace with many: nevertheless have but one counsellor of a thousand.
7 If thou wouldest get a friend, prove him first, and be not hasty to credit him.
8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.
9 And there is a friend, who being turned to enmity and strife will discover thy reproach.
10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction.
11 But in thy prosperity he will be as thyself, and will be bold over thy servants.
12 If thou be brought low, he will be against thee, and will hide himself from thy face.
13 Separate thyself from thine enemies, and take heed of thy friends.
14 A faithful friend is a strong defence: and he that hath found such an one hath found a treasure.
15 Nothing doth countervail a faithful friend, and his excellency is invaluable.
16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.
17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.
18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.
19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.
20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her.
21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.
22 For wisdom is according to her name, and she is not manifest unto many.
23 Give ear, my son, receive my advice, and refuse not my counsel,
24 And put thy feet into her fetters, and thy neck into her chain.
25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.
26 Come unto her with thy whole heart, and keep her ways with all thy power.
27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.
28 For at the last thou shalt find her rest, and that shall be turned to thy joy.
29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.
30 For there is a golden ornament upon her, and her bands are purple lace.
31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.
32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.
33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.
34 Stand in the multitude of the elders; and cleave unto him that is wise.
35 Be willing to hear every godly discourse; and let not the parables of understanding escape thee.
36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.
37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

CHAP. VII.

DO no evil; so shall no harm come unto thee.
2 Depart from the unjust, and iniquity shall turn away from thee.
3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.
4 Seek not of the Lord preeminence, neither of the king the seat of honour.
5 Justify not thyself before the Lord; and boast not of thy wisdom before the king.
6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness.
7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.
8 Bind not one sin upon another; for in one thou shalt not be unpunished.
9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.
10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.
11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.
12 Devise not a lie against thy brother; neither do the like to thy friend.
13 Use not to make any manner of lie: for the custom thereof is not good.
14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.
15 Hate not laborious work, neither husbandry, which the most High hath ordained.
16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.
17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.
18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.
19 Forego not a wise and good woman: for her grace is above gold.
20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.
21 Let thy soul love a good servant, and defraud him not of liberty.
22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.
23 Hast thou children? instruct them: and bow down their neck from their youth.
24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.
25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.
26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.
27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.
28 Remember

V. 14 *An evil condemnation*, &c.] The whisperer and detractor does as great, if not greater injury to his neighbour, without any advantage to himself.

VI. 21 *She will lie upon him as a mighty stone of trial*, &c.] It was customary in Judea, (see *Zech.* xii. 3.) to have a great stone in most of the towns and villages, for the young men to make a trial of their strength with, by lifting it up as high as they could.

GENERAL REFLECTIONS on Chap. IV. V. VI.

We are here taught, that it is a most horrid sin to mock at the sufferings of our fellow-creatures, but that mercy is well-pleasing to God.

COMMENTARY AND NOTES ON CHAP. VII. VIII. IX.

VII. 17 *Humble thy soul greatly*, &c.] The Syriac and Arabic copies render it, Humble thyself greatly, for the end of all men is worms and corruption; and this is a reason for being humble.

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28 Remember that thou waſt begotten of them; and how canſt thou recompenſe them the things that they have done for thee?

29 Fear the Lord with all thy ſoul, and reverence his prieſts.

30 Love him that made thee with all thy ſtrength, and forſake not his miniſters.

31 Fear the Lord, and honour the prieſt; and give him his portion, as it is commanded thee; the firſt-fruits, and the treſpaſs offering, and the gift of the ſhoulders, and the ſacrifice of ſanctification, and the firſt fruits of the holy things.

32 And ſtretch out thine hand unto the poor, that thy bleſſing may be perfected.

33 A gift hath grace in the ſight of every man living; and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not ſlow to viſit the ſick: for that ſhall make thee to be beloved.

36 Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

CHAP. VIII.

STRIVE not with a mighty man, leſt thou fall into his hands.

2 Be not at variance with a rich man, leſt he overweigh thee: for gold hath deſtroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jeſt not with a rude man, leſt thy anceſtors be diſgraced.

5 Reproach not a man that turneth from ſin, but remember that we are all worthy of puniſhment.

6 Diſhonour not a man in his old age: for even ſome of us wax old.

7 Rejoice not over thy greateſt enemy being dead, but remember that we die all.

8 Deſpiſe not the diſcourſe of the wiſe, but acquaint thyſelf with their proverbs: for of them thou ſhalt learn inſtruction, and how to ſerve great men with eaſe.

9 Miſs not the diſcourſe of the elders: for they alſo learned of their fathers, and of them thou ſhalt learn underſtanding, and to give anſwer as need requireth.

10 Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire.

11 Riſe not up [in anger] at the preſence of an injurious perſon, leſt he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyſelf; for if thou lendeſt him, count it but loſt.

13 Be not ſurety above thy power: for if thou be ſurety, take care to pay it.

14 Go not to law with a judge; for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, leſt he become grievous unto thee: for he will do according to his own will, and thou ſhalt periſh with him through his folly

16 Strive not with an angry man, and go not with him into a ſolitary place: for blood is as nothing in his ſight; and where there is no help, he will overthrow thee.

17 Conſult not with a fool; for he cannot keep counſel.

18 Do no ſecret thing before a ſtranger; for thou knoweſt not what he will bring forth.

19 Open not thine heart to every man, leſt he requite thee with a ſhrewd turn.

CHAP. IX.

BE not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf.

2 Give not thy ſoul unto a woman to ſet her foot upon thy ſubſtance.

3 Meet not with an harlot, leſt thou fall into her ſnares.

4 Uſe not much the company of a woman that is a ſinger, leſt thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by thoſe things that are precious in her.

6 Give not thy ſoul unto harlots, that thou loſe not thine inheritance.

7 Look not round about thee in the ſtreets of the city, neither wander thou in ſolitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor ſit down with her in thine arms, and ſpend not thy money with her at the wine; leſt thine heart incline unto her, and ſo through thy deſire thou fall into deſtruction.

10 Forſake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old thou ſhalt drink it with pleaſure.

11 Envy not the glory of a ſinner: for thou knoweſt not what ſhall be his end.

12 Delight not in the thing that the ungodly have pleaſure in; but remember that they ſhall not go unpuniſhed unto their grave.

13 Keep thee far from the man that hath power to kill; ſo ſhalt thou not doubt the fear of death: and if thou come unto him, make no fault, leſt he take away thy life preſently: remember that thou goeſt in the midſt of ſnares, and that thou walkeſt upon the battlements of the city.

14 As near as thou canſt, gueſs at thy neighbour, and conſult with the wiſe.

15 Let thy talk be with the wiſe, and all thy communication in the law of the moſt High.

16 And let juſt men eat and drink with thee; and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work ſhall be commended: and the wiſe ruler of the people for his ſpeech.

18 A man of an ill tongue is dangerous in his city; and he that is raſh in his talk ſhall be hated.

CHAP. X.

A Wiſe judge will inſtruct his people; and the government of a prudent man is well ordered.

2 As the judge of the people is himſelf, ſo are his officers; and what manner of man the ruler of the city is, ſuch are all they that dwell therein.

3 An unwiſe king deſtroyeth his people; but through the prudence of them which are in authority the city ſhall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will ſet over it one that is profitable.

5 In the hand of God is the proſperity of man: and upon the perſon of the ſcribe ſhall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another.

9 Why is earth and aſhes proud? There is not a more wicked thing than a covetous man: for ſuch an one ſetteth his own ſoul to ſale; becauſe while he liveth he caſteth away his bowels.

10 The phyſician cutteth off a long diſeaſe; and he that is to day a king to morrow ſhall die.

11 For when a man is dead, he ſhall inherit creeping things, beaſts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of ſin, and he that hath it ſhall pour out abomination: and therefore the Lord brought upon them ſtrange calamities, and overthrew them utterly.

14 The Lord hath caſt down the thrones of proud princes, and ſet up the meek in their ſtead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and deſtroyed them to the foundations of the earth.

17 He took ſome of them away, and deſtroyed them, and hath made their memorial to ceaſe from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a ſure ſeed, and they that love him an honourable plant: they that regard not the law are a diſhonourable ſeed; they that tranſgreſs the commandments are a deceivable ſeed.

20 Among brethren he that is chief is honourable; ſo are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughneſs and pride is the loſing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to deſpiſe the poor man that hath underſtanding; neither is it convenient to magnify a ſinful man.

24 Great men, and judges, and potentates, ſhall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the ſervant that is wiſe ſhall they that are free do ſervice: and he that hath knowledge will not grudge when he is reformed.

26 Be not overwiſe in doing thy buſineſs; and boaſt not thyſelf in the time of thy diſtreſs.

27 Better is he that laboureth, and aboundeth in all things, than he that boaſteth himſelf, and wanteth bread.

28 My ſon, glorify thy ſoul in meekneſs, and give it honour according to the dignity thereof.

29 Who will juſtify him that ſinneth againſt his own ſoul? and who will honour him that diſhonoureth his own life?

30 The poor man is honoured for his ſkill, and the rich man is honoured for his riches.

31 He

VIII. 11 *Riſe not up*, &c.] The true meaning is, Riſe not up to ſpeak to a perverſe quarrelſome man, leſt, through ſome artifice, he entrap thee in thy words.

IX. 14 *As near as thou canſt, gueſs at thy neighbour*, &c.] The meaning is, we muſt make all neceſſary enquiry concerning people, and try them in all poſſible inſtances.

GENERAL REFLECTIONS on Chap. VII. VIII. IX.

Theſe chapters inculcate a proper reſpect to ſuperiors; not to be over-haſty in divulging ſecrets; and that modeſty and decorum is becoming to all.

COMMENTARY AND NOTES ON CHAP. X. XI. XII.

X. 9 *While he liveth*, &c.] The covetous man, for the ſake of getting wealth, expoſes his liberty, repoſe, and even life itſelf.

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31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAP. XI.

WISDOM lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy cloathing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly; and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness, and pinching, and this is the portion of his reward:

19 Whereas he saith, I have found rest, and now will eat continually of my goods; and *yet* he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he that lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

CHAP. XII.

WHEN thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

3 There can no good come unto him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 A friend cannot be known in prosperity: and an enemy cannot be hid in adversity.

9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speeketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

HE that toucheth pitch shall be defiled therewith: and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee; yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off lest thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

20 As

XI. 9 *Sit not in judgment with sinners.*] In public life, we ought not to sit on the bench with corrupt judges; and in private life, we should neither associate nor consult with sinners.

XII. 8 *A friend cannot*, &c.] Such is the versatility of human nature, that whilst a man is in a state of prosperity, the most worthless will rank themselves among the number of his friends; but no sooner does adversity take place, than the pretended friendship is at an end.

GENERAL REFLECTIONS on Chap. X. XI. XII.

From hence we may learn the proper duty of magistrates, the inseparable connection of wisdom and prudence; and that the divine being is the only inspirer of true wisdom.

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20 As the proud hate humility: ſo doth the rich abhor the poor.
21 A rich man beginning to fall is held up of his friends: but a poor man being down is thruſt alſo away by his friends.
22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipped, and yet they rebuked him too; he ſpake wiſely, and could have no place.
23 When a rich man ſpeaketh, every man holdeth his tongue, and, look, what he ſaith, they extol it to the clouds: but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him.
24 Riches are good unto him that hath no ſin, and poverty is evil n the mouth of the ungodly.
25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a chearful countenance.
26 A cheatful countenance is a token of a heart that is in proſperity; and the finding out of parables is a wearisome labour of the mind.

CHAP. XIV.

BLESSED is the man that hath not ſlipped with his mouth, and is not pricked with the multitude of ſins.
2 Bleſſed is he whoſe conſcience hath not condemned him, and who is not fallen from his hope in the Lord.
3 Riches are not comely for a niggard: and what ſhould an envious man do with money?
4 He that gathereth by defrauding his own ſoul gathereth for others, that ſhall ſpend his goods riotouſly.
5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods.
6 There is none worſe than he that envieth himſelf; and this is a recompenſe of his wickedneſs.
7 And if he doeth good, he doeth it unwillingly; and at the laſt he will declare his wickedneſs.
8 The envious man hath a wicked eye; he turneth away his face, and deſpiſeth men.
9 A covetous man's eye is not ſatisfied with his portion; and the iniquity of the wicked drieth up his ſoul.
10 A wicked eye envieth [his] bread, and he is a niggard at his table.
11 My ſon, according to thy ability do good to thyſelf, and give the Lord his due offering.
12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee.
13 Do good unto thy friend before thou die, and according to thy ability ſtretch out thy hand and give to him.
14 Defraud not thyſelf of the good day, and let not the part of a good deſire overpaſs thee.
15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?
16 Give, and take, and ſanctify thy ſoul; for there is no ſeeking of dainties in the grave.
17 All fleſh waxeth old as a garment: for the covenant for the beginning is, Thou ſhalt die the death.
18 As of the green leaves on a thick tree, ſome fall, and ſome grow; ſo is the generation of fleſh and blood, one cometh to an end, and another is born.
19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withal.
20 Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding.
21 He that conſidereth her ways in his heart ſhall alſo have underſtanding in her ſecrets.
22 Go after her as one that traceth, and lie in wait in her ways.
23 He that prieth in at her windows ſhall alſo hearken at her doors.
24 He that doth lodge near her houſe ſhall alſo faſten a pin in her walls.
25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are.
26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches.
27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

CHAP. XV.

HE that feareth the Lord will do good; and he that hath the knowledge of the law ſhall obtain her.
2 And as a mother ſhall ſhe meet him, and receive him as a wife married of a virgin.
3 With the bread of underſtanding ſhall ſhe feed him, and give him the water of wiſdom to drink.
4 He ſhall be ſtayed upon her, and ſhall not be moved; and ſhall rely upon her, and not be confounded.
5 She ſhall exalt him above his neighbours, and in the midſt of the congregation ſhall ſhe open his mouth.
6 He ſhall find joy and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name.
7 But fooliſh men ſhall not attain unto her, and ſinners ſhall not ſee her.
8 For ſhe is far from pride, and men that are liars cannot remember her.
9 Praiſe is not ſeemly in the mouth of a ſinner, for it was not ſent him of the Lord.
10 For praiſe ſhall be uttered in wiſdom, and the Lord will proſper it.
11 Say not thou, It is through the Lord that I fell away: for thou oughteſt not to do the things that he hateth.
12 Say not thou, He hath cauſed me to err: for he hath no need of the ſinful man.
13 The Lord hateth all abomination; and they that fear God love it not.
14 He himſelf made man from the beginning, and left him in the hand of his counſel;
15 If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs.
16 He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt.
17 Before man is life and death; and whether him liketh ſhall be given him.
18 For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things:
19 And his eyes are upon them that fear him, and he knoweth every work of man.
20 He hath commanded no man to do wickedly, neither hath he given any man licence to ſin.

CHAP. XVI.

DESIRE not a multitude of unprofitable children, neither delight in ungodly ſons.
2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.
3 Truſt not thou in their life, neither reſpect their multitude: for one that is juſt is better than a thouſand; and better it is to die without children, than to have them that are ungodly.
4 For by one that hath underſtanding ſhall the city be repleniſhed: but the kindred of the wicked ſhall ſpeedily become deſolate.
5 Many ſuch things have I ſeen with mine eyes, and mine ear hath heard greater things than theſe.
6 In the congregation of the ungodly ſhall a fire be kindled; and in a rebellious nation wrath is ſet on fire.
7 He was not pacified toward the old giants, who fell away in the ſtrength of their fooliſhneſs.
8 Neither ſpared he the place where Lot ſojourned, but abhorred them for their pride.
9 He pitied not the people of perdition, who were taken away in their ſins:
10 Nor the ſix hundred thouſand footmen, who were gathered together in the hardneſs of their hearts.
11 And if there be one ſtiff-necked among the people, it is marvel if he eſcape unpuniſhed: for mercy and wrath are with him; he is mighty to forgive, and to pour out diſpleaſure.
12 As his mercy is great, ſo is his correction alſo: he judgeth a man according to his works.
13 The ſinner ſhall not eſcape with his ſpoils: and the patience of the godly ſhall not be fruſtrate.
14 Make way for every work of mercy: for every man ſhall find according to his works.
15 The Lord hardened Pharaoh, that he ſhould not know him, that his powerful works might be known to the world.
16 His mercy is manifeſt to every creature; and he hath ſeparated his light from the darkneſs with an adamant.
17 Say not thou, I will hide myſelf from the Lord: ſhall any remember me from above? I ſhall not be remembered among ſo many people: for what is my ſoul among ſuch an infinite number of creatures?
18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, ſhall be moved when he ſhall viſit.
19 The mountains alſo and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them.
20 No heart can think upon theſe things worthily: and who is able to conceive his ways?
21 It is a tempeſt which no man can ſee: for the moſt part of his works are hid.
22 Who can declare the works of his juſtice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.
23 He that wanteth underſtanding will think upon vain things: and a fooliſh man erring imagineth follies.
24 My

COMMENTARY AND NOTES ON CHAP. XIII. XIV. XV.

XIII. 24 *Riches are good unto him that hath no ſin*, &c.] Or, riches are good in which there is no ſin; i. e. which are got honeſtly.

XIV. 12 *The covenant of the grave is not ſhewed unto thee.*] The day of thy burial is not known to thee.

XV. 18 *The wiſdom of the Lord is great*, &c.] God orders every thing with the moſt conſummate wiſdom, and hath endowed man with every thing neceſſary to his happineſs, if he is not wanting to himſelf.

GENERAL REFLECTIONS on Chap. XIII. XIV. XV.

It is our duty frequently to retire from the noiſe and hurry of public buſineſs, that we may have an opportunity of examining our own hearts, and diſcovering how matters ſtand between God and our ſouls.

COMMENTARY AND NOTES ON CHAP. XVI. XVII. XVIII.

XVI. 7 *The old giants*, &c.] The inhabitants of the world contemporary with Noah; called giants, from their acts of violence and oppreſſion.

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24 My ſon, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will ſhew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he diſpoſed the parts thereof.

27 He garniſhed his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor ceaſe from their works.

28 None of them hindereth another, and they ſhall never diſobey his word.

29 After this the Lord looked upon the earth, and filled it with his bleſſings.

30 With all manner of living things hath he covered the face thereof; and they ſhall return into it again.

CHAP. XVII.

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a ſhort time, and power alſo over the things therein.

3 He endued them with ſtrength by themſelves, and made them according to his image,

4 And put the fear of man upon all fleſh, and gave him dominion over beaſts and fowls.

5 [They received the uſe of the five operations of the Lord, and in the ſixth place he imparted them underſtanding, and in the ſeventh ſpeech, an interpreter of the cogitations thereof.]

6 Counſel, and a tongue, and eyes, ears, and a heart, gave he them to underſtand.

7 Withal he filled them with the knowledge of underſtanding, and ſhewed them good and evil.

8 He ſet his eye upon their hearts, that he might ſhew them the greatneſs of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with underſtanding.

10 And the elect ſhall praiſe his holy name.

11 Beſide this he gave them knowledge, and the law of life for an heritage.

12 He made an everlaſting covenant with them, and ſhewed them his judgments.

13 Their eyes ſaw the majeſty of his glory, and their ears heard his glorious voice.

14 And he ſaid unto them, Beware of all unrighteouſneſs; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and ſhall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themſelves fleſhy hearts for ſtony.

17 For in the diviſion of the nations of the whole earth he ſet a ruler over every people; but Iſrael is the Lord's portion:

18 Whom, being his firſtborn, he nouriſheth with diſcipline, and giving him the light of his love doth not forſake him.

19 Therefore all their works are as the ſun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their ſins are before the Lord.

21 But the Lord being gracious, and knowing his workmanſhip, neither left nor forſook them, but ſpared them.

22 The alms of a man is a ſignet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his ſons and daughters.

23 Afterwards he will riſe up and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted thoſe that failed in patience.

25 Return unto the Lord, and forſake thy ſins, make thy prayer before his face, and offend leſs.

26 Turn again to the moſt High, and turn away from iniquity: for he will lead thee out of darkneſs in the light of health, and hate thou abomination vehemently.

27 Who ſhall praiſe the moſt High in the grave, inſtead of them which live and give thanks?

28 Thankſgiving periſheth from the dead, as from one that is not: the living and ſound in heart ſhall praiſe the Lord.

29 How great is the lovingkindneſs of the Lord our God, and his compaſſion unto ſuch as turn unto him in holineſs!

30 For all things cannot be in men, becauſe the ſon of man is not immortal.

31 What is brighter than the ſun? yet the light thereof faileth: and fleſh and blood will imagine evil.

32 He vieweth the power of the height of heaven; and all men are but earth and aſhes.

XVII. 8 *He ſet his eye upon their hearts*, &c.] He beſtowed remedies to heal their minds, after evil maxims had corrupted them. The writer here, and in the following verſes, addreſſes himſelf to the Jews only.

XVIII. 27 *A wiſe man will fear*, &c.] A wiſe man will be careful to keep from ſinning in every thing he ſays or does, and will in all times and places be upon his guard during a general corruption, that he not infected thereby.

CHAP. XVIII.

HE that liveth for ever created all things in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who ſhall find out his noble acts?

5 Who ſhall number the ſtrength of his majeſty? and who ſhall alſo tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he ſhall be doubtful.

8 What is man, and whereto ſerveth he? what is his good, and what is his evil?

9 The number of a man's days at the moſt are an hundred years.

10 As a drop of water unto the ſea, and a gravelſtone in compariſon of the ſand; ſo are a thouſand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He ſaw and perceived their end to be evil; therefore he multiplied his compaſſion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all fleſh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a ſhepherd his flock.

14 He hath mercy on them that receive diſcipline, and that diligently ſeek after his judgments.

15 My ſon, blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any thing.

16 Shall not the dew aſſwage the heat? ſo is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churliſhly, and a gift of the envious conſumeth the eyes.

19 Learn before thou ſpeak, and uſe phyſick or ever thou be ſick.

20 Before judgment examine thyſelf, and in the day of viſitation thou ſhalt find mercy.

21 Humble thyſelf before thou be ſick, and in the time of ſins ſhew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be juſtified.

23 Before thou prayeſt, prepare thyſelf; and be not as one that tempteth the Lord.

24 Think upon the wrath that ſhall be at the end, and the time of vengeance, when he ſhall turn away his face.

25 When thou haſt enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are ſoon done before the Lord.

27 A wiſe man will fear in every thing, and in the day of ſinning he will beware of offence: but a fool will not obſerve time.

28 Every man of underſtanding knoweth wiſdom, and will give praiſe unto him that found her.

29 They that were of underſtanding in ſayings became alſo wiſe themſelves, and poured forth exquiſite parables.

30 Go not after thy luſts, but refrain thyſelf from thine appetites.

31 If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing-ſtock to thine enemies that malign thee.

32 Take not pleaſure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou haſt nothing in thy purſe: for thou ſhalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

A Labouring man that is given to drunkenneſs ſhall not be rich: and he that contemneth ſmall things ſhall fall by little and little.

2 Wine and women will make men of underſtanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms ſhall have him to heritage, and a bold man ſhall be taken away.

4 He that is haſty to give credit is lightminded; and he that ſinneth ſhall offend againſt his own ſoul.

5 Whoſo taketh pleaſure in wickedneſs ſhall be condemned: but he that reſiſteth pleaſures crowneth his life.

6 He that can rule his tongue ſhall live without ſtrife; and he that hateth babbling ſhall have leſs evil.

7 Rehearſe not unto another that which is told unto thee, and thou ſhalt fare never the worſe.

8 Whether it be to a friend or foe, talk not of other men's lives; and if thou canſt without offence, reveal them not.

9 For

GENERAL REFLECTIONS on chap. XVI. XVII. XVIII.

The moſt important leſſon in theſe chapters, is, that we addreſs ourſelves to God in prayer with the profoundeſt humility. Prayer is a ſolemn duty, and unleſs we previouſly reflect on the infinite diſtance there is between God and us, it cannot be engaged in acceptably.

COMMENTARY

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9 For he heard and obſerved thee, and when time cometh he will hate thee.

10 If thou haſt heard a word, let it die with thee; and behold, it will not burſt thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that ſticketh in a man's thigh, ſo is a word within a fool's belly.

13 Admoniſh a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admoniſh thy friend, it may be he hath not ſaid it: and if he have, that he ſpeak it not again.

15 Admoniſh a friend: for many times it is a ſlander, and believe not every tale.

16 There is one that ſlippeth in his ſpeech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admoniſh thy neighbour before thou threaten him; and not being angry, give place to the law of the moſt High.

18 The fear of the Lord is the firſt ſtep to be accepted [of him,] and wiſdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that pleaſe him ſhall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wiſdom; and in all wiſdom is the performance of the law, and the knowledge of his omnipotency.

21 If a ſervant ſay to his maſter, I will not do as it pleaſeth thee; though afterward he do it, he angereth him that nouriſheth him.

22 The knowledge of wickedneſs is not wiſdom, neither at any time the counſel of ſinners prudence.

23 There is a wickedneſs, and the ſame an abomination; and there is a fool wanting in wiſdom.

24 He that hath ſmall underſtanding, and feareth God, is better than one that hath much wiſdom, and tranſgreſſeth the law of the moſt High.

25 There is an exquiſite ſubtilty, and the ſame is unjuſt; and there is one that turneth aſide to make judgment appear; and there is a wiſe man that juſtifieth in judgment.

26 There is a wicked man that hangeth down his head ſadly; but inwardly he is full of deceit,

27 Caſting down his countenance, and making as if he heard not: where he is not known, he will do thee a miſchief before thou be aware.

28 And if for want of power he be hindered from ſinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath underſtanding by his countenance, when thou meeteſt him.

30 A man's attire, and exceſſive laughter, and gait, ſhew what he is.

CHAP. XX.

THERE is a reproof that is not comely: again, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reprove, than to be angry ſecretly: and he that confeſſeth his fault ſhall be preſerved from hurt.

3 How good is it, when thou art reproved, to ſhew repentance! for ſo ſhalt thou eſcape wilful ſin.

4 As is the luſt of an eunuch to deflower a virgin; ſo is he that executeth judgment with violence.

5 There is one that keepeth ſilence, and is found wiſe: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, becauſe he hath not to anſwer: and ſome keepeth ſilence, knowing his time.

7 A wiſe man will hold his tongue till he ſee opportunity: but a babbler and a fool will regard no time.

8 He that uſeth many words ſhall be abhorred; and he that taketh to himſelf authority therein ſhall be hated.

9 There is a ſinner that hath good ſucceſs in evil things; and there is a gain that turneth to loſs.

10 There is a gift that ſhall not profit thee; and there is a gift whoſe recompence is double.

11 There is an abaſement becauſe of glory; and there is that liſteth up his head from a low eſtate.

12 There is that buyeth much for a little, and repayeth it ſevenfold.

13 A wiſe man by his words maketh himſelf beloved: but the graces of fools ſhall be poured out.

14 The gift of a fool ſhall do thee no good when thou haſt it; neither yet of the envious for his neceſſity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he aſk it again: ſuch an one is to be hated of God and man.

16 The fool ſaith, I have no friends, I have no thank for all my good deeds, and they that eat my bread ſpeak evil of me.

17 How oft, and of how many ſhall he be laughed to ſcorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To ſlip upon a pavement is better than to ſlip with the tongue: ſo the fall of the wicked ſhall come ſpeedily.

19 An unſeaſonable tale will always be in the mouth of the unwiſe.

20 A wiſe ſentence ſhall be rejected when it cometh out of a fool's mouth; for he will not ſpeak it in due ſeaſon.

21 There is that is hindered from ſinning through want: and when he taketh reſt, he ſhall not be troubled.

22 There is that deſtroyeth his own ſoul through baſhfulneſs, and by accepting of perſons overthroweth himſelf.

23 There is that for baſhfulneſs promiſeth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accuſtomed to lie: but they both ſhall have deſtruction to heritage.

26 The diſpoſition of a liar is diſhonourable, and his ſhame is ever with him.

27 A wiſe man ſhall promote himſelf *to honour* with his words: and he that hath underſtanding will pleaſe great men.

28 He that tilleth his land ſhall increaſe his heap: and he that pleaſeth great men ſhall get pardon for iniquity.

29 Preſents and gifts blind the eyes of the wiſe, and ſtop up his mouth that he cannot reprove.

30 Wiſdom that is hid, and treaſure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wiſdom.

32 Neceſſary patience in ſeeking the Lord is better than he that leadeth his life without a guide

CHAP. XXI.

MY ſon, haſt thou ſinned? do ſo no more, but aſk pardon for thy former ſins.

2 Flee from ſin as from the face of a ſerpent: for if thou comeſt too near it, it will bite thee: the teeth thereof are as the teeth of a lion, ſlaying the ſouls of men.

3 All iniquity is as a two edged ſword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waſte riches: thus the houſe of proud men ſhall be made deſolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh ſpeedily.

6 He that hateth to be reproved is in the way of ſinners: but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near; but a man of underſtanding knoweth when he ſlippeth.

8 He that buildeth his houſe with other men's money is like one that gathereth himſelf ſtones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together; and the end of them is a flame of fire to deſtroy them.

10 The way of ſinners is made plain with ſtones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the underſtanding thereof: and the perfection of the fear of the Lord is wiſdom.

12 He that is not wiſe will not be taught: but there is a wiſdom which multiplieth bitterneſs.

13 The knowledge of a wiſe man ſhall abound like a flood: and his counſel is like a pure fountain of life.

14 The inner parts of a fool are like a broken veſſel, and he will hold no knowledge as long as he liveth.

15 If a ſkilful man hear a wiſe word, he will commend it, and add unto it; but as ſoon as one of no underſtanding heareth it, it diſpleaſeth him, and he caſteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace ſhall be found in the lips of the wiſe.

17 They enquire at the mouth of the wiſe man in the congregation, and they ſhall ponder his words in their heart.

18 As is a houſe that is deſtroyed, ſo is wiſdom to a fool: and the knowledge of the unwiſe is as talk without ſenſe.

19 Doctrine unto fools is as fetters on the feet, and like manicles on the right hand.

20 A fool liſteth up his voice with laughter; but a wiſe man doth ſcarce ſmile a little.

21 Learning is unto a wiſe man as an ornament of gold, and like a bracelet upon his right arm.

22 A fooliſh man's foot is ſoon in his [neighbour's] houſe: but a man of experience is aſhamed of him.

23 A fool will peep in at the door into the houſe: but he that is well nurtured will ſtand without.

24 It is the rudeneſs of a man to hearken at the door: but a wiſe man will be grieved with the diſgrace.

25 The lips of talkers will be telling ſuch things as pertain not unto

COMMENTARY AND NOTES ON CHAP. XIX. XX XXI.

XIX. 25 *There is one that turneth upſide*, &c.] There is one that perverteth, or turneth upſide down, that he may pronounce judgment in favour of the party to whom he is inclined.

XX. 25 *A thief is better*, &c.] The author does not mean to juſtify the thief, but to expoſe the lyar; as if he had ſaid, The thief only takes away a man's money, whereas the lyar robs him of his reputation, which is more valuable than riches.

XXI. 5 *A prayer out of a poor man's mouth*, &c.] The words "of God" ſhould be omitted: then the ſenſe will be, that the prayer of the poor reacheth only to the ears of the proud man, but does not touch his heart; and is diſregarded by him: ſo that the proud man's judgment ſhall ſpeedily overtake him.

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unto them: but the words of ſuch as have underſtanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wiſe is in their heart.

27 When the ungodly curſeth Satan, he curſeth his own ſoul.

28 A whiſperer defileth his own ſoul, and is hated whereſoever he dwelleth.

CHAP. XXII.

A Slothful man is compared to a filthy ſtone, and every one will hiſs him out to his diſgrace.

2 A ſlothful man is compared to the filth of a dunghill: every man that takes it up will ſhake his hand.

3 An evilnurtured ſon is the diſhonour of his father that begat him: and a [fooliſh] daughter is born to his loſs.

4 A wiſe daughter ſhall bring an inheritance to her huſband: but ſhe that liveth diſhoneſtly is her father's heavineſs.

5 She that is bold diſhonoureth both her father and her huſband, but they both ſhall deſpite her.

6 A tale out of ſeaſon [is as] muſick in mourning: but ſtripes and correction of wiſdom are never out of time.

7 Whoſe teacheth a fool is as one that glueth a potſherd together, and as he that waketh one from a ſound ſleep.

8 He that telleth a tale to a fool ſpeeketh to one in a ſlumber: when he hath told his tale, he will ſay, What is the matter?

9 If children live honeſtly, and have wherewithal, they ſhall cover the baſeneſs of their parents.

10 But children, being haughty, through diſdain and want of nurture do ſtain the nobility of their kindred.

11 Weep for the dead, for he hath loſt the light: and weep for the fool, for he wanteth underſtanding: make little weeping for the dead, for he is at reſt: but the life of the fool is worſe than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no underſtanding: beware of him, leſt thou have trouble, and thou ſhalt never be defiled with his fooleries: depart from him, and thou ſhalt find reſt, and never be diſquieted with madneſs.

14 What is heavier than lead; and what is the name thereof, but a fool?

15 Sand, and ſalt, and a maſs of iron, is eaſier to bear, than a man without underſtanding.

16 As timber girt and bound together in a building cannot be looſed with ſhaking: ſo the heart that is ſtabliſhed by adviſed counſel ſhall fear at no time.

17 A heart ſettled upon a thought of underſtanding is as a fair plaiſtering on the wall of a gallery.

18 Pales ſet on an high place will never ſtand againſt the wind: ſo a fearful heart in the imagination of a fool cannot ſtand againſt any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to ſhew her knowledge.

20 Whoſo caſteth a ſtone at the birds frayeth them away: and he that upbraideth his friend breaketh friendſhip.

21 Though thou dreweſt a ſword at thy friend, yet deſpair not: for there may be a returning [to favour.]

22 If thou haſt opened thy mouth againſt thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or diſcloſing of ſecrets, or a treacherous wound: for for theſe things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayeſt rejoice in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou mayeſt be heir with him in his heritage: for a mean eſtate is not always to be contemned: nor the rich that is fooliſh to be had in admiration.

24 As the vapour and ſmoke of a furnace goeth before the fire: ſo reviling before blood.

25 I will not be aſhamed to defend a friend; neither will I hide myſelf from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who ſhall ſet a watch before my mouth, and a ſeal of wiſdom upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not.

CHAP. XXIII.

O Lord, Father and Governor of all my whole life, leave me not to their counſels, and let me not fall by them.

2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances, and it paſs not by my ſins:

3 Leſt mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemy rejoice over me, whoſe hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy ſervants always a haughty mind.

5 Turn away from me vain hopes and concupiſcence, and thou ſhalt hold him up that is deſirous always to ſerve thee.

6 Let not the greedineſs of the belly nor luſt of the fleſh take hold of me; and give not over me thy ſervant into an impudent mind.

7 Hear, O ye children, the diſcipline of the mouth: he that keepeth it ſhall never be taken in his lips.

8 The ſinner ſhall be left in his fooliſhneſs: both the evil ſpeaker and the proud ſhall fall thereby.

9 Accuſtom not thy mouth to ſwearing; neither uſe thyſelf to the naming of the Holy One.

10 For as a ſervant that is continually beaten ſhall not be without a blue mark: ſo he that ſweareth and nameth God continually ſhall not be faultleſs.

11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: if he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence: and if he ſwear in vain, he ſhall not be innocent, but his houſe wall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins.

13 Uſe not thy mouth to intemperate ſwearing, for therein is the word of ſin.

14 Remember thy father and thy mother, when thou ſitteſt among great men. Be not forgetful before them, and ſo thou by thy cuſtom become a fool, and with that thou hadſt not been born, and curſe the day of thy nativity.

15 The man that is accuſtomed to opprobrious words will never be reformed all the days of his life.

16 Two ſorts of men multiply ſin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be conſumed: a fornicator in the body of his fleſh will never ceaſe till he hath kindled a fire.

17 All bread is ſweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, ſaying thus in his heart, Who ſeeth me? I am compaſſed about with darkneſs, the walls cover me, and no body ſeeth me; what need I to fear? the Moſt High will not remember my ſins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter than the ſun, beholding all the ways of men, and conſidering the moſt ſecret parts.

20 He knew all things ere ever they were created: ſo alſo after they were perfected he looked upon them all.

21 This man ſhall be puniſhed in the ſtreets of the city, and where he ſuſpecteth not he ſhall be taken.

22 Thus ſhall it go alſo with the wife that leaveth her huſband, and bringeth in an heir by another.

23 For firſt, ſhe hath diſobeyed the law of the Moſt High; and ſecondly, ſhe hath treſpaſſed againſt her own huſband; and thirdly, ſhe hath played the whore in adultery, and brought children by another man.

24 She ſhall be brought out into the congregation, and inquiſition ſhall be made of her children.

25 Her children ſhall not take root, and her branches ſhall bring forth no fruit.

26 She ſhall leave her memory to be curſed, and her reproach ſhall not be blotted out.

27 And they that remain ſhall know that there is nothing better than the fear of the Lord, and that there is nothing ſweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

WISDOM ſhall praiſe herſelf, and ſhall glory in the midſt of her people.

2 In the congregation of the Moſt High ſhall ſhe open her mouth, and triumph before his power.

3 I came out of the mouth of the Moſt High, and covered the earth as a cloud.

4 I dwelt in high place, and my throne is in a cloudy pillar.

5 I alone compaſſed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the ſea, and in all the earth, and in every people and nation, I got a poſſeſſion.

7 With all theſe I ſought reſt: and in whoſe inheritance ſhall I abide?

8 So the Creator of all things gave me a commandment, and he that made me cauſed my tabernacle to reſt, and ſaid, Let thy dwelling be in Jacob, and thine inheritance in Iſrael.

9 He created me from the beginning before the world, and I ſhall never fail.

10 In

GENERAL REFLECTIONS on Chap. XIX. XX. XXI.

In theſe chapters is repreſented the deteſtable nature of hypocriſy; the proper uſe of ſpeech in public companies; and, the great importance of ſelf-knowledge.

COMMENTARY AND NOTES ON CHAP. XXII. XXIV.

XXII. 2 *A ſlothful man*, &c.] As a dunghill is offenſive to thoſe who paſs by it, ſo a ſlothful perſon is held in univerſal contempt; and every wiſe man will avoid his ways.

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10 In the holy tabernacle I ſerved before him; and ſo was I eſtabliſhed in Sion.

11 Likewiſe in the beloved city he gave me reſt, and in Jeruſalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypreſs tree upon the mountains of Hermon.

14 I was exalted like a palm tree in Engaddi, and as a roſe plant in Jericho, as a fair olive tree in a pleaſant field, and grew up as a plane tree by the water.

15 I gave a ſweet ſmell like cinnamon and aſpalathus, and I yielded a pleaſant odour like the beſt myrrh, as galbanum, and onyx, and ſweet ſtorax, and as the fume of frankincenſe in the tabernacle.

16 As the turpentine tree I ſtretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleaſant ſavour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be deſirous of me, and fill yourſelves with my fruits.

20 For my memorial is ſweeter than honey, and mine inheritance than the honeycomb.

21 They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty.

22 He that obeyeth me ſhall never be confounded, and they that work by me ſhall not do amiſs.

23 All theſe things are the book of the covenant of the moſt high God, *even* the law which Moſes commanded for an heritage unto the congregations of Jacob.

24 Faint not to be ſtrong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beſide him there is no other Saviour.

25 He filleth all things with his wiſdom, as Phiſon and as Tigris in the time of the new fruits.

26 He maketh the underſtanding to abound like Euphrates, and as Jordan in the time of the harveſt.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The firſt man knew her not perfectly: no more ſhall the laſt find her out.

29 For her thoughts are more than the ſea, and her counſels profounder than the great deep.

30 I alſo came out as a brook from a river, and as a conduit into a garden.

31 I ſaid, I will water my beſt garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a ſea.

32 I will yet make doctrine to ſhine as the morning, and will ſend forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myſelf only, but for all them that ſeek wiſdom.

CHAP. XXV.

IN three things I was beautified, and ſtood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three ſorts of men my ſoul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

3 If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counſel!

5 O how comely is the wiſdom of old men, and underſtanding and counſel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to ſee the fall of his enemy:

8 Well is him that dwelleth with a wife of underſtanding, and that hath not ſlipped with his tongue, and that hath not ſerved a man more unworthy than himſelf:

9 Well is him that hath found prudence, and he that ſpeaketh in the ears of them that will hear:

10 O how great is he that findeth wiſdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord paſſeth all things for illumination: he that holdeth it, whereto ſhall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedneſs, but the wickedneſs of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a ſerpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep houſe with a wicked woman.

17 The wickedneſs of a woman changeth her face, and darkeneth her countenance like ſackcloth.

18 Her huſband ſhall ſit among his neighbours; and when he heareth it ſhall ſigh bitterly.

19 All wickedneſs is but little to the wickedneſs of a woman: let the portion of a ſinner fall upon her.

20 As the climbing up a ſandy way is to the feet of the aged, ſo is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and deſire her not for pleaſure.

22 A woman, if ſhe maintain her huſband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her huſband in diſtreſs maketh weak hands and feeble knees.

24 Of the woman came the beginning of ſin, and through her we all die.

25 Give the water no paſſage; neither a wicked woman liberty to gad abroad.

26 If ſhe go not as thou wouldeſt have her, cut her off from thy fleſh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

BLESSED is the man that hath a virtuous wife, for the number of his days ſhall be double.

2 A virtuous woman rejoiceth her huſband, and he ſhall fulfil the years of his life in peace.

3 A good wife is a good portion, which ſhall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he ſhall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was ſore afraid: the ſlander of a city, the gathering together of an unruly multitude, and a falſe accuſation: all theſe are worſe than death.

6 But a grief of heart and ſorrow is a woman that is jealous over another woman, and a ſcourge of the tongue which communicateth with all.

7 An evil wife is a yoke ſhaken to and fro: he that hath hold of her is as though he held a ſcorpion.

8 A drunken woman and a gadder abroad cauſeth great anger, and ſhe will not cover her own ſhame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 If thy daughter be ſhameleſs, keep her in ſtraitly, leſt ſhe abuſe herſelf through overmuch liberty.

11 Watch over an impudent eye: and marvel not if ſhe treſpaſs againſt thee.

12 She will open her mouth, as a thirſty traveller when he hath found a fountain, and drink of every water near her: by every hedge will ſhe ſit down, and open her quiver againſt every arrow.

13 The grace of a wife delighteth her huſband, and her diſcretion will fatten his bones.

14 A ſilent and loving woman is a gift of the Lord; and there is nothing ſo much worth as a mind well inſtructed.

15 A ſhamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the ſun when it ariſeth in the high heaven; ſo is the beauty of a good wife in the ordering of her houſe.

17 As the clear light is upon the holy candleſtick; ſo is the beauty of the face in ripe age.

18 As the golden pillars are upon the ſockets of ſilver; ſo are the fair feet with a conſtant heart.

19 My ſon, keep the flower of thine age ſound; and give not thy ſtrength to ſtrangers.

20 When thou haſt gotten a fruitful poſſeſſion through all the field, ſow it with thine own ſeed, truſting in the goodneſs of thy ſtock.

21 So thy race which thou leaveſt ſhall be magnified, having the confidence of their good deſcent.

22 An harlot ſhall be accounted as ſpittle; but a married woman as a tower againſt death to her huſband.

23 A wicked woman is given as a portion to a wicked man; but a godly woman is given to him that feareth the Lord.

XXIV. 18 *I am the mother of fair love*, &c.] From a right uſe of the intellectual faculties, as guided by wiſdom, every virtue ſprings; and nothing can afford more pleaſure to the human mind, than virtuous love.

GENERAL REFLECTIONS on Chap. XXIII. XXIV.

We are here taught to pray to God for grace to flee from ſin; to commit ourſelves to the divine protection, and to rely firmly on the promiſes of God.

COMMENTARY AND NOTES ON CHAP. XXV. XXVII.

XXV. 13 *Give me any plague*, &c.] No diſorders of the heart can be ſo great as thoſe which lead us from our duty, and render us objects of the divine diſpleaſure.

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24 A diſhoneſt woman contemneth ſhame: but an honeſt woman will reverence her huſband.

25 A ſhameleſs woman ſhall be counted as a dog; but ſhe that is ſhamefaced will fear the Lord.

26 A woman that honoureth her huſband ſhall be judged wiſe of all; but ſhe that diſhonoureth him in her pride ſhall be counted ungodly of all.

27 A loud crying woman and a ſcold ſhall be ſought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry; a man of war that ſuffereth poverty; and men of underſtanding that are not ſet by; and one that returneth from righteouſneſs to ſin; the Lord prepareth ſuch an one for the ſword.

29 A merchant ſhall hardly keep himſelf from doing wrong; and an huckſter ſhall not be freed from ſin.

CHAP. XXVII.

MANY have ſinned for a ſmall matter: and he that ſeeketh for abundance will turn his eyes away.

2 As a nail ſticketh faſt between the joinings of the ſtones; ſo doth ſin ſtick cloſe between buying and ſelling.

3 Unleſs a man hold himſelf diligently in the fear of the Lord, his houſe ſhall ſoon be overthrown.

4 As when one ſifteth with a ſieve, the refuſe remaineth; ſo the filth of man in his talk.

5 The furnace proveth the potter's veſſels; ſo the trial of man is in his reaſoning.

6 The fruit declareth if the tree have been dreſſed: ſo is the utterance of a conceit in the heart of man.

7 Praiſe no man before thou heareſt him ſpeak; for this is the trial of men.

8 If thou followeſt righteouſneſs, thou ſhalt obtain her, and put her on, as a glorious long robe.

9 The birds will reſort unto their like; ſo will truth return unto them that practiſe her.

10 As the lion lieth in wait for the prey; ſo ſin for them that work iniquity.

11 The diſcourſe of a godly man is always with wiſdom; but a fool changeth as the moon.

12 If thou be among the indiſcreet, obſerve the time; but be continually among men of underſtanding.

13 The diſcourſe of fools is irkſome, and their ſport is the wantonneſs of ſin.

14 The talk of him that ſweareth much maketh the hair ſtand upright; and their brawls make one ſtop his ears.

15 The ſtrife of the proud is bloodſhedding, and their revilings are grievous to the ear.

16 Whoſo diſcovereth ſecrets loſeth his credit; and ſhall never find friend to his mind.

17 Love thy friend, and be faithful unto him; but if thou bewrayeſt his ſecrets, follow no more after him.

18 For as a man hath deſtroyed his enemy: ſo haſt thou loſt the love of thy neighbour.

19 As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and ſhalt not get him again.

20 Follow after him no more, for he is too far off: he is as a roe eſcaped out of the ſnare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth ſecrets is without hope.

22 He that winketh with the eyes worketh evil; and he that knoweth him will depart from him.

23 When thou art preſent, he will ſpeak ſweetly, and will admire thy words: but at the laſt he will writhe his mouth, and ſlander thy ſayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoſo caſteth a ſtone on high caſteth it on his own head; and a deceitful ſtroke ſhall make wounds.

26 Whoſo diggeth a pit ſhall fall therein; and he that ſetteth a trap ſhall be taken therein.

27 He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh.

28 Mockery and reproach are from the proud; but vengeance, as a lion, ſhall lie in wait for them.

29 They that rejoice at the fall of the righteous ſhall be taken in the ſnare: and anguiſh ſhall conſume them before they die.

30 Malice and wrath, even theſe are abominations; and the ſinful man ſhall have them both.

CHAP. XXVIII.

HE that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins [in remembrance.]

2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt.

3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord?

4 He ſheweth no mercy to a man, which is like himſelf: and doth he aſk forgiveneſs of his own ſins?

5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins?

6 Remember thy end, and let enmity ceaſe; [remember] corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Higheſt, and wink at ignorance.

8 Abſtain from ſtrife, and thou ſhalt diminiſh thy ſins; for a furious man will kindle ſtrife.

9 A ſinful man diſquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, ſo it burneth: and as a man's ſtrength is, ſo is his wrath: and according to his riches his anger riſeth; and the ſtronger they are which contend, the more they will be inflamed.

11 An haſty contention kindleth a fire; and an haſty fighting ſheddeth blood.

12 If thou blow the ſpark, it ſhall burn: if thou ſpit upon it, it ſhall be quenched: and both theſe come out of thy mouth.

13 Curſe the whiſperer and doubletongued: for ſuch have deſtroyed many that were at peace.

14 A backbiting tongue hath diſquieted many, and driven them from nation to nation; ſtrong cities hath it pulled down, and overthrown the houſes of great men.

15 A backbiting tongue hath caſt out virtuous women, and deprived them of their labours.

16 Whoſo hearkeneth unto it ſhall never find reſt, and never dwell quietly.

17 The ſtroke of the whip maketh marks in the fleſh: but the ſtroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not paſſed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſs.

21 The death thereof is an evil death, the grave were better than it.

22 It ſhall not have rule over them that fear God, neither ſhall they be burned with the flame thereof.

23 Such as forſake the Lord ſhall fall into it; and it ſhall burn in them, and not be quenched: it ſhall be ſent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy poſſeſſion about with thorns, and bind up thy ſilver and gold,

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

CHAP. XXIX.

HE that is merciful will lend unto his neighbour; and he that ſtrengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon.

3 Keep thy word, and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiſs a man's hand; and for his neighbour's money he will ſpeak ſubmiſsly; but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he ſhall hardly receive the half, and he will count as if he had found it; if not, he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings and railings; and for honour he will pay him diſgrace.

7 Many therefore have refuſed to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy.

9 Help the poor for the commandment's ſake, and turn him not away becauſe of his poverty.

10 Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt.

11 Lay up thy treaſure according to the commandments of the Moſt High, and it ſhall bring thee more profit than gold.

12 Shut up alms in thy ſtore-houſes; and it ſhall deliver thee from all affliction.

13 It

XXVII. 12 *If thou be among the indiſcreet*, &c.] Meaning, that we ſhould never enter into the company of ſuch, unleſs neceſſity or buſineſs obliges.

GENERAL REFLECTIONS on Chap. XXV. XXVII. Virtuous marriage is here recommended: alſo that parents keep a ſtrict eye on their daughters, to prevent ſeduction.

COMMENTARY AND NOTES on CHAP. XXVIII. XXIX. XXX.

XXVIII. 7 *Wink at ignorance.*] At offences committed againſt thee.

XXIX. 3 *Keep thy word*, &c.] The punctual performing of promiſes is the life and ſoul of human ſociety: without it, we can have no dependence on each other.

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13 It ſhall fight for thee againſt thine enemies better than a mighty ſhield and ſtrong ſpear.

14 An honeſt man is ſurety for his neighbour; but he that is impudent will forſake him.

15 Forget not the friendſhip of thy ſurety, for he hath given his life for thee.

16 A ſinner will overthrow the good eſtate of his ſurety:

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 Suretiſhip hath undone many a good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandered among ſtrange nations.

19 A wicked man tranſgreſſing the commandments of the Lord ſhall fall into ſuretiſhip: and he that undertaketh and followeth other men's buſineſs for gain ſhall fall into ſuits.

20 Help thy neighbour according to thy power, and beware that thou thyſelf fall not into the ſame.

21 The chief thing for life is water, and bread, and clothing, and an houſe to cover ſhame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's houſe.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe.

24 For it is a miſerable life to go from houſe to houſe; for where thou art a ſtranger, thou dareſt not open thy mouth.

25 Thou ſhalt entertain, and feaſt, and have no thanks: moreover thou ſhalt hear bitter words:

26 Come, thou ſtranger, and furniſh a table, and feed me of that thou haſt ready.

27 Give place, thou ſtranger, to an honourable man; my brother cometh to be lodged, and I have need of mine houſe.

28 Theſe things are grievous to a man of underſtanding; the upbraiding of houſeroom, and reproaching of the lender.

CHAP. XXX.

HE that loveth his ſon cauſeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chaſtiſeth his ſon ſhall have joy in him, and ſhall rejoice of him among his acquaintance.

3 He that teacheth his ſon grieveth the enemy: and before his friends he ſhall rejoice of him.

4 Though his father die, yet he is as though he were not dead; for he hath left one behind him that is like himſelf.

5 While he lived, he ſaw and rejoiced in him: and when he died, he was not ſorrowful.

6 He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends.

7 He that maketh too much of his ſon ſhall bind up his wounds; and his bowels will be troubled at every cry.

8 An horſe not broken, becometh headſtrong: and a child left to himſelf will be wilful.

9 Cocker thy child, and he ſhall make thee afraid: play with him, and he will bring thee to heavineſs.

10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the ſides while he is a child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow to thine heart.

13 Chaſtiſe thy ſon, and hold him to labour, leſt his lewd behaviour be an offence unto thee.

14 Better is the poor, being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body.

15 Health and good eſtate of body are above all gold, and a ſtrong body above infinite wealth.

16 There is no riches above a ſound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual ſickneſs.

18 Delicates poured upon a mouth ſhut up are as meſſes of meat ſet upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor ſmell: ſo is he that is perſecuted of the Lord.

20 He ſeeth with his eyes and groaneth, as an eunuch that embraceth a virgin and ſigheth.

21 Give not over thy mind to heavineſs, and afflict not thyſelf in thine own counſel.

22 The gladneſs of the heart is the life of man, and the joyfulneſs of a man prolongeth his days.

23 Love thine own ſoul, and comfort thy heart, remove ſorrow far from thee; for ſorrow hath killed many, and there is no profit therein.

24 Envy and wrath ſhorten the life, and carefulneſs bringeth age before the time.

25 A chearful and good heart will have a care of his meat and diet.

CHAP. XXXI.

WATCHING for riches conſumeth the fleſh, and the care thereof driveth away ſleep.

2 Watching care will not let a man ſlumber, as a ſore diſeaſe breaketh ſleep.

3 The rich hath great labour in gathering riches together: and when he reſteth, he is filled with his delicates.

4 The poor laboureth in his poor eſtate; and when he leaveth off, he is ſtill needy.

5 He that loveth gold ſhall not be juſtified, and he that followeth corruption ſhall have enough thereof.

6 Gold hath been the ruin of many, and their deſtruction was preſent.

7 It is a ſtumblingblock unto them that ſacrifice unto it, and every fool ſhall be taken therewith.

8 Bleſſed is the rich that is found without blemiſh, and hath not gone after gold.

9 Who is he? and we will call him bleſſed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms.

12 If thou ſit at a bountiful table, be not greedy upon it, and ſay not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occaſion.

14 Stretch not thine hand whitherſoever it looketh, and thruſt it not with him into the diſh.

15 Judge of thy neighbour by thyſelf; and be diſcreet in every point.

16 Eat, as it becometh a man, thoſe things which are ſet before thee; and devour not, leſt thou be hated.

17 Leave off firſt for manners' ſake: and be not unſatiable, leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

19 A very little is ſufficient for a man well nurtured, and he fetcheth not his wind ſhort upon his bed.

20 Sound ſleep cometh of moderate eating; he riſeth early, and his wits are with him; but the pain of watching, and choler, and pangs of the belly, are with an unſatiable man.

21 And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt have reſt.

22 My ſon, hear me, and deſpiſe me not, and at the laſt thou ſhalt find as I told thee: in all thy works be quick, ſo ſhall there no ſickneſs come unto thee.

23 Whoſo is liberal of his meat, men ſhall ſpeak well of him: and the report of his good houſekeeping will be believed.

24 But againſt him that is a niggard of his meat the whole city ſhall murmur; and the teſtimonies of his niggardneſs ſhall not be doubted of.

25 Shew not thy valiantneſs in wine; for wine hath deſtroyed many.

26 The furnace proveth the edge by dipping; ſo doth wine the hearts of the proud by drunkenneſs.

27 Wine is as good as life to a man, if it be drunk moderately; what life is then to a man that is without wine? for it was made to make men glad.

28 Wine meaſurably drunk and in ſeaſon bringeth gladneſs of the heart, and cheerfulneſs of the mind:

29 But wine drunken with exceſs maketh bitterneſs of the mind, with brawling and quarrelling.

30 Drunkenneſs increaſeth the rage of a fool till he offend: it diminiſheth ſtrength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: give him no deſpiteful words, and preſs not upon him with urging him [to drink.]

CHAP. XXXII.

IF thou be made the maſter [of a feaſt,] lift not thyſelf up, but be among them as one of the reſt; take diligent care for them, and ſo ſit down.

2 And when thou haſt done all thy office, take thy place, that thou mayeſt be merry with them, and receive a crown for thy well ordering of the feaſt.

3 Speak, thou that art the elder, for it becometh thee, but with ſound judgment: and hinder not muſick.

4 Pour not out words where there is a muſician, and ſhew not forth wiſdom out of time.

5 A concert of muſick in a banquet of wine is as a ſignet of carbuncle ſet in gold.

6 As

XXX. 13 *Hold him to labour,* &c.] Take pains with him, in order to inſtruct him.

GENERAL REFLECTIONS on Chap. XXVIII. XXIX. XXX.

We are here taught to keep our paſſions under reſtraint, and not to ſeek revenge; to preſerve a blameleſs conduct in life, and a conſcience void of offence.

COMMENTARY AND NOTES ON Chap. XXXI. XXXII. XXXIII.

XXXI. 5 *He that followeth corruption,* &c.] He that is too intent in getting riches, ſhall be corrupted and betrayed by them; or, he that ſeeketh greedily after money, ſhall often tranſgreſs.

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6 As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7 Speak, young man, if there be need of thee; and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

CHAP. XXXIII.

THERE shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

2 A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law; and the law is faithful unto him, as an oracle.

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed *them*, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

13 As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the Most High; and there are two and two, one against another.

16 I awaked up last of all, as one that gathereth after the grapegatherers: by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes.

17 Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20 As long as thou livest and hast breath in thee, give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

22 In all thy works keep to thyself the preeminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, *are* for the ass; and bread, correction, and work, for a servant.

25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on him more heavy fetters.

29 Be not excessive toward any; and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

CHAP. XXXIV.

THE hopes of a man void of understanding are vain and false: and dreams lift up fools.

2 Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing what can be cleansed? and from that thing which is false what truth can come.

5 Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the Most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understood more than I can express.

12 I was oftimes in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look; and who is his strength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

19 The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life; he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

HE that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.

2 He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise.

3 To

XXX. 13 *For these things bless him*, &c.] Mind above all to give thanks to the great Creator, who hath provided so many things for thy enjoyment.

GENERAL REFLECTIONS on Chap. XXXI. XXXII. XXXIII.

In these chapters, moderation is recommended as an excellent virtue; also the right and proper use of time; and the timely regulation of our secular affairs, so that our last hours be not entangled or distracted thereby.

COMMENTARY AND NOTES ON Chap. XXXIV. XXXV. XXXVI.

XXXIV. 18 *He that sacrificeth*, &c.] It was a wretched notion, to suppose God would accept that as an atonement in sacrifice, which was unlawfully procured.

XXXV. 1 *He that keepeth the law*, &c.] Outward sacrifices are only holy when they are joined with the inward sacrifice of the heart.

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3 To depart from wickedneſs is a thing pleaſing to the Lord; and to forſake unrighteouſneſs is a propitiation.

4 Thou ſhalt not appear empty before the Lord.

5 For all theſe things [are to be done] becauſe of the commandment.

6 The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof *is* before the Moſt High.

7 The ſacrifice of a juſt man is acceptable, and the memorial thereof ſhall never be forgotten.

8 Give the Lord his honour with a good eye, and diminiſh not the firſtfruits of thine hands.

9 In all thy gifts ſhew a cheerful countenance, and dedicate thy tithes with gladneſs.

10 Give unto the Moſt High according as he hath enriched thee; and as thou haſt gotten, give with a cheerful eye.

11 For the Lord recompenſeth, and will give thee ſeven times as much.

12 Do not think to corrupt with gifts; for ſuch he will not receive: and truſt not to unrighteous ſacrifices; for the Lord is judge, and with him is no reſpect of perſons.

13 He will not accept any perſon againſt a poor man, but will hear the prayer of the oppreſſed.

14 He will not deſpiſe the ſupplication of the fatherleſs; nor the widow, when ſhe poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry againſt him that cauſeth them to fall?

16 He that ſerveth the Lord ſhall be accepted with favour, and his prayer ſhall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the Moſt High ſhall behold to judge righteouſly, and execute judgment.

18 For the Lord will not be ſlack, neither will the Mighty be patient toward them, till he have ſmitten in ſunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the ſceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cauſe of his people, and made them to rejoice in his mercy.

20 Mercy is ſeaſonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

HAVE mercy upon us, O Lord God of all, and behold us:

2 And ſend thy fear upon all the nations that ſeek not after thee.

3 Lift up thy hand againſt the ſtrange nations, and let them ſee thy power.

4 As thou waſt ſanctified in us before them: ſo be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Show new ſigns, and make other ſtrange wonders: glorify thy hand and thy right arm, that they may ſet forth thy wondrous works.

7 Raiſe up indignation, and pour out wrath: take away the adverſary, and deſtroy the enemy.

8 Make the time ſhort, remember the covenant, and let them declare thy wonderful works.

9 Let him that eſcapeth be conſumed by the rage of the fire; and let them periſh that oppreſs the people.

10 Smite in ſunder the heads of the rulers of the heathen, that ſay, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Iſrael, whom thou haſt named thy firſtborn.

13 O be merciful unto Jeruſalem, thy holy city, the place of thy reſt.

14 Fill Sion with thine unſpeakable oracles, and thy people with thy glory.

15 Give teſtimony unto thoſe that thou haſt poſſeſſed from the beginning, and raiſe up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy ſervants, according to the bleſſing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate taſteth divers kinds of veniſon: ſo doth an heart of underſtanding falſe ſpeeches.

20 A froward heart cauſeth heavineſs: but a man of experience will recompenſe him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men.

24 He that getteth a wife beginneth a poſſeſſion, a help like unto himſelf, and a pillar of reſt.

25 Where no hedge is, there the poſſeſſion is ſpoiled: and he that hath no wife will wander up and down mourning.

26 Who will truſt a thief well appointed, that ſkippeth from city to city? ſo [who will believe] a man that hath no houſe, and lodgeth whereſoever the night taketh him?

CHAP. XXXVII.

EVERY friend ſaith, I am his friend alſo: but there is a friend, which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence cameſt thou in to cover the earth with deceit?

4 There is a companion, which rejoiceth in the proſperity of a friend, but in the time of trouble will be againſt him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler againſt the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counſeller extolleth counſel; but there is ſome that counſelleth for himſelf.

8 Beware of a counſeller, and know before what need he hath; for he will counſel for himſelf; leſt he caſt the lot upon thee,

9 And ſay unto thee, Thy way is good: and afterward he ſtand on the other ſide, to ſee what ſhall befall thee.

10 Conſult not with one that ſuſpecteth thee: and hide thy counſel from ſuch as envy thee.

11 Neither conſult with a woman touching her of whom ſhe is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of ſelling; nor with an envious man of thankfulneſs; nor with an unmerciful man touching kindneſs; nor with the ſlothful for any work; nor with an hireling for a year of finiſhing work; nor with an idle ſervant of much buſineſs: hearken not unto theſe in any matter of counſel.

12 But be continually with a godly man, whom thou knoweſt to keep the commandments of the Lord, whoſe mind is according to thy mind, and will ſorrow with thee, if thou ſhalt miſcarry.

13 And let the counſel of thine own heart ſtand: for there is no man more faithful unto thee than it.

14 For a man's mind is ſometime wont to tell him more than ſeven watchmen, that ſit above in an high tower.

15 And above all this pray to the Moſt High, that he will direct thy way in truth.

16 Let reaſon go before every enterprize, and counſel before every action.

17 The countenance is a ſign of changing of the heart.

18 Four manner of things appear: good and evil; life and death: but the tongue ruleth over them continually.

19 There is one that is wiſe and teacheth many, and yet is unprofitable to himſelf.

20 There is one that ſheweth wiſdom in words, and is hated: he ſhall be deſtitute of all food.

21 For grace is not given him from the Lord; becauſe he is deprived of all wiſdom.

22 Another is wiſe to himſelf; and the fruits of underſtanding are commendable in his mouth.

23 A wiſe man inſtructeth his people; and the fruits of his underſtanding fail not.

24 A wiſe man ſhall be filled with bleſſing; and all they that ſee him ſhall count him happy.

25 The days of the life of man may be numbered: but the days of Iſrael are innumerable.

26 A wiſe man ſhall inherit glory among his people, and his name ſhall be perpetual.

27 My ſon, prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing.

29 Be not unſatiable in any dainty thing, nor too greedy upon meats:

30 For exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler.

31 By ſurfeiting have many periſhed; but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

HONOUR a phyſician with the honour due unto him for the uſes which ye may have of him: for the Lord hath created him.

2 For

XXXVI 24 *He that getteth a wife, &c.*] The meaning is, that no man can expect to proſper in his temporal circumſtances, unleſs his wife and he go hand in hand together, towards promoting their mutual intereſt.

GENERAL REFLECTIONS on Chap. XXXIV. XXXV. XXXVI. It is of the greateſt importance to be well grounded in theſe principles upon which our eternal happineſs depends; it behoves all true Chriſtians alſo to ſhew mercy to others, as we hope for mercy from God; and that young perſons, before marriage, ſhould conſider each other's tempers, in order to be happy in that ſtate.

COMMENTARY and NOTES on Chap. XXXVII. XXXVIII. XXXIX.

XXXVII. 8 *Leſt he caſt the lot upon thee.*] Leſt he give thee ſome advice which may be an obſtruction to thy deſigns, inſtead of forwarding them.

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2 For of the Moſt High cometh healing, and he ſhall receive honour of the king.

3 The ſkill of the phyſician ſhall lift up his head: and in the ſight of great men he ſhall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wiſe will not abhor them.

5 Was not the water made ſweet with wood, that the virtue thereof might be known?

6 And he hath given men ſkill, that he might be honoured in his marvellous works.

7 With ſuch doth he heal [men,] and taketh away their pains.

8 Of ſuch doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

9 My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from ſin, and order thine hands aright, and cleanſe thy heart from all wickedneſs.

11 Give a ſweet ſavour, and a memorial of fine flour; and make a fat offering, as not being.

12 Then give place to the phyſician, for the Lord hath created him: let him not go from thee, for thou haſt need of him.

13 There is a time when in their hands there is good ſucceſs.

14 For they ſhall alſo pray unto the Lord, that he would proſper that, which they give for eaſe and remedy to prolong life.

15 He that ſinneth before his Maker, let him fall into the hand of the phyſician.

16 My ſon, let tears fall down over the dead, and begin to lament, as if thou hadſt ſuffered great harm thyſelf: and then cover his body according to the cuſtom, and neglect not his burial.

17 Weep bitterly, and make great moan, and uſe lamentation, as he is worthy, and that a day or two, leſt thou be evil ſpoken of: and then comfort thyſelf for thy heavineſs.

18 For of heavineſs cometh death, and the heavineſs of the heart breaketh ſtrength.

19 In affliction alſo ſorrow remaineth: and the life of the poor is the curſe of the heart.

20 Take no heavineſs to heart: drive it away, and remember the laſt end.

21 Forget it not, for there is no turning again: thou ſhalt not do him good, but hurt thyſelf.

22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and to day for thee.

23 When the dead is at reſt, let his remembrance reſt; and be comforted for him, when his ſpirit is departed from him.

24 The wiſdom of a learned man cometh by opportunity of leiſure: and he that hath little buſineſs ſhall become wiſe.

25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks?

26 He giveth his mind to make furrows: and is diligent to give the kine fodder.

27 So every carpenter and workmaſter, that laboureth night and day: and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work:

28 The ſmith alſo ſitting by the anvil, and conſidering the iron work, the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace: the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh: he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly:

29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is alway carefully ſet at his work, and maketh all his work by number;

30 He faſhioneth the clay with his arm, and boweth down his ſtrength before his feet; he applieth himſelf to lead it over; and he is diligent to make clean the furnace:

31 All theſe truſt to their hands: and every one is wiſe in his work.

32 Without theſe cannot a city be inhabited: and they ſhall not dwell where they will, nor go up and down:

33 They ſhall not be ſought for in public counſel, nor ſit high in the congregation: they ſhall not ſit on the judge's ſeat, nor underſtand the ſentence of judgment: they cannot declare juſtice and judgment; and they ſhall not be found where parables are ſpoken.

34 But they will maintain the ſtate of the world, and [all] their deſire is in the work of their craft.

CHAP. XXXIX.

BUT he that giveth his mind to the law of the Moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the ancient, and be occupied in prophecies.

2 He will keep the ſayings of the renowned men: and where ſubtil parables are, he will be there alſo.

3 He will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables.

4 He ſhall ſerve among great men, and appear before princes: he will travel through ſtrange countries; for he hath tried the good and the evil among men.

5 He will give his heart to reſort early to the Lord that made him, and will pray before the Moſt High, and will open his mouth in prayer, and make ſupplication for his ſins.

6 When the great Lord will, he ſhall be filled with the ſpirit of underſtanding: he ſhall pour out wiſe ſentences, and give thanks unto the Lord in his prayer.

7 He ſhall direct his counſel and knowledge, and in his ſecrets ſhall he meditate.

8 He ſhall ſhew forth that which he hath learned, and ſhall glory in the law of the covenant of the Lord.

9 Many ſhall commend his underſtanding; and ſo long as the world endureth, it ſhall not be blotted out; his memorial ſhall not depart away, and his name ſhall live from generation to generation.

10 Nations ſhall ſhew forth his wiſdom, and the congregation ſhall declare his praiſe.

11 If he die, he ſhall leave a greater name than a thouſand: and if he live, he ſhall increaſe it.

12 Yet have I more to ſay, which I have thought upon; for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a roſe growing by the brook of the field:

14 And give ye a ſweet ſavour as frankincenſe, and flouriſh as a lily, ſend forth a ſmell, and ſing a ſong of praiſe, bleſs the Lord in all his works.

15 Magnify his name, and ſhew forth his praiſe with the ſongs of your lips, and with harps, and in praiſing him ye ſhall ſay after this manner:

16 All the works of the Lord are exceeding good, and whatſoever he commandeth ſhall be *accompliſhed* in due ſeaſon.

17 And none may ſay, What is this? wherefore is that? for at time convenient they ſhall all be ſought out: at his commandment the waters ſtood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatſoever pleaſeth him; and none can hinder, when he will ſave.

19 The works of all fleſh are before him, and nothing can be hid from his eyes.

20 He ſeeth from everlaſting to everlaſting; and there is nothing wonderful before him.

21 A man need not to ſay, What is this? wherefore is that? for he hath made all things for their uſes.

22 His bleſſing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into ſaltneſs: ſo ſhall the heathen inherit his wrath.

24 As his ways are plain unto the holy; ſo are they ſtumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: ſo evil things for ſinners.

26 The principal things for the whole uſe of man's life are water, fire, iron, and ſalt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All theſe things are for good to the godly: ſo to the ſinners they are turned into evil.

28 There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes; in the time of deſtruction they pour out their force, and appeaſe the wrath of him that made them.

29 Fire, and hail, and famine, and death, all theſe were created for vengeance;

30 Teeth of wild beaſts, and ſcorpions, ſerpents, and the ſword, puniſhing the wicked to deſtruction.

31 They ſhall rejoice in his commandment, and they ſhall be ready upon earth, when need is; and when their time is come, they ſhall not tranſgreſs his word.

32 Therefore from the beginning I was reſolved, and thought upon theſe things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due ſeaſon.

34 So that a man cannot ſay, This is worſe than that: for in time they ſhall all be well approved.

35 And therefore praiſe ye the Lord with the whole heart and mouth, and bleſs the name of the Lord.

CHAP. XL.

GREAT travail is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cauſe] fear of heart;

3 From him that ſitteth on a throne of glory, unto him that is humbled in earth and aſhes;

4 From

XXXVIII. 15 *He that ſinneth before his Maker*, &c.] He that ſinneth grievouſly againſt God, ſhall be long and grievouſly afflicted with ſickneſs, ſo as to be almoſt continually under the hands of a phyſician.

XXXIX. 28 *There be ſpirits*, &c.] God has often employed men, and even heathens, as inſtruments of vengeance upon thoſe who rebel againſt him.

GENERAL REFLECTIONS on Chap. XXXVII. XXXVIII. XXXIX. In theſe chapters we are cautioned againſt prejudices: not to reject phyſicians, under the divine bleſſing; nor to be inattentive to the education of youth, but furniſh their tender minds with uſeful knowledge from the wiſe ſayings of the antients.

COMMENTARY

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4 From him that weareth purple and a crown, unto *him that is clothed with a linen* frock.

5 Wrath, and envy, trouble, and unquietneſs, fear of death, and anger, and ſtrife, and in the time of reſt upon his bed his night ſleep, do change his knowledge.

6 A little or nothing is his reſt, and afterward he is in his ſleep, as in a day of keeping watch, troubled in the viſion of his heart, as if he were eſcaped out of a battle.

7 When all is ſafe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all fleſh, both man and beaſt, and that is ſevenfold more upon ſinners.

9 Death, and bloodſhed, ſtrife, and ſword, calamities, famine, tribulation, and the ſcourge;

10 Theſe things are created for the wicked, and for their ſakes came the flood.

11 All things that are of the earth ſhall turn to the earth again: and that which is of the waters doth return into the ſea.

12 All bribery and injuſtice ſhall be blotted out: but true dealing ſhall endure for ever.

13 The goods of the unjuſt ſhall be dried up like a river, and ſhall vaniſh with noiſe, like a great thunder in rain.

14 While he openeth his hand he ſhall rejoice: ſo ſhall tranſgreſſors come to nought.

15 The children of the ungodly ſhall not bring forth many branches; but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river ſhall be pulled up before all graſs.

17 Bountifulneſs is as a moſt fruitful garden, and mercifulneſs endureth for ever.

18 To labour, and to be content with that a man hath, is a ſweet life: but he that findeth a treaſure is above them both.

19 Children and the building of a city continue a man's name: but a blameleſs wife is counted above them both.

20 Wine and muſick rejoice the heart: but the love of wiſdom is above them both.

21 The pipe and the pſaltery make ſweet melody: but a pleaſant tongue is above them both.

22 Thine eye deſireth favour and beauty: but more than both corn while it is green.

23 A friend and companion never meet amiſs: but above both is a wife with her huſband.

24 Brethren and help are againſt time of trouble: but alms ſhall deliver more than them both.

25 Gold and ſilver make the foot ſtand ſure: but counſel is eſteemed above them both.

26 Riches and ſtrength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to ſeek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My ſon, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himſelf with other men's meat: but a wiſe man well nurtured will beware thereof.

30 Begging is ſweet in the mouth of the ſhameleſs: but in his belly there ſhall burn a fire.

CHAP. XLI.

O Death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience!

3 Fear not the ſentence of death, remember them that have been before thee, and that come after; for this is the ſentence of the Lord over all fleſh.

4 And why art thou againſt the pleaſure of the Moſt High? there is no inquiſition in the grave, whether thou have lived ten, or an hundred, or a thouſand years.

5 The children of ſinners are abominable children, and they that are converſant in the dwelling of the ungodly.

6 The inheritance of ſinners' children ſhall periſh, and their poſterity ſhall have a perpetual reproach.

7 The children will complain of an ungodly father, becauſe they ſhall be reproached for his ſake.

8 Woe be unto you, ungodly men, which have forſaken the law of the moſt high God! for if ye increaſe, it ſhall be to your deſtruction:

9 And if ye be born, ye ſhall be born to a curſe: and if ye die, a curſe ſhall be your portion.

10 All that are of the earth ſhall turn to earth again: ſo the ungodly ſhall go from a curſe to deſtruction.

11 The mourning of men is about their bodies: but an ill name of ſinners ſhall be blotted out.

12 Have regard to thy name; for that ſhall continue with thee above a thouſand great treaſures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep diſcipline in peace: for wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both?

15 A man that hideth his fooliſhneſs is better than a man that hideth his wiſdom.

16 Therefore be ſhamefaced according to my word: for it is not good to retain all ſhamefacedneſs; neither is it altogether approved in every thing.

17 Be aſhamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjuſt dealing before thy partner and friend;

19 And of theft in regard of the place where thou ſojourneſt, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of ſcorning to give and take;

20 And of ſilence before them that ſalute thee; and to look upon an harlot;

21 And to turn away thy face from thy kinſman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be overbuſy with his maid, and come not near her bed; or of upbraiding ſpeeches before friends; and after thou haſt given, upbraid not;

23 Or of iterating and ſpeaking again that which thou haſt heard; and of revealing of ſecrets.

24 So ſhalt thou be truly ſhamefaced, and find favour before all men.

CHAP. XLII.

OF theſe things be not thou aſhamed, and accept no perſon to ſin thereby:

2 Of the law of the Moſt High, and his covenant; and of judgment to juſtify the ungodly;

3 Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

4 Of exactneſs of balance and weights; or of getting much or little;

5 And of merchants' indifferent ſelling; of much correction of children; and to make the ſide of an evil ſervant to bleed.

6 Sure keeping is good, where an evil wife is; and ſhut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou giveſt out, or receiveſt in.

8 Be not aſhamed to inform the unwiſe and fooliſh, and the extreme aged that contendeth with thoſe that are young: thus ſhalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth; and the care for her taketh away ſleep; when ſhe is young, leſt ſhe paſs away the flower of her age; and being married, leſt ſhe ſhould be hated:

10 In her virginity, leſt ſhe ſhould be defiled and gotten with child in her father's houſe; and having an huſband, leſt ſhe ſhould miſbehave herſelf; and when ſhe is married, leſt ſhe ſhould be barren.

11 Keep a ſure watch over a ſhameleſs daughter, leſt ſhe make thee a laughingſtock to thine enemies, and a byword in the city, and a reproach among the people, and make thee aſhamed before the multitude.

12 Behold not every body's beauty, and ſit not in the midſt of women.

13 For from garments cometh a moth, and from women wickedneſs.

14 Better is the churliſhneſs of a man than a courteous woman, a woman, *I ſay*, which bringeth ſhame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have ſeen: In the words of the Lord are his works.

16 The ſun that giveth light looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the ſaints to declare all his marvellous works, which the Almighty Lord firmly ſettled, that whatſoever is might be eſtabliſhed for his glory.

18 He ſeeketh out the deep, and the heart, and conſidereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the ſigns of the world.

19 He declareth the things that are paſt, and for to come, and revealeth the ſteps of hidden things.

20 No thought eſcapeth him, neither any word is hidden from him.

21 He hath garniſhed the excellent works of his wiſdom, and he is from everlaſting to everlaſting: unto him may nothing be added, neither can he be diminiſhed, and he hath no need of any counſeller.

22 Oh how deſirable are all his works! and that a man may ſee even to a ſpark.

23 All theſe things live and remain for ever for all uſes, and they are all obedient.

24 All things are double one againſt another: and he hath made nothing imperfect.

25 One

COMMENTARY AND NOTES ON CHAP. XL. XLI. XLII.

XL. 13 *The goods of the unjuſt*, &c.] The juſtice of God will blaſt all thoſe riches which have been acquired by fraud and oppreſſion.

XLI. 12 *Have regard to thy name*, &c.] To preſerve a good name, is very deſirable: but the evidence of a good conſcience is an invaluable jewel.

XLII. 15 *In the words of the Lord*, &c.] God need only to ſpeak the word, and the thing is done.

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25 One thing eſtabliſheth the good of another, and who ſhall be filled with beholding his glory?

CHAP. XLIII.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious ſhew;

2 The ſun when it appeareth, declaring at his riſing a marvellous inſtrument, the work of the Moſt High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the ſun burneth the mountains three times more; breathing out fiery vapours, and ſending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment it runneth haſtily.

6 He made the moon alſo to ſerve in her ſeaſon for a declaration of times, and a ſign of the world.

7 From the moon is the ſign of feaſts, a light that decreaſeth in her perfection.

8 The month is called after her name, increaſing wonderfully in her changing, being an inſtrument of the armies above, ſhining in the firmament of heaven:

9 The beauty of heaven, the glory of the ſtars, an ornament giving light in the higheſt places of the Lord.

10 At the commandment of the Holy One they will ſtand in their order, and never faint in their watches.

11 Look upon the rainbow, and praiſe him that made it; very beautiful it is in the brightneſs thereof

12 It compaſſeth the heaven about with a glorious circle, and the hands of the Moſt High have bended it.

13 By his commandment he maketh the ſnow to fall apace, and ſendeth ſwiftly the lightnings of his judgment.

14 Through this the treaſures are opened; and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailſtones are broken ſmall.

16 At his ſight the mountains are ſhaken, and at his will the ſouth wind bloweth.

17 The noiſe of the thunder maketh the earth to tremble: ſo doth the northern ſtorm and the whirlwind: as birds flying he ſcattereth the ſnow, and the falling down thereof is as the lighting of graſhoppers:

18 The eye marvelleth at the beauty of the whiteneſs thereof, and the heart is aſtoniſhed at the raining of it

19 The hoarfroſt alſo as ſalt he poureth on the earth, and being congealed, it lieth on the top of ſharp ſtakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breaſtplate.

21 It devoureth the mountains, and burneth the wilderneſs, and conſumeth the graſs as fire.

22 A preſent remedy of all is a miſt *coming ſpeedily:* a dew coming after heat refreſheth.

23 By his counſel he appeaſeth the deep, and planteth iſlands therein.

24 They that ſail on the ſea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be ſtrange and wondrous works, variety of all kinds of beaſts and whales created.

26 By him the end of them hath proſperous ſucceſs, and by his word all things conſiſt.

27 We may ſpeak much, and yet come ſhort: wherefore in ſum, he is all.

28 How ſhall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed; and when ye exalt him, put forth all your ſtrength, and be not weary: for ye can never go far enough.

31 Who hath ſeen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than theſe be, for we have ſeen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wiſdom.

CHAP. XLIV.

LET us now praiſe famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counſel by their underſtanding, and declaring prophecies:

4 Leaders of the people by their counſels, and by their knowledge of learning meet for the people, wiſe and eloquent in their inſtructions:

5 Such as found out muſical tunes, and recited verſes in writing:

6 Rich men furniſhed with ability, living peaceably in their habitations:

7 All theſe were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praiſes might be reported.

9 And ſome there be, which have no memorial; who are periſhed, as though they had never been; and are become as though they had never been born; and their children after them.

10 But theſe were merciful men, whoſe righteouſneſs hath not been forgotten.

11 With their ſeed ſhall continually remain a good inheritance, and their children are within the covenant.

12 Their ſeed ſtandeth faſt, and their children for their ſakes.

13 Their ſeed ſhall remain for ever, and their glory ſhall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 The people will tell of their wiſdom, and the congregation will ſhew forth their praiſe.

16 Enoch pleaſed the Lord, and was tranſlated, being an example of repentance to all generations.

17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world:] therefore was he left as a remnant unto the earth, when the flood came.

18 An everlaſting covenant was made with him, that all fleſh ſhould periſh no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him:

20 Who kept the law of the Moſt High, and was in covenant with him; he eſtabliſhed the covenant in his fleſh; and when he was proved, he was found faithful.

21 Therefore he aſſured him by an oath, that he would bleſs the nations in his ſeed, and that he would multiply him as the duſt of the earth, and exalt his ſeed as the ſtars, and cauſe them to inherit from ſea to ſea, and from the river unto the utmoſt part of the land.

22 With Iſaac did he eſtabliſh likewiſe [for Abraham his father's ſake] the bleſſing of all men and the covenant.

23 And made it reſt upon the head of Jacob He acknowledged him in his bleſſing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

CHAP. XLV.

AND he brought out of him a merciful man, which found favour in the ſight of all fleſh, even Moſes, beloved of God and men, whoſe memorial is bleſſed.

2 He made him like to the glorious ſaints, and magnified him, ſo that his enemies ſtood in fear of him.

3 By his words he cauſed the wonders to ceaſe, and he made him glorious in the ſight of kings, and gave him a commandment for his people, and ſhewed him part of his glory.

4 He ſanctified him *in* is faithfulneſs and meekneſs, and choſe him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Iſrael his judgments.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlaſting covenant he made with him, and gave him the prieſthood among the people: he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and ſtrengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compaſſed him with pomegranates, and with many golden bells round about, that as he went there might be a ſound, and a noiſe made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue ſilk, and purple, the work of the embroiderer, with a breaſtplate of judgment, and with Urim and Thummim:

11 With twiſted ſcarlet, the work of the cunning workman, with precious ſtones graven like ſeals, and ſet in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Iſrael.

12 He ſet a crown of gold upon the mitre, wherein was engraved Holineſs, an ornament of honour, a coſtly work, the deſires of the eyes, goodly and beautiful.

13 Before him there were none ſuch, neither did ever any ſtranger put them on, but only his children and his children's children perpetually.

14 Their ſacrifices ſhall be wholly conſumed every day twice continually.

15 Moſes

GENERAL REFLECTIONS on Chap. XL. XLI. XLII.

It is good to be enabled to ſuffer with patience the afflicting hand of God; to be found in the practice of every moral and religious duty; and that children beware, leſt by grieving their parents, they entail miſery upon themſelves.

COMMENTARY AND NOTES ON CHAP. XLIV.

13 *Their ſeed ſhall, &c.*] Mercy being the darling attribute of God, the merciful man is therefore declared to be the object of his favour, as well as beneficial to his fellow-creatures.

GENERAL REFLECTIONS on Chap. XLIV.

We are in this chapter admoniſhed to form proper ideas of the Divine Being from the works of his hands: to be of a merciful ſpirit; and to ſerve God in truth and righteouſneſs.

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15 Moſes conſecrated him, and anointed him with holy oil: this was appointed unto him by an everlaſting covenant, and to his ſeed, ſo long as the heavens ſhould remain, that they ſhould min ſter unto him, and execute the office of the prieſthood, and bleſs the people in his name.

16 He choſe him out of all men living to offer ſacrifices to the Lord, incenſe, and a ſweet ſavour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the ſtatutes of judgments, that he ſhould teach Jacob the teſtimonies, and inform Iſrael in his laws.

18 Strangers conſpired together againſt him, and maligned him in the wilderneſs, even the men that were of Dathan's and Abiron's ſide, and the congregation of Core, with fury and wrath.

19 This the Lord ſaw, and it diſpleaſed him, and in his wrathful indignation were they conſumed; he did wonders upon them, to conſume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firſtfruits of the increaſe: eſpecially he prepared bread in abundance:

21 For they eat of the ſacrifices of the Lord, which he gave unto him and his ſeed.

22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people; for the Lord himſelf is his portion and inheritance.

23 The third in glory is Phinees the ſon of Eleazar, becauſe he had zeal in the fear of the Lord, and ſtood up with good courage of heart when the people were turned back, and made reconciliation for Iſrael.

24 Therefore was there a covenant of peace made with him, that he ſhould be the chief of the ſanctuary and of his people, and that he and his poſterity ſhould have the dignity of the prieſthood for ever:

25 According to the covenant made with David ſon of Jeſſe, of the tribe of Juda, that the inheritance of the king ſhould be to his poſterity alone: ſo the inheritance of Aaron ſhould alſo be unto his ſeed.

26 God give you wiſdom in your heart to judge his people in righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.

CHAP. XLVI.

JESUS the ſon of Nave was valiant in the wars, and was the ſucceſſor of Moſes in prophecies, who according to his name was made great for the ſaving of the elect of God, and taking vengeance of the enemies that roſe up againſt them, that he might ſet Iſrael in their inheritance.

2 How great glory gat he, when he did lift up his hands, and ſtretched out his ſword againſt the cities!

3 Who before him ſo ſtood to it? for the Lord himſelf brought his enemies unto him.

4 Did not the ſun go back by his means; and was not one day as long as two?

5 He called upon the moſt high Lord, when the enemies preſſed upon him on every ſide; and the great Lord heard him.

6 And with hailſtones of mighty power he made the battle to fall violently upon the nations, and in the deſcent [of Bethhoron] he deſtroyed them that reſiſted, that the nations might know all their ſtrength, becauſe he fought in the ſight of the Lord, and he followed the Mighty One.

7 In the time of Moſes alſo he did a work of mercy, he and Caleb the ſon of Jephunne, in that they withſtood the congregation, and withheld the people from ſin, and appeaſed the wicked murmuring.

8 And of ſix hundred thouſand people on foot, they two were preſerved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave ſtrength alſo unto Caleb, which remained with him unto his old age, ſo that he entered upon the high places of the land, and his ſeed obtained it for an heritage:

10 That all the children of Iſrael might ſee that it is good to follow the Lord.

11 And concerning the judges, every one by name, whoſe heart went not a whoring, nor departed from the Lord, let their memory be bleſſed.

12 Let their bones flouriſh out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, eſtabliſhed a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had reſpect unto Jacob.

15 By his faithfulneſs he was found a true prophet, and by his word he was known to be faithful in viſion.

16 He called upon the Mighty Lord, when his enemies preſſed upon him on every ſide, when he offered the ſucking lamb.

17 And the Lord thundered from heaven, and with a great noiſe made his voice to be heard.

18 And he deſtroyed the rulers of the Tyrians, and all the princes of the Philiſtines.

19 And before his long ſleep he made proteſtations in the ſight of the Lord and his anointed, I have not taken any man's goods, ſo much as a ſhoe; and no man did accuſe him.

20 And after his death he propheſied, and ſhewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedneſs of the people.

CHAP. XLVII.

AND after him roſe up Nathan to propheſy in the time of David.

2 As is the fat taken away from the peace offering, ſo was David choſen out of the children of Iſrael.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the ſtone in the ſling, and beat down the boaſting of Goliath?

5 For he called upon the moſt High Lord; and he gave him ſtrength in his right hand to ſlay that mighty warrior, and ſet up the horn of his people.

6 So the people honoured him with ten thouſands, and praiſed him in the bleſſings of the Lord, in that he gave him a crown of glory.

7 For he deſtroyed the enemies on every ſide, and brought to nought the Philiſtines his adverſaries, and brake their horn in ſunder unto this day.

8 In all his works he praiſed the Holy One moſt high with words of glory; with his whole heart he ſung ſongs, and loved him that made him.

9 He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs

10 He beautified their feaſts, and ſet in order the ſolemn times until the end, that they might praiſe his holy name, and that the temple might ſound from morning.

11 The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael.

12 After him roſe up a wiſe ſon, and for his ſake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever.

14 How wiſe waſt thou in thy youth, and as a flood, filled with underſtanding!

15 Thy ſoul covered the whole earth, and thou filledſt it with dark parables.

16 Thy name went far unto the iſlands: and for thy peace thou waſt beloved.

17 The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead.

19 Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection.

20 Thou didſt ſtain thy honour, and pollute thy ſeed; ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root of David.

23 Thus reſted Solomon with his fathers, and of his ſeed he left behind him Roboam, even the fooliſhneſs of the people, and one that had no underſtanding, who turned away the people through his counſel. There was alſo Jeroboam the ſon of Nebat, who cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin:

24 And their ſins were multiplied exceedingly, that they were driven out of the land.

25 For they ſought out all wickedneſs, till the vengeance came upon them.

CHAP. XLVIII.

THEN ſtood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a ſore famine upon them, and by his zeal he diminiſhed their number.

3 By the word of the Lord he ſhut up the heaven, and alſo three times brought down fire.

4 O Elias, how waſt thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 Who didſt raiſe up a dead man from death, and his ſoul from the place of the dead, by the word of the moſt High:

6 Who broughteſt kings to deſtruction, and honourable men from their bed:

7 Who heardeſt the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

8 Who

COMMENTARY AND NOTES ON CHAP. XLVI. XLVII.

XLVI. 20 *And after his death he propheſied,* &c.] The meaning is, that Samuel's prediction was realized after the death of the prophet.

XLVII. 20 *Thou didſt ſtain thy honour,* &c.] Solomon, by indulging his ſenſual appetite for women, forfeited the favour of God.

GENERAL REFLECTIONS on Chap. XLVI. XLVII.

We ſhould follow our anceſtors as they followed Chriſt, if we expect a ſhare in their eternal inheritance: to this end, religion ſhould influence our hearts, virtue direct our ſteps, and the fear of God be continually before our eyes: and then, by divine mercy, we ſhall, after death, partake of eternal happineſs.

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8 Who anointedſt kings to take revenge, and prophets to ſucceed after him:

9 Who was taken up in a whirlwind of fire, and in a chariot of fiery horſes:

10 Who was ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the ſon, and to reſtore the tribes of Jacob.

11 Bleſſed are they that ſaw thee, and ſlept in love; for we ſhall ſurely live.

12 Elias it was, who was covered with a whirlwind: and Eliſeus was filled with his ſpirit: whilſt he lived, he was not moved *with the preſence* of any prince, neither could any bring him into ſubjection.

13 No word could overcome him; and after his death his body propheſied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their ſins, till they were ſpoiled and carried out of their land, and were ſcattered through all the earth: yet there remained a ſmall people, and a ruler in the houſe of David:

16 Of whom ſome did that which was pleaſing *to God*, and ſome multiplied ſins.

17 Ezekias fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and ſent Rabſaces, and lifted up his hand againſt Sion, and boaſted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and ſtretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the miniſtry of Eſay.

21 He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them.

22 For Ezekias had done the thing that pleaſed the Lord, and was ſtrong in the ways of David his father, as Eſay the prophet, who was great and faithful in his viſion, had commanded him.

23 In his time the ſun went backward, and he lengthened the king's life.

24 He ſaw by an excellent ſpirit what ſhould come to paſs at the laſt, and he comforted them that mourned in Sion.

25 He ſhewed what ſhould come to paſs for ever, and ſecret things or ever they came.

CHAP. XLIX.

THE remembrance of Joſias is like the compoſition of the perfume that is made by the art of the apothecary: it is ſweet as honey in all mouths, and as muſick at a banquet of wine.

2 He behaved himſelf uprightly in the converſion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he eſtabliſhed the worſhip of God.

4 All, except David, and Ezekias, and Joſias, were defective: for they forſook the law of the Moſt High, *even* the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory to a ſtrange nation.

6 They burnt the choſen city of the ſanctuary, and made the ſtreets deſolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheleſs was a prophet, ſanctified in his mother's womb, that he might root out, and afflict, and deſtroy; and that he might build up alſo, and plant.

8 It was Ezekial who ſaw the glorious viſion, which was ſhewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under *the figure of* the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be bleſſed, and let their bones flouriſh again out of their place: for they comforted Jacob, and delivered them by aſſured hope.

11 How ſhall we magnify Zorobabel? even he was as a ſignet on the right hand:

12 So was Jeſus the ſon of Joſedec: who in their time builded the houſe, and ſet up an holy temple to the Lord, which was prepared for everlaſting glory.

13 And among the elect was Neemias, whoſe renown is great, who raiſed up for us the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joſeph, a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

CHAP. L.

SIMON the high prieſt, the ſon of Onias, who in his life repaired the houſe again, and in his days fortified the temple:

2 And by him was built from the foundation the double height, the high fortreſs of the wall about the temple:

3 In his days the ciſtern to receive water, being in compaſs as the ſea, was covered with plates of braſs:

4 He took care of the temple that it ſhould not fall, and fortified the city againſt beſieging:

5 How was he honoured in the midſt of the people in his coming out of the ſanctuary!

6 He was as the morning ſtar in the midſt of a cloud, and as the moon at the full:

7 As the ſun ſhining upon the temple of the Moſt High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roſes in the ſpring of the year, as lilies by the rivers of waters, and as the branches of the frankincenſe tree in the time of ſummer:

9 As fire and incenſe in the cenſer, and as a veſſel of beaten gold ſet with all manner of precious ſtones:

10 And as a fair olive tree budding forth fruit, and as a cypreſs tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holineſs honourable.

12 When he took the portions out of the prieſts' hands, he himſelf ſtood by the hearth of the altar, compaſſed with his brethren round about, as a young cedar in Libanus: and as palm trees compaſſed they him round about.

13 So were all the ſons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Iſrael.

14 And finiſhing the ſervice at the altar, that he might adorn the offering of the moſt high Almighty,

15 He ſtretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a ſweet ſmelling ſavour unto the moſt high King of all.

16 Then ſhouted the ſons of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard, for a remembrance before the Moſt High.

17 Then all the people together haſted, and fell down to the earth upon their faces to worſhip their Lord God Almighty, the Moſt High.

18 The ſingers alſo ſang praiſes with their voices, with great variety of ſounds was there made ſweet melody.

19 And the people beſought the Lord, the Moſt High, by prayer before him that is merciful, till the ſolemnity of the Lord was ended, and they had finiſhed his ſervice.

20 Then he went down and lifted up his hands over the whole congregation of the children of Iſrael, to give the bleſſing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themſelves down to worſhip the ſecond time, that they might receive a bleſſing from the Moſt High.

22 Now therefore bleſs ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulneſs of heart, and that peace may be in our days in Iſrael for ever.

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that ſit upon the mountain of Samaria, and they that dwell among the Philiſtines, and that fooliſh people that dwell in Sichem.

27 Jeſus the ſon of Sirach of Jeruſalem hath written in this book the inſtruction of underſtanding and knowledge, who out of his heart poureth forth wiſdom.

28 Bleſſed is he that ſhall be exerciſed in theſe things; and he that layeth them up in his heart ſhall become wiſe.

29 For if he do them, he ſhall be ſtrong to all things: for the light of the Lord leadeth him, who giveth wiſdom to the godly. Bleſſed be the Lord for ever. Amen, Amen.

CHAP. LI.

A Prayer of Jeſus the ſon of Sirach.

I Will thank thee, O Lord and King, and praiſe thee, O God my Saviour: I do give praiſe unto thy name:

2 For thou art my defender and helper, and has preſerved my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that forge lies, and haſt been mine helper againſt mine adverſaries:

3 And haſt delivered me, according to the multitude of thy mercies and greatneſs of thy name, from the teeth of them that were ready to devour me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every ſide, and from the midſt of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By

COMMENTARY AND NOTES ON CHAP. XLIX. L. LI.

XLIX. 10 *Of the twelve prophets*, &c.] He ſpeaks here of the twelve minor prophets, whoſe writings complete the Old Teſtament.

L. 17 *Then all the people*, &c.] Though the particular time of this ſolemn feſtival is not mentioned, yet it ſeems to have been about three hundred and thirty years before the incarnation.

LI.

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6 By an accuſation to the king from an unrighteous tongue my ſoul drew near even unto death, my life was near to the hell beneath.

7 They compaſſed me on every ſide, and there was no man to help me: I looked for the ſuccour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest ſuch as wait for thee, and ſaveſt them out of the hands of the enemies.

9 Then lifted I up my ſupplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praiſe thy name continually, and will ſing praiſe with thankſgiving; and ſo my prayer was heard:

12 For thou ſavedſt me from deſtruction, and deliveredſt me from the evil time: therefore will I give thanks, and praiſe thee, and bleſs thy name, O Lord.

13 When I was yet young, or ever I went abroad, I deſired wiſdom openly in my prayer.

14 I prayed for her before the temple, and will ſeek her out even to the end.

15 Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up ſought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I aſcribe the glory unto him that giveth me wiſdom.

18 For I purpoſed to do after her, and earneſtly I followed that which is good; ſo ſhall I not be confounded.

19 My ſoul hath wreſtled with her, and in my doings I was exact; I ſtretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my ſoul unto her, and I found her in pureneſs: I have had my heart joined with her from the beginning, therefore ſhall I not be forſaken.

21 My heart was troubled in ſeeking her: therefore have I gotten a good poſſeſſion.

22 The Lord hath given me a tongue for my reward, and I will praiſe him therewith.

23 Draw near unto me, ye unlearned, and dwell in the houſe of learning.

24 Wherefore are ye ſlow, and what ſay ye of theſe things, ſeeing your ſouls are very thirſty?

25 I opened my mouth, and ſaid, Buy her for yourſelves without money.

26 Put your neck under the yoke, and let your ſoul receive inſtruction: ſhe is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much reſt.

28 Get learning with a great ſum of money, and get much gold by her.

29 Let your ſoul rejoice in his mercy, and be not aſhamed of his praiſe.

30 Work your work betimes, and in his time he will give you your reward.

Ll. 18 *I purpoſed to do after her*, &c.] I determined that my actions ſhould be governed by the dictates of wiſdom.

General Reflections on Chap. XLIX. L. LI.

Young perſons ſhould always look up to the wiſe among the aged, and eſpecially their pious parents, for the regulation of their conduct; ſhould conſider God as their generous benefactor, and call upon him in humility and faith for every needful bleſſing.

BARUCH.

CHAP. I.

AND theſe are the words of the book, which Baruch the ſon of Nerias, the ſon of Maaſias, the ſon of Sedecias, the ſon of Aſadias, the ſon of Checias, wrote in Babylon,

2 In the fifth year, and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the ſon of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's ſons, and in the hearing of the elders, and of all the people, from the loweſt unto the higheſt, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they wept, faſted, and prayed before the Lord.

6 They made alſo a collection of money according to every man's power:

7 And they ſent it to Jeruſalem unto Joachim the high prieſt, the ſon of Chelcias, ſon of Salom, and to the prieſts, and to all the people which were found with him at Jeruſalem,

8 At the ſame time when he received the veſſels of the houſe of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias king of Juda had made,

9 After that Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jeruſalem, and brought them unto Babylon.

10 And they ſaid, Behold, we have ſent you money, to buy you burnt offerings, and ſin offerings, and incenſe, and prepare ye manna: offer upon the altar of the Lord our God;

11 And pray for the life of Nabuchodonoſor king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of heaven:

12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon, and under the ſhadow of Balthaſar his ſon, and we ſhall ſerve them many days, and find favour in their ſight.

13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye ſhall read this book which we have ſent unto you, to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days.

15 And ye ſhall ſay, To the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces, as *it is come to paſs* this day, unto them of Juda, and to the inhabitants of Jeruſalem,

16 And to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers:

17 For we have ſinned before the Lord,

18 And diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curſe, which the Lord appointed by Moſes his ſervant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to ſee* this day.

21 Nevertheleſs we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us:

22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of the Lord our God.

CHAP. II.

THEREFORE the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda,

2 To bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes;

3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter.

4 Moreover he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about, where the Lord hath ſcattered them.

5 Thus we were caſt down, and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God *appertaineth* righteouſneſs: but unto us and to our fathers open ſhame, as *appeareth* this day.

7 *For* all theſe plagues are come upon us, which the Lord hath pronounced againſt us.

8 Yet

COMMENTARY and NOTES on CHAP. I. II.

I. 19 *Since the day*, &c.] The conſideration of the miraculous deliverance of the Jews out of Egypt, was a ſtrong ſtimulative to duty; and in their writings, they always referred to that important event.

II. 1 *Therefore the Lord*, &c.] They confeſs the juſtice of God, in puniſhing them for their diſobedience, but at the ſame time ſtrengthen their confidence in his goodneſs, on their humiliation and repentance.

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8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath ſet before us.

11 And now, O Lord God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and high arm, and with ſigns, and with wonders, and with great power, and hath gotten thyſelf a name, as *appeareth* this day:

12 O Lord our God, we have ſinned, we have done ungodly, we have dealt unrighteouſly in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou haſt ſcattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own ſake, and give us favour in the ſight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, becauſe Iſrael and his poſterity is called by thy name.

16 O Lord, look down from thine holy houſe, and conſider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold; for the dead that are in the graves, whoſe ſouls are taken from their bodies, will give unto the Lord neither praiſe nor righteouſneſs:

18 But the ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul, will give thee praiſe and righteouſneſs, O Lord.

19 Therefore we do not make our humble ſupplication before thee, O Lord, our God, for the righteouſneſs of our fathers, and of our kings.

20 For thou haſt ſent out thy wrath and indignation upon us, as thou haſt ſpoken by thy ſervants the prophets, ſaying,

21 Thus ſaith the Lord, Bow down your ſhoulders to ſerve the king of Babylon: ſo ſhall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to ſerve the king of Babylon,

23 I will cauſe to ceaſe out of the cities of Juda, and from without Jeruſalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land ſhall be deſolate of inhabitants.

24 But we would not hearken unto thy voice, to ſerve the king of Babylon: therefore haſt thou made good the words that thou ſpakeſt by thy ſervants the prophets, namely, that the bones of our kings, and the bones of our fathers, ſhould be taken out of their places.

25 And, lo, they are caſt out to the heat of the day, and to the froſt of the night, and they died in great miſeries by famine, by ſword, and by peſtilence.

26 And the houſe which is called by thy name haſt thou laid waſte, as *it is to be ſeen* this day, for the wickedneſs of the houſe of Iſrael and the houſe of Juda.

27 O Lord our God, thou haſt dealt with us after all thy goodneſs, and according to all that great mercy of thine,

28 As thou ſpakeſt by thy ſervant Moſes in the day when thou didſt command him to write thy law before the children of Iſrael, ſaying,

29 If ye will not hear my voice, ſurely this very great multitude ſhall be turned into a ſmall *number* among the nations, where I will ſcatter them.

30 For I knew that they would not hear me, becauſe it is a ſtiffnecked people: but in the land of their captivities they ſhall remember themſelves,

31 And ſhall know that I am the Lord their God: for I will give them an heart, and ears to hear:

32 And they ſhall praiſe me in the land of their captivity, and think upon my name,

33 And return from their ſtiff neck, and from their wicked deeds: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it: and I will increaſe them, and they ſhall not be diminiſhed.

35 And I will make an everlaſting covenant with them to be their God, and they ſhall be my people; and I will no more drive my people of Iſrael out of the land that I have given them.

CHAP. III.

O Lord Almighty, God of Iſrael, the ſoul in anguiſh, the troubled ſpirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, becauſe we have ſinned before thee.

3 For thou endureſt for ever, and we periſh utterly.

4 O Lord Almighty, thou God of Iſrael, hear now the prayers of the dead Iſraelites, and of their children, which have ſinned before thee, and not hearkened unto the voice of thee their God: for the which cauſe theſe plagues cleave unto us.

5 Remember not the iniquities of our foreſathers: but think upon thy power, and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praiſe.

7 And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our foreſathers, that ſinned before thee.

8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us, for a reproach and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Iſrael, the commandments of life: give ear to underſtand wiſdom.

10 How happeneth it, Iſrael, that thou art in thine enemies' land, that thou art waxen old in a ſtrange country, that thou art defiled with the dead,

11 That thou art counted with them that go down into the grave?

12 Thou haſt forſaken the fountain of wiſdom.

13 For if thou hadſt walked in the way of God, thou ſhouldeſt have dwelled in peace for ever.

14 Learn where is wiſdom, where is ſtrength, where is underſtanding; that thou mayeſt know alſo where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth;

17 They that had their paſtime with the fowls of the air, and they that hoarded up ſilver and gold, wherein men truſt, and made no end of their getting?

18 For they that wrought in ſilver, and were ſo careful, and whoſe works are unſearchable,

19 They are vaniſhed and gone down to the grave, and others are come up in their ſteads.

20 Young men have ſeen light, and dwelt upon the earth: but the way of knowledge have they not known,

21 Nor underſtood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been ſeen in Theman.

23 The Agarenes that ſeek wiſdom upon earth, the merchants of Meran and of Theman, the authors of fables, and ſearchers out of underſtanding; none of theſe have known the way of wiſdom, or remember her paths.

24 O Iſrael, how great is the houſe of God! and how large is the place of his poſſeſſion!

25 Great, and hath none end; high, and unmeaſurable.

26 There were the giants famous from the beginning, that were of ſo great ſtature, and ſo expert in war.

27 Thoſe did not the Lord chooſe, neither gave he the way of knowledge unto them:

28 But they were deſtroyed, becauſe they had no wiſdom, and periſheth through their own fooliſhneſs.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the ſea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his underſtanding: he that prepared the earth for evermore hath filled it with fourfooted beaſts:

33 He that ſendeth forth light, and it goeth, calleth it *again*, and it obeyeth him with fear.

34 The ſtars ſhined in their watches, and rejoiced; when he calleth them, they ſay, Here we be; and ſo with cheerfulneſs they ſhewed light unto him that made them.

35 This is our God, and there ſhall none other be accounted of in compariſon of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved.

37 Afterward did he ſhew himſelf upon earth, and converſed with men.

CHAP. IV.

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it *ſhall come* to life; but ſuch as leave it ſhall die.

2 Turn thee, O Jacob, and take hold of it: walk in the preſence of the light thereof, that thou mayeſt be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee to a ſtrange nation.

40

III. 23 *The Agarenes*, &c.] The Arabians here meant were ſo groſly ignorant, that Mahomet met with no difficulty to induce them to embrace his new invented religion, which abounds with the moſt ridiculous abſurdities.

GENERAL REFLECTIONS on Chap. I. II. III.

Let us learn from hence, when we are in affliction, to humble ourſelves, and confeſs our ſins, as the grand cauſe of all miſery, and implore the mercy and favour of God.

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4 O Iſrael, happy are we: for things that are pleaſing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Iſrael.

6 Ye were ſold to the nations, not for [your] deſtruction: but becauſe ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by ſacrificing unto devils, and not to God,

8 Ye have forgotten the everlaſting God, that brought you up; and ye have grieved Juruſalem, that nurſed you.

9 For when ſhe ſaw the wrath of God coming upon you, ſhe ſaid, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I ſaw the captivity of my ſons and daughters, which the Everlaſting brought upon them.

11 With joy did I nouriſh them; but ſent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forſaken of many, who for the ſins of my children am left deſolate; becauſe they departed from the law of God.

13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trod in the paths of diſcipline in his righteouſneſs.

14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them.

15 For he hath brought a nation upon them from far, a ſhameleſs nation, and of a ſtrange language, who neither reverenced old man, nor pitied child.

16 Theſe have carried away the dear beloved children of the widow, and left her that was alone deſolate without daughters.

17 But what can I help you?

18 For he that brought theſe plagues upon you will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left deſolate.

20 I have put off the clothing of peace, and put upon me the ſackcloth of my prayer: I will cry unto the Everlaſting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlaſting, that he will ſave you; and joy is come unto me from the Holy One, becauſe of the mercy which ſhall ſoon come unto you from the Everlaſting our Saviour.

23 For I ſent you out with mourning and weeping: but God will give you to me again with joy and gladneſs for ever.

24 Like as now the neighbours of Sion have ſeen your captivity: ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory, and brightneſs of the Everlaſting.

25 My children ſuffer patiently the wrath that is come upon you from God: for thine enemy hath perſecuted thee; but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God; for ye ſhall be remembered of him that brought theſe things upon you.

28 For as it was your mind to go aſtray from God: ſo being returned, ſeek him ten times more.

29 For he that hath brought theſe plagues upon you ſhall bring you everlaſting joy again with your ſalvation.

30 Take a good heart, O Jeruſalem: for he that gave thee that name will comfort thee.

31 Miſerable are they that afflicted thee, and rejoiced at thy fall.

32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons.

33 For as ſhe rejoiced at thy ruin, and was glad at thy fall: ſo ſhall ſhe be grieved for her own deſolation.

34 For I will take away the rejoicing of her great multitude, and her pride ſhall be turned into mourning.

35 For fire ſhall come upon her from the Everlaſting, long to endure; and ſhe ſhall be inhabited of devils for a great time.

36 O Jeruſalem, look about thee toward the eaſt, and behold the joy that cometh unto thee from God.

37 Lo, thy ſons come, whom thou ſenteſt away, they come gathered together from the eaſt to the weſt by the word of the Holy One, rejoicing in the glory of God.

CHAP. V.

PUT off, O Jeruſalem, the garment of thy mourning and affliction, and put on the comelineſs of the glory that cometh from God for ever.

2 Caſt about thee a double garment of the righteouſneſs which cometh from God; and ſet a diadem on thine head of the glory of the Everlaſting.

3 For God will ſhew thy brightneſs unto every country under heaven.

4 For thy name ſhall be called of God for ever The peace of righteouſneſs, and The glory of God's worſhip.

5 Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the weſt unto the eaſt by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, ſhould be caſt down, and vallies filled up, to make even the ground, that Iſrael may go ſafely in the glory of God.

8 Moreover even the woods and every ſweet-ſmelling tree ſhall overſhadow Iſrael by the commandment of God.

9 For God ſhall lead Iſrael with joy in the light of his glory with the mercy and righteouſneſs that cometh from him.

The Epiſtle of JEREMY.

CHAP. VI.

A copy of an epiſtle, which Jeremy ſent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

BECAUSE of the ſins which ye have committed before God, ye ſhall be led away captives into Babylon by Nabuchodonoſor king of the Babylonians.

3 So when ye be come unto Babylon, ye ſhall remain there many years, and for a long ſeaſon, namely, ſeven generations: and after that I will bring you away peaceably from thence.

4 Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, borne upon ſhoulders, which cauſe the nations to fear.

5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them and behind them, worſhipping them.

6 But ſay ye in your hearts, O Lord we muſt worſhip thee.

7 For mine angel is with you, and I myſelf caring for your ſouls.

8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded and laid over with gold; yet are they but falſe, and cannot ſpeak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

10 Sometimes alſo the prieſts convey from their gods gold and ſilver, and beſtow it upon themſelves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments, [being] gods of ſilver, and gods of gold, and wood.

12 Yet cannot theſe gods ſave themſelves from ruſt and moths, though they be covered with purple raiment.

13 They wipe their faces becauſe of the duſt of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him holdeth a ſceptre, as though he were a judge of the country.

15 He hath alſo in his right hand a dagger and an ax: but cannot deliver himſelf from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a veſſel that a man uſeth is nothing worth when it is broken; even ſo it is with their gods: when they be ſet up in the temple, their eyes be full of duſt through the feet of them that come in.

18 And as the doors are made ſure on every ſide upon him that offendeth the king, as being committed to ſuffer death: even ſo the prieſts make faſt their temples with doors, with locks and bars, leſt *their gods* be ſpoiled with robbers.

19 They light them candles, yea, more than for themſelves, whereof they cannot ſee one.

20 They are as one of the beams of the temple, yet they ſay their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the ſmoke that cometh out of the temple.

22 Upon their bodies and heads ſit bats, ſwallows, and birds, and the cats alſo.

23 By this ye may know that they are no gods: therefore fear them not.

24 Notwithſtanding the gold that is about them to make them beautiful, except they wipe off the ruſt, they will not ſhine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for a moſt high price.

26 They are borne upon ſhoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They alſo that ſerve them are aſhamed: for if they fall to the ground at any time, they cannot riſe up again of themſelves: neither, if one ſet them upright, can they move of themſelves: neither, if they be bowed down, can they make themſelves ſtraight: but they ſet gifts before them, as unto dead men.

28 As for the things that are ſacrificed unto them, their prieſts ſell and abuſe; in like manner their wives lay up part thereof in ſalt; but unto the poor and impotent they give nothing of it.

29 Menſtruous women and women in childbed eat their ſacrifices: by theſe things ye may know that they are no gods: fear them not.

30 For how can they be called gods? becauſe women ſet meat before the gods of ſilver, gold, and wood.

31 And

COMMENTARY AND NOTES ON CHAP. IV. V.

IV. 15 *For he hath brought*, &c.] When the city of Jeruſalem was taken by the Chaldees, they ſpared neither age nor ſex, but ſlew all without diſtinction.

V. 9 *For God ſhall lead*, &c.] This paſſage was probably written about the time that Cyrus iſſued his famous decree for the return of the Jews to their own country.

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31 And the prieſts ſit in their temples, having their clothes rent, and their heads and beards ſhaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feaſt when one is dead.

33 The prieſts alſo take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompence it: they can neither ſet up a king, nor put him down.

35 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can ſave no man from death, neither deliver the weak from the mighty.

37 They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs.

38 They can ſhew no mercy to the widow, nor do good to the fatherleſs.

39 Their gods of wood, and which are overlaid with gold and ſilver, are like the ſtones that be hewn out of the mountain: they that worſhip them ſhall be confounded.

40 How ſhould a man then think and ſay that they are gods, when even the Chaldeans themſelves diſhonour them?

41 Who if they ſhall ſee one dumb that cannot ſpeak, they bring him, and intreat Bel that he may ſpeak, as though he were able to underſtand.

42 Yet they cannot underſtand this themſelves, and leave them: for they have no knowledge.

43 The women alſo with cords about them, ſitting in the ways, burn bran for perfume: but if any of them, drawn by ſome that paſſeth by, lie with him, ſhe reproacheth her fellow, that ſhe was not thought as worthy as herſelf, nor her cord broken.

44 Whatſoever is done among them is falſe: how may it then be thought or ſaid that they are gods?

45 They are made of carpenters and goldſmiths: they can be nothing elſe than the workmen will have them to be.

46 And they themſelves that made them can never continue long; how ſhould then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the prieſts conſult with themſelves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither ſave themſelves from war, nor from plague?

50 For ſeeing they be but of wood, and overlaid with ſilver and gold, it ſhall be known hereafter that they are falſe:

51 And it ſhall manifeſtly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they ſet up a king in the land, nor give rain unto men.

54 Neither can they judge their own cauſe, nor redreſs a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the houſe of gods of wood, or laid over with gold or ſilver, their prieſts will flee away, and eſcape; but they themſelves ſhall be burned aſunder like beams.

56 Moreover they cannot withſtand any king or enemies: how can it then be thought or ſaid that they be gods?

57 Neither are thoſe gods of wood, and laid over with ſilver or gold, able to eſcape either from thieves or robbers.

58 Whoſe gold, and ſilver, and garments wherewith they are clothed, they that are ſtrong do take, and go away withal: neither are they able to help themſelves.

59 Therefore it is better to be a king that ſheweth his power, or elſe a profitable veſſel in an houſe, which the owner ſhall have uſe of, than ſuch falſe gods; or to be a door in an houſe, to keep ſuch things ſafe as be therein, than ſuch falſe gods; or a pillar of wood in a palace, than ſuch falſe gods.

60 For ſun, moon, and ſtars, being bright, and ſent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is eaſy to be ſeen; and after the ſame manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire ſent from above to conſume hills and woods doeth as it is commanded: but theſe are like unto them neither in ſhew nor power.

64 Wherefore it is neither to be ſuppoſed nor ſaid that they are gods, ſeeing they are able neither to judge cauſes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curſe nor bleſs kings:

67 Neither can they ſhew ſigns in the heavens among the heathen, nor ſhine as the ſun, nor give light as the moon.

68 The beaſts are better than they: for they can get under a covert, and help themſelves.

69 It is then by no means manifeſt unto us that they are gods: therefore fear them not.

70 For as a ſcarecrow in a garden of cucumbers keepeth nothing: ſo are their gods of wood, and laid over with ſilver and gold.

71 And likewiſe their gods of wood, and laid over with ſilver and gold, are like to a white thorn in an orchard, that every bird ſitteth upon; as alſo to a dead body, that is caſt into the dark.

72 And ye ſhall know them to be no gods by the bright purple that rotteth upon them: and they themſelves afterward ſhall be eaten, and ſhall be a reproach in the country.

73 Better therefore is the juſt man that hath none idols: for he ſhall be far from reproach.

GENERAL REFLECTIONS on Chap. IV. V.

Chriſtians can never appear more amiable in the ſight of the Divine Being, than when they attend to the rules laid down in the goſpel, without which all other knowledge will avail them but little.

The Song of the THREE HOLY CHILDREN, which followeth in the third chapter of DANIEL after this place,—*fell down bound into the midſt of the burning fiery furnace*,—Verſe 23. That which followeth is not in the Hebrew, to wit, *And they walked*—unto theſe words, *Then Nebuchadnezzar*—verſe 24.

AND they walked in the midſt of the fire, praiſing God, and bleſſing the Lord.

2 Then Azarias ſtood up and prayed on this manner; and opening his mouth in the midſt of the fire ſaid,

3 Bleſſed art thou, O Lord God of our fathers: thy name is worthy to be praiſed and glorified for evermore:

4 For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

5 In all the things that thou haſt brought upon us, and upon the holy city of our fathers, *even* Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us becauſe of our ſins.

6 For we have ſinned and committed iniquity, departing from thee.

7 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us.

8 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgment.

9 And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers *of God*, and to an unjuſt king, and the moſt wicked in all the world.

10 And now we cannot open our mouths, we are become a ſhame and reproach to thy ſervants, and to them that worſhip thee.

11 Yet deliver us not up wholly, for thy name's ſake, neither diſannul thou thy covenant:

12 And cauſe not thy mercy to depart from us, for thy beloved Abraham's ſake, for thy ſervant Iſaac's ſake, and for thy holy Iſrael's ſake;

13 To whom thou haſt ſpoken and promiſed, that thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea ſhore.

14 For we, O Lord, are become leſs than any nation, and be kept under this day in all the world becauſe of our ſins.

15 Neither is there at this time prince, or prophet, or leader, or burnt offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy,

16 Nevertheleſs in a contrite heart and an humble ſpirit let us be accepted.

17 Like as in the burnt offerings of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifice be in thy ſight this day, and *grant* that we may wholly go after thee: for they ſhall not be confounded that put their truſt in thee.

18 And now we follow thee with all our heart, we fear thee, and ſeek thy face.

19 Put

NOTES of Illuſtration, and REFLECTIONS.

This ſong is diverſified into a great number of particulars, and concludes with calling upon one another to bleſs and praiſe the Lord for their wonderful deliverance from the rage of the burning furnace. We are hence led to reflect on God's great care over his people, and providential interpoſition for their ſafety; which ſhould excite us to gratitude and thankfulneſs for the numerous and unmerited benefits he beſtows upon us.

NOTES

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19 Put us not to ſhame: but deal with us after thy loving-kindneſs, and according to the multitude of thy mercies.

20 Deliver us alſo according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy ſervants hurt be aſhamed;

21 And let them be confounded in all their power and might, and let their ſtrength be broken;

22 And let them know that thou art Lord, the only God, and glorious over the whole world.

23 ¶ And the king's ſervants, that put them in, ceaſed not to make the oven hot with roſin, pitch, tow, and ſmall wood;

24 So that the flame ſtreamed forth above the furnace forty and nine cubits.

25 And it paſſed through, and burned thoſe Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarius and his fellows, and ſmote the flame of the fire out of the oven;

27 And made the midſt of the furnace as it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt nor troubled them.

28 ¶ Then the three, as out of one mouth, praiſed, glorified, and bleſſed God in the furnace, ſaying,

29 Bleſſed art thou, O Lord God of our fathers: and to be praiſed and exalted above all for ever.

30 And bleſſed is thy glorious and holy name: and to be praiſed and exalted above all for ever.

31 Bleſſed art thou in the temple of thine holy glory: and to be praiſed and glorified above all for ever.

32 Bleſſed art thou that beholdeſt the depths, and ſitteſt upon the cherubims: and to be praiſed and exalted above all for ever.

33 Bleſſed art thou on the glorious throne of thy kingdom: and to be praiſed and glorified above all for ever.

34 Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever.

35 O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

36 O ye heavens, bleſs ye the Lord: praiſe and exalt him above all for ever.

37 O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

38 O all ye waters that be above the heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

39 O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

40 O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever.

41 O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

42 O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever.

43 O all ye winds, bleſs ye the Lord: praiſe and exalt him above all for ever.

44 O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever.

45 O ye winter and ſummer, bleſs ye the Lord: praiſe and exalt him above all for ever.

46 O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

47 O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever.

48 O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever.

49 O ye ice and cold, bleſs ye the Lord: praiſe and exalt him above all for ever.

50 O ye froſt and ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

51 O ye lightnings and clouds, bleſs ye the Lord: praiſe and exalt him above all for ever.

52 O let the earth bleſs the Lord: praiſe and exalt him above all for ever.

53 O ye mountains and little hills, bleſs ye the Lord: praiſe and exalt him above all for ever.

54 O all ye things that grow on the earth, bleſs ye the Lord: praiſe and exalt him above all for ever.

55 O ye fountains, bleſs ye the Lord: praiſe and exalt him above all for ever.

56 O ye ſeas and rivers, bleſs ye the Lord: praiſe and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe and exalt him above all for ever.

58 O all ye fowls of the air, bleſs ye the Lord: praiſe and exalt him above all for ever.

59 O all ye beaſts and cattle, bleſs ye the Lord: praiſe and exalt him above all for ever.

60 O ye children of men, bleſs ye the Lord: praiſe and exalt him above all for ever.

61 O Iſrael, bleſs ye the Lord: praiſe and exalt him above all for ever.

62 O ye prieſts of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

63 O ye ſervants of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

64 O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe and exalt him above all for ever.

65 O ye holy and humble men of heart, bleſs ye the Lord: praiſe and exalt him above all for ever.

66 O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever: for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the midſt of the furnace *and* burning flame: even out of the midſt of the fire hath he delivered us.

67 O give thanks unto the Lord, becauſe he is gracious: for his mercy *endureth* for ever.

68 O all ye that worſhip the Lord, bleſs the God of gods, praiſe him, and give him thanks: for his mercy *endureth* for ever.

The Hiſtory of SUSANNA, ſet apart from the beginning of *Daniel*, becauſe it is not in the Hebrew, as neither the Narration of *Bel and the Dragon*.

THERE dwelt a man in Babylon, called Joacim:

2 And he took a wife, whoſe name was Suſanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents alſo were righteous, and taught their daughter according to the law of Moſes.

4 Now Joacim was a great rich man, and had a fair garden joining unto his houſe: and to him reſorted the Jews; becauſe he was more honourable than all others.

5 ¶ The ſame year were appointed two of the ancients of the people to be judges, ſuch as the Lord ſpake of, that wickedneſs came from Babylon from ancient judges, who ſeemed to govern the people.

6 Theſe kept much at Joacim's houſe: and all that had any ſuits in law came unto them.

7 Now when the people departed away at noon, Suſanna went into her huſband's garden to walk.

8 And the two elders ſaw her going in every day, and walking; ſo that their luſt was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember juſt judgments.

10 And albeit they both were wounded with her love, yet durſt not one ſhew another his grief.

11 For they were aſhamed to declare their luſt, that they deſired to have to do with her.

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſaid to the other, Let us now go home: for it is dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again, they came to the ſame place; and after that they had aſked one another the cauſe, they acknowledged their luſt: then appointed they a time both together, when they might find her alone.

15 ¶ And it fell out, as they watched a fit time, ſhe went in as before with two maids only, and ſhe was deſirous to waſh herſelf in the garden: for it was hot.

16 And there was nobody there ſave the two elders, that had hid themſelves, and watched her.

17 Then ſhe ſaid to her maids, Bring me oil and waſhing balls, and ſhut the garden doors, that I may waſh me.

18 And they did as ſhe bade them, and ſhut the garden doors, and went out themſelves at privy doors to fetch the things that ſhe had commanded

NOTES of Illuſtration, and REFLECTIONS.

Suſanna dwelt in Babylon, being carried thither into captivity with her huſband. She was a woman of extraordinary beauty, and of as much piety and fear of God. The captive Jews, who were then at Babylon, uſed to aſſemble at Joacim's houſe, for the determination of their affairs, and adjudging in difficult caſes. We learn from the hiſtory, that this virtuous woman had a true ſenſe of the power and juſtice of God, whoſe anger ſhe dreaded more than death, and conſidered his favour as more valuable than all the ſhort-lived pleaſures

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SUSANNA and the TWO ELDERS.

Angelo pinx. *Jenkins sculp.*

History of SUSANNA, Ver. 22.

If I do this thing, it is Death unto Me; and if I do it not, I cannot escape your Hands.

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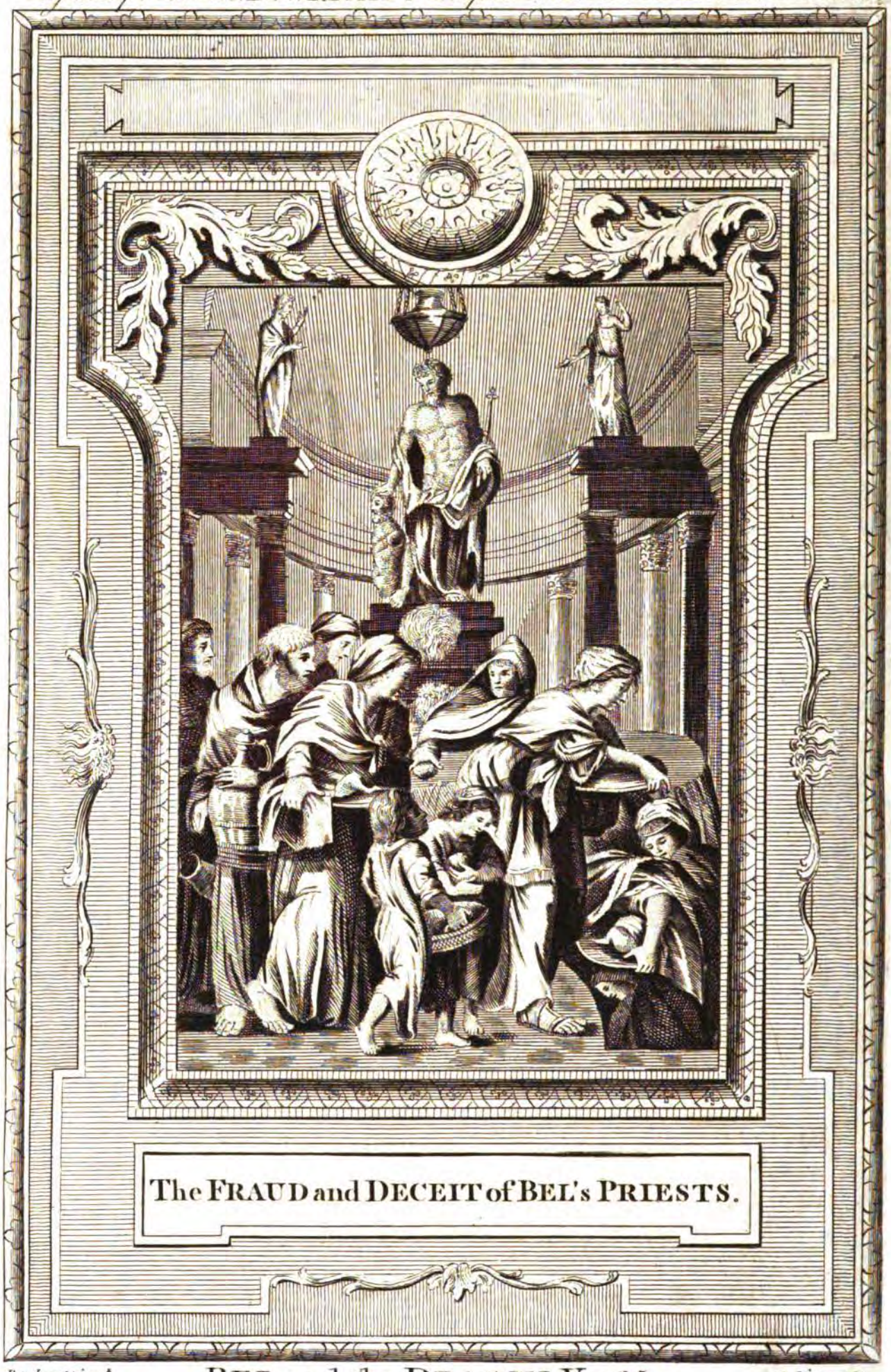

The FRAUD and DECEIT of BEL's PRIESTS.

Rembrandt pinx.t **BEL and the DRAGON, Ver. 15.** *Tankins sculp.*

In the Night came the Priests with their Wives & Children & did eat & drink up all

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commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at a privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there never was such a report made of Susanna.

28 ¶ And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her *face*, (for she was covered) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who was there hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 ¶ Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 ¶ Therefore when she was led up to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel:

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come *to light*:

53 For thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit, the Lord saith, The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses they did unto them in such sort as they maliciously intended to do their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel held in great reputation in the sight of the people.

sures the world has to bestow. The event, which terminated in her deliverance, and the punishment of her wicked accusers, should animate us to persevere in the path of duty, not doubting that God, in that case, will speedily avenge us of our enemies, according to his promise.

The History of the Destruction of BEL and the DRAGON, cut off from the End of DANIEL.

AND king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O King, be not deceived: for this is but clay within, and brass without, and never did eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel: And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet;

12 And to-morrow when thou comest in, if thou findest not that Bell hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In

NOTES of Illustration, and REFLECTIONS.

The king of Babylon was so bigotted to a stupid idol, that nothing but ocular demonstration could convince him of his error. We may here also observe the crafty practices of those priests, who made a property of the king's credulity; and imagining their practices would never be detected, boldly put the affair to an issue, but found that designs accomplished under the impenetrable

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16 In the morning betime the king aroſe, and Daniel with him.
17 And the king ſaid, Daniel, are the ſeals whole? And he ſaid, Yea, O king, they be whole.
18 And as ſoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.
19 Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe.
20 And the king ſaid, I ſee the footſteps of men, women, and children. And then the king was angry,
21 And took the prieſts with their wives and children, who ſhewed him the privy doors, where they came in, and conſumed ſuch things as were upon the table.
22 Therefore the king ſlew them, and delivered Bel into Daniel's power, who deſtroyed him and his temple.
23 And in that ſame place there was a great dragon, which they of Babylon worſhipped.
24 And the king ſaid unto Daniel, Wilt thou alſo ſay that this is of braſs? lo, he liveth, he eateth and drinketh; thou canſt not ſay that he is no living god: therefore worſhip him.
25 Then ſaid Daniel unto the king, I will worſhip the Lord my God: for he is the living God.
26 But give me leave, O king, and I will ſlay this dragon without ſword or ſtaff. The king ſaid, I give thee leave.
27 Then Daniel took pitch, and fat, and hair, and did ſeethe them together, and made lumps thereof: this he put in the dragon's mouth, and ſo the dragon burſt in ſunder: and Daniel ſaid, Lo, theſe are the gods ye worſhip.
28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, The king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the dragon, and put the prieſts to death.

impenetrable mantle of the night, are often expoſed to the eyes of the whole world; thereby teaching us, that God will one day bring to light the hid-

29 So they came to the king, and ſaid, Deliver us Daniel, or elſe we will deſtroy thee and thine houſe.
30 Now when the king ſaw that they preſſed him ſore, being conſtrained, he delivered Daniel unto them:
31 Who caſt him into the lions' den: where he was ſix days.
32 And in the den there were ſeven lions, and they had given them every day two carcaſes, and two ſheep: which then were not given to them, to the intent they might devour Daniel.
33 Now there was in Jewry a prophet, called Habaccuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.
34 But the angel of the Lord ſaid unto Habaccuc, Go, carry the dinner that thou haſt into Babylon unto Daniel, who is in the lions' den.
35 And Habaccuc ſaid, Lord, I never ſaw Babylon; neither do I know where the den is.
36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his ſpirit ſet him in Babylon over the den.
37 And Habaccuc cried, ſaying, O Daniel, Daniel, take the dinner which God hath ſent thee.
38 And Daniel ſaid, Thou haſt remembered me, O God: neither haſt thou forſaken them that ſeek thee and love thee.
39 So Daniel aroſe, and did eat: and the angel of the Lord ſet Habaccuc in his own place again immediately.
40 Upon the ſeventh day the king went to bewail Daniel: and when he came to the den, he looked in, and, behold, Daniel was ſitting.
41 Then cried the king with a loud voice, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſide thee.
42 And he drew him out, and caſt thoſe that were the cauſe of his deſtruction into the den: and they were devoured in a moment before his face.

den acts of darkneſs, and that wicked works done in ſecret, will ere long be proclaimed before men and angels.

The Prayer of MANASSES King of Judah, when he was holden Captive in Babylon.

O Lord Almighty God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed; who haſt made heaven and earth, with all the ornament thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majeſty of thy glory cannot be borne, and thine angry threatening toward ſinners is importable: but thy merciful promiſe is unmeaſurable and unſearchable; for thou art the moſt high Lord, of great compaſſion, long ſuffering, very merciful, and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs, haſt promiſed repentance and forgiveneſs to them that have ſinned againſt thee, and of thine infinite mercies haſt appointed repentance unto ſinners, that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, and Iſaac, and Jacob, which have not ſinned againſt thee; but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſands of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any releaſe: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have ſet up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace. I have ſinned, O Lord, I have ſinned, and I acknowledge mine iniquities: wherefore I humbly beſeech thee, forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities. Be not angry with me for ever, by reſerving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt ſhew all thy goodneſs: for thou wilt ſave me, that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life: for all the powers of the heavens do praiſe thee, and thine is the glory for ever and ever. Amen.

NOTES of Illuſtration, and REFLECTIONS.

This is a very ſolemn addreſs to the divine Being, wherein the author contemplates and admires the omnipotence and wiſdom of God in his works: but when he conſiders the majeſty and glory of Jehovah, and the terrors of his juſtice to ſinners, he is ſtruck with aſtoniſhment; till, recollecting the goodneſs of the Almighty, he baniſhes deſpair, and conceives hopes of mercy and ſalvation from him. Hence let us learn, that affliction is the ſchool of wiſdom, while repentance, humiliation, and prayer, procure pardon and peace.

The Firſt Book of the MACCABEES.

CHAP. I.

AND it happened, after that Alexander *ſon* of Philip, the Macedonian, who came out of the land of Chettim, had ſmitten Darius, king of the Perſians and Medes, that he reigned in his ſtead, the firſt over Greece,
2 And made many wars, and won many ſtrong holds, and ſlew the kings of the earth,
3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.
4 And he gathered a mighty ſtrong hoſt, and ruled over countries, and nations, and kings, who became tributaries unto him.
5 And after theſe things he fell ſick, and perceived that he ſhould die.
6 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.
7 So Alexander reigned twelve years, and *then* died.
8 And his ſervants bare rule every one in his place.
9 And after his death they all put crowns *upon themſelves*; ſo did their ſons after them many years: and evils were multiplied in the earth.
10 And there came out of them a wicked root, Antiochus *ſurnamed* Epiphanes, ſon of Antiochus the king, who had been an hoſtage

NOTES of Illuſtration, and REFLECTIONS.

I. Many heathen authors bear teſtimony to the truth of what is here advanced, viz. that Antiochus committed the moſt horrid cruelties on the people of Egypt; for he put all the prieſts to death, and burnt many of their moſt famous

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tage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks.

11 In thoſe days went there out of Iſrael wicked men, who perſuaded many, ſaying, Let us go and make a covenant with the heathen that are round about us: for ſince we departed from them we have had much ſorrow.

12 So this device pleaſed them well.

13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exerciſe at Jeruſalem according to the cuſtoms of the heathen:

15 And made themſelves uncircumciſed, and forſook the holy covenant, and joined themſelves to the heathen, and were ſold to do miſchief.

16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horſemen, and a great navy.

18 And made war againſt Ptolemee king of Egypt; but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the ſtrong cities in the land of Egypt, and he took the ſpoils thereof.

20 And after that Antiochus had ſmitten Egypt, he returned again in the hundred forty and third year, and went up againſt Iſrael and Jeruſalem with a great multitude,

21 And entered proudly into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof,

22 And the table of the ſhewbread, and the pouring veſſels, and the vials, and the cenſers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took alſo the ſilver and the gold, and the precious veſſels: alſo he took the hidden treaſures which he found.

24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly.

25 Therefore there was great mourning in Iſrael, in every place where they were;

26 So that the princes and elders mourned; the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage chamber was in heavineſs.

28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion.

29 And after two years fully expired the king ſent his chief collector of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude,

30 And ſpake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael.

31 And when he had taken the ſpoils of the city, he ſet it on fire, and pulled down the houſes and walls thereof on every ſide.

32 But the women and children took they captive, and poſſeſſed the cattle.

33 Then builded they the city of David with a great and ſtrong wall, *and* with mighty towers, and made it a ſtrong hold for them.

34 And they put therein a ſinful nation, wicked men, and fortified *themſelves* therein.

35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare:

36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael.

37 Thus they ſhed innocent blood on every ſide of the ſanctuary, and defiled it:

38 Inſomuch that the inhabitants of Jeruſalem fled becauſe of them: whereupon *the city* was made an habitation of ſtrangers, and became ſtrange to thoſe that were born in her; and her own children left her.

39 Her ſanctuary was laid waſte like a wilderneſs, her feaſts were turned into mourning, her ſabbaths into reproach, her honour into contempt.

40 As had been her glory, ſo was her diſhonour increaſed, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all ſhould be one people,

42 And every one ſhould leave his laws: ſo all the heathen agreed according to the commandment of the king.

43 Yea, many alſo of the Iſraelites conſented to his religion, and ſacrificed unto idols, and profaned the ſabbath.

44 For the king had ſent letters by meſſengers unto Jeruſalem and the cities of Juda, that they ſhould follow the ſtrange laws of the land,

45 And forbid burnt offerings, and ſacrifice, and drink offerings, in the temple; and that they ſhould profane the ſabbaths and feſtival days:

46 And pollute the ſanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and ſacrifice ſwine's fleſh, and unclean beaſts:

48 That they ſhould alſo leave their children uncircumciſed, and make their ſouls abominable with all manner of uncleanneſs and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whoſoever would not do according to the commandment of the king, *he ſaid*, he ſhould die.

51 In the ſelfſame manner wrote he to his whole kingdom, and appointed overſeers over all the people, commanding the cities of Juda to ſacrifice city by city.

52 Then many of the people were gathered unto them, to wit, every one that forſook the law; and ſo they committed evils in the land;

53 And drove the Iſraelites into ſecret places, even whereſoever they could flee for ſuccour.

54 Now the fifteenth day of *the month* Caſleu, in the hundred forty and fifth year, they ſet up the abomination of deſolation upon the altar, and builded idol altars throughout the cities of Juda on every ſide;

55 And burnt incenſe at the doors of their houſes, and in the ſtreets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whereſoever was found with any book of the teſtament, or if any conſented to the law, the king's commandment was, that they ſhould put him to death.

58 Thus did they by their authority unto the Iſraelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did ſacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women that had cauſed their children to be circumciſed.

61 And they hanged the infants about their necks, and rifled their houſes, and ſlew them that had circumciſed them.

62 Howbeit many in Iſrael were fully reſolved and confirmed in themſelves not to eat any unclean thing.

63 Wherefore they choſe rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: ſo then they died.

64 And there was very great wrath upon Iſrael.

famous temples: he alſo endeavoured to get the Jews to forſake their religion, and become obedient to his government. The profaneneſs and cruelty of this prince and his people ſhould excite in us an awful reverence of the Divine

CHAP. II.

IN thoſe days aroſe Mattathias *the ſon* of John, *the ſon* of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and dwelt in Modin.

2 And he had five ſons, Joannan, called Caddis:

3 Simon, called Thaſſi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran: and Jonathan, whoſe ſurname was Apphus.

6 And when he ſaw the blaſphemies that were committed in Juda and Jeruſalem,

7 He ſaid, Woe is me! wherefore was I born to ſee this miſery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the ſanctuary into the hand of ſtrangers?

8 Her temple is become as a man without glory.

9 Her glorious veſſels are carried away into captivity, her infants are ſlain in the ſtreets, her young men with the ſword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her ſpoils?

11 All her ornaments are taken away; of a free woman ſhe is become a bondſlave.

12 And, behold, our ſanctuary, even our beauty and our glory, is laid waſte, and the Gentiles have profaned it.

13 To what end therefore ſhall we live any longer?

14 Then Mattathias and his ſons rent their clothes, and put on ſackcloth, and mourned very ſore.

15 In the mean while the king's officers, ſuch as compelled the people to revolt, came into the city Modin, to make them ſacrifice.

16 And when many of Iſrael came unto them, Mattathias alſo and his ſons came together.

17 Then anſwered the king's officers, and ſaid to Mattathias on this wiſe, Thou art a ruler, and an honourable and great man in this city, and ſtrengthened with ſons and brethren:

18 Now therefore come thou firſt, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda alſo, and ſuch as remain at Jeruſalem: ſo ſhalt thou and thy houſe be in the number of the king's friends, and thou and thy children ſhall be honoured with ſilver and gold, and many rewards.

19 Then Mattathias anſwered and ſpake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away

Majeſty, and devotedneſs to him; leſt we alſo become a prey to our mercileſs enemies. II. Though Alexander the Great ſuffered the Jews to live according to their own laws, yet they were quite reduced to ſlavery under Antiochus, who

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away every one from the religion of their fathers, and give consent to his commandments:

20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives, and their cattle; because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

37 But said, let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time: so shall ye receive great honour, and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, and was made lord of Egypt.

54 Phinees, our father, in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 Jesus, for fulfilling the word, was made a judge in Israel.

56 Caleb for bearing witness before the congregation received the heritage of the land.

57 David for being merciful possessed the throne of an everlasting kingdom.

58 Elias for being zealous and fervent for the law was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To day he shall be lifted up, and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

CHAP. III.

THEN his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with chearfulness the battle of Israel.

3 So he gat his people great honour, and put on a breast-plate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the uttermost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Appollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude *and* so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with *the God of* heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon

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who obliged them to profane the sabbath. But God raised them up a deliverer in Mattathias, who in time checked the progress of that haughty tyrant. Let this be a lesson to us all, that if we humbly call upon God in our trouble, he will deliver us out of our distress, or give us patience to bear it.

III. We find in this chapter, that Judas Maccabeus makes a noble stand in defence of his countrymen; for according to antient history, he and his valiant followers

upon them, and ſo Seron and his hoſt was overthrown before him.

24 And they purſued them from the going down of Bethoron unto the plain, where were ſlain about eight hundred men of them; and the reſidue fled into the land of the Philiſtines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about him:

26 Inſomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard theſe things he was full of indignation: wherefore he ſent and gathered together all the forces of his realm, *even* a very ſtrong army.

28 He opened alſo his treaſure, and gave his ſoldiers pay for a year, commanding them to be ready whenſoever he ſhould need them.

29 Nevertheleſs, when he ſaw that the money of his treaſures failed, and that the tributes in the country were ſmall, becauſe of the diſſenſion and plague, which he had brought upon the land in taking away the laws which had been of old time;

30 He feared that he ſhould not be able to bear the charges any longer, nor to have ſuch gifts to give ſo liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Perſia, there to take the tributes of the countries, and to gather much money.

32 So he left Lyſias, a nobleman, and one of the blood royal, to overſee the affairs of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his ſon Antiochus, until he came again.

34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as alſo concerning them that dwelt in Juda and Jeruſalem:

35 *To wit*, that he ſhould ſend an army againſt them, to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away their memorial from that place;

36 And that he ſhould place ſtrangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and ſeventh year; and having paſſed the river Euphrates, he went through the high countries.

38 Then Lyſias choſe Ptolemee the *ſon* of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he ſent forty thouſand footmen, and ſeven thouſand horſemen, to go into the land of Juda, and to deſtroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took ſilver and gold very much, with ſervants, and came into the camp to buy the children of Iſrael for ſlaves: a power alſo of Syria and of the land of the Philiſtines joined themſelves unto them.

42 Now when Judas and his brethren ſaw that miſeries were multiplied, and that the forces did encamp themſelves in their borders; for they knew how the king had given commandment to deſtroy the people, and utterly aboliſh them;

43 They ſaid one to another, Let us reſtore the decayed eſtate of our people, and let us fight for our people and the ſanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and aſk mercy and compaſſion.

45 Now Jeruſalem lay void as a wilderneſs, there was none of her children that went in or out: the ſanctuary alſo was trodden down, and aliens kept the ſtrong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceaſed.

46 Wherefore the Iſraelites aſſembled themſelves together, and came to Maſpha, over againſt Jeruſalem; for in Maſpha was the place where they prayed aforetime in Iſrael.

47 Then they faſted that day, and put on ſackcloth, and caſt aſhes upon their heads, and rent their clothes,

48 And laid open the book of the law, wherein the heathen had ſought to paint the likeneſs of their images.

49 They brought alſo the prieſts' garments, and the firſt fruits, and the tithes: and the Nazarites they ſtirred up, who had accompliſhed their days.

50 Then cried they with a loud voice toward heaven, ſaying, What ſhall we do with theſe, and whither ſhall we carry them away?

51 For thy ſanctuary is trodden down and profaned, and thy prieſts are in heavineſs, and brought low.

52 And, lo, the heathen are aſſembled together againſt us to deſtroy us: what things they imagine againſt us, thou knoweſt.

53 How ſhall we be able to ſtand againſt them, except thou, *O God*, be our help?

54 Then ſounded they with trumpets, and cried with a loud voice

55 And after this Judas ordained captains over the people, *even* captains over thouſands, and over hundreds, and over fifties, and over tens.

56 But as for ſuch as were building houſes, or had betrothed wives, or were planting vineyards, or were fearful, thoſe he commanded that they ſhould return, every man to his own houſe, according to the law

57 So the camp removed, and pitched upon the ſouth ſide of Emmaus.

58 And Judas ſaid, Arm yourſelves, and be valiant men, and ſee that ye be in readineſs againſt the morning, that ye may fight with theſe nations, that are aſſembled together againſt us to deſtroy us and our ſanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people and our ſanctuary.

60 Nevertheleſs, as the will *of God* is in heaven, ſo let him do.

CHAP. IV.

THEN took Gorgias five thouſand footmen, and a thouſand of the beſt horſemen, and removed out of the camp by night;

2 To the end he might ruſh in upon the camp of the Jews, and ſmite them ſuddenly. And the men of the fortreſs were his guides.

3 Now when Judas heard thereof, he himſelf removed, and the valiant men with him, that he might ſmite the king's army which was at Emmaus,

4 While as yet the forces were diſperſed from the camp.

5 In the mean ſeaſon came Gorgias by night into the camp of Judas: and when he found no man there, he ſought them in the mountains: for ſaid he, Theſe fellows flee from us.

6 But as ſoon as it was day, Judas ſhewed himſelf in the plain with three thouſand men, who nevertheleſs had neither armour nor ſwords to their minds.

7 And they ſaw the camp of the heathen, that it was ſtrong and well harneſſed, and compaſſed round about with horſemen; and theſe were expert of war.

8 Then ſaid Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their aſſault.

9 Remember how our fathers were delivered in the Red ſea, when Pharoah purſued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and deſtroy this hoſt before our face this day:

11 That ſo all the heathen may know that there is one who delivereth and ſaveth Iſrael.

12 Then the ſtrangers lifted up their eyes, and ſaw them coming over againſt them.

13 Wherefore they went out of the camp to battle; but they that were with Judas, ſounded their trumpets.

14 So they joined battle, and the heathen being diſcomfited fled into the plain.

15 Howbeit all the hindmoſt of them were ſlain with the ſword: for they purſued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, ſo that there were ſlain of them about three thouſand men.

16 This done, Judas returned again with his hoſt from purſuing them,

17 And ſaid to the people, Be not greedy of the ſpoils, inaſmuch as there is a battle before us,

18 And Gorgias and his hoſt are here by us in the mountain: but ſtand ye now againſt our enemies, and overcome them, and after this ye may boldly take the ſpoils.

19 As Judas was yet ſpeaking theſe words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their hoſt to flight, and were burning the tents; for the ſmoke that was ſeen declared what was done:

21 When therefore they perceived theſe things, they were ſore afraid, and ſeeing alſo the hoſt of Judas in the plain ready to fight,

22 They fled every one into the land of ſtrangers.

23 Then Judas returned to ſpoil the tents, where they got much gold, and ſilver, and blue ſilk, and purple of the ſea, and great riches.

24 After this they went home, and ſung a ſong of thankſgiving, and praiſed the Lord in heaven; becauſe it is good, becauſe his mercy *endureth* for ever.

25 Thus Iſrael had a great deliverance that day.

26 Now all the ſtrangers that had eſcaped came and told Lyſias what had happened:

27 Who, when he heard thereof, was confounded and diſcouraged, becauſe neither ſuch things as he would were done unto Iſrael, nor ſuch things as the king commanded him were come to paſs.

28 The next year therefore following Lyſias gathered together threeſcore thouſand choice men *of foot*, and five thouſand horſemen, that he might ſubdue them.

29 So they came into Idumea, and pitched their tents at Bethſura, and Judas met them with ten thouſand men.

30 And

followers not only committed many depredations on Antiochus, but alſo made war upon thoſe nations who were in league with him. Thus, acting from laudable motives, and by right means, he found the bleſſing of the Almighty to accompany his undertakings. IV. We have lately ſeen that the great tri-

bute which Antiochus might have drawn from Judea, had he left the inhabitants to the quiet poſſeſſion of their laws and privileges in their own country, dwindled to nothing upon his depriving them of theſe by violence and perſecution; and ſo forcing them to quit their lands whence the king's revenues were

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30 And when he ſaw that mighty army, he prayed and ſaid, Bleſſed art thou, O Saviour of Iſrael, who didſt quell the violence of the mighty man by the hand of thy ſervant David, and gaveſt the hoſt of ſtrangers into the hands of Jonathan the ſon of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Iſrael, and let them be confounded in their power and horſemen:

32 Make them to be of no courage, and cauſe the boldneſs of their ſtrength to fall away, and let them quake at their deſtruction:

33 Caſt them down with the ſword of them that love thee, and let all thoſe that know thy name praiſe thee with thankſgiving.

34 So they joined battle; and there were ſlain of the hoſt of Lyſias about five thouſand men, even before them were they ſlain.

35 Now when Lyſias ſaw his army put to flight, and the manlineſs of Judas's ſoldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of ſtrangers, and having made his army greater than it was, he purpoſed to come again into Judea.

36 Then ſaid Judas and his brethren, Behold, our enemies are diſcomfited: let us go up to cleanſe and dedicate the ſanctuary.

37 Upon this all the hoſt aſſembled themſelves together, and went up into mount Sion.

38 And when they ſaw the ſanctuary deſolate, and the altar profaned, and the gates burned up, and ſhrubs growing in the courts as in a foreſt, or in one of the mountains, yea, and the prieſts' chambers pulled down;

39 They rent their clothes, and made great lamentation, and caſt aſhes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight againſt thoſe that were in the fortreſs, until he had cleanſed the ſanctuary.

42 So he choſe prieſts of blameleſs converſation, ſuch as had pleaſure in the law:

43 Who cleanſed the ſanctuary, and bare out the defiled ſtones into an unclean place.

44 And when as they conſulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it beſt to pull it down, leſt it ſhould be a reproach to them, becauſe the heathen had defiled it: wherefore they pulled it down,

46 And laid up the ſtones in the mountain of the temple in a convenient place, until there ſhould come a prophet to ſhew what ſhould be done with them.

47 Then they took whole ſtones according to the law, and built a new altar according to the former;

48 And made up the ſanctuary, and the things that were within the temple, and hallowed the courts.

49 They made alſo new holy veſſels, and into the temple they brought the candleſtick, and the altar of burnt offerings, and of incenſe, and the table.

50 And upon the altar they burned incenſe; and the lamps that were upon the candleſtick they lighted, that they might give light in the temple.

51 Furthermore, they ſet the loaves upon the table, and ſpread out the vails, and finiſhed all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which *is called* the month Caſlau, in the hundred forty and eighth year, they roſe up betimes in the morning,

53 And offered ſacrifice according to the law upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with ſongs, and citherens, and harps, and cymbals.

55 Then all the people fell upon their faces, worſhipping and praiſing the God of heaven, who had given them good ſucceſs.

56 And ſo they kept the dedication of the altar eight days, and offered burnt offerings with gladneſs, and ſacrificed the ſacrifice of deliverance and praiſe.

57 They decked alſo the forefront of the temple with crowns of gold, and with ſhields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladneſs among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Iſrael ordained, that the days of the dedication of the altar ſhould be kept in their ſeaſon from year to year by the ſpace of eight days, from the five and twentieth day of the month Caſleu, with mirth and gladneſs.

60 At that time alſo they builded up the mount Sion with high walls and ſtrong towers round about, leſt the Gentiles ſhould come and tread it down, as they had done before.

61 And they ſet there a garriſon to keep it, and fortified Bethſura to preſerve it; that the people might have a defence againſt Idumea.

CHAP. V.

NOW when the nations round about heard that the altar was built, and the ſanctuary renewed as before, it diſpleaſed them very much.

2 Wherefore they thought to deſtroy the generation of Jacob that was among them, and thereupon they began to ſlay and deſtroy the people.

3 Then Judas fought againſt the children of Eſau in Idumea at Arabattine, becauſe they beſieged Iſrael: and he gave them a great overthrow, and abated their courage, and took their ſpoils.

4 Alſo he remembered the injury of the children of Bean, who had been a ſnare and an offence unto the people, in that they lay in wait for them in the ways.

5 He ſhut them up therefore in the towers, and encamped againſt them, and deſtroyed them utterly, and burned the towers of that *place* with fire, and all that were therein.

6 Afterward he paſſed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were diſcomfited before him; and he ſmote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad aſſembled themſelves together againſt the Iſraelites that were in their quarters, to deſtroy them; but they fled to the fortreſs of Dathema,

10 And ſent letters unto Judas and his brethren, The heathen that are round about us are aſſembled together againſt us to deſtroy us:

11 And they are preparing to come and take the fortreſs whereunto we are fled, Timotheus being captain of their hoſt.

12 Come now therefore, and deliver us from their hands, for many of us are ſlain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children alſo they have carried away captives, and borne away their ſtuff; and they have deſtroyed there about a thouſand men.

14 While theſe letters were yet reading, behold, there came other meſſengers from Galilee with their clothes rent, who reported on this wiſe,

15 And ſaid, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are aſſembled together againſt us to conſume us.

16 Now when Judas and the people heard theſe words, there aſſembled a great congregation together, to conſult what they ſhould do for their brethren, that were in trouble, and aſſaulted of them.

17 Then ſaid Judas unto Simon his brother, Chooſe thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joſeph the *ſon* of Zacharias, and Azarias, captains of the people, with the remnant of the hoſt in Judea to keep it.

19 Unto whom he gave commandment, ſaying, Take ye the charge of this people, and ſee that ye make not war againſt the heathen until the time that we come again.

20 Now unto Simon were given three thouſand men to go into Galilee, and unto Judas eight thouſand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, ſo that the heathen were diſcomfited by him.

22 And he purſued them unto the gate of Ptolemais; and there were ſlain of the heathen about three thouſand men, whoſe ſpoils he took.

23 And thoſe that were in Galilee, and in Arabattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus alſo and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderneſs,

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were ſhut up in Boſora, and Boſor, and Alema, Caſphor, Maked, and Carnaim; all theſe cities are ſtrong and great:

27 And that they were ſhut up in the reſt of the cities of the country of Galaad, and that againſt to-morrow they had appointed to bring their hoſt againſt the forts and to take them, and to deſtroy them all in one day.

28 Hereupon Judas and his hoſt turned ſuddenly by the way of the wilderneſs unto Boſora; and when he had won the city, he ſlew all the males with the edge of the ſword, and took all their ſpoils, and burned the city with fire.

29 From whence he removed by night, and went till he came to the fortreſs.

30 And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortreſs: for they aſſaulted them.

31 When

to ariſe; and we now ſee his injured ſubjects become his enemies, and put his armies to flight. Thus, by an over-ruling Providence, the miſchief which wicked oppreſſors deviſe againſt the innocent, frequently redounds to their own deſtruction. V. It is evident from what is recorded above, that the ſurpriſing ſucceſſes of the Maccabees was entirely owing to the divine favour and protection; and that they were expreſsly appointed by God to deliver the Jewiſh nation

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31 When Judas therefore ſaw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great ſound,

32 He ſaid unto his hoſt, Fight this day for your brethren.

33 So he went forth behind them in three companies, who ſounded their trumpets, and cried with prayer.

34 Then the hoſt of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he ſmote them with a great ſlaughter; ſo that there were killed of them that day about eight thouſand men.

35 This done, Judas turned aſide to Maſpha; and after he had aſſaulted it, he took it, and ſlew all the males therein, and received the ſpoils thereof, and burnt it with fire.

36 From thence went he, and took Caſphon, Maged, Boſor, and the other cities of the country of Galaad.

37 After theſe things gathered Timotheus another hoſt, and encamped againſt Raphan beyond the brook.

38 So Judas ſent *men* to eſpy the hoſt, who brought him word, ſaying, All the heathen that be round about us are aſſembled unto them, even a very great hoſt.

39 He hath alſo hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight againſt thee. Upon this Judas went to meet them.

40 Then Timotheus ſaid unto the captains of his hoſt, When Judas and his hoſt come near the brook, if he paſs over firſt unto us, we ſhall not be able to withſtand him; for he will mightily prevail againſt us:

41 But if he be afraid, and camp beyond the river, we ſhall go over unto him, and prevail againſt him.

42 Now when Judas came near the brook, he cauſed the ſcribes of the people to remain by the brook; unto whom he gave commandment, ſaying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went firſt over unto them, and all the people after him: then all the heathen, being diſcomfited before him, caſt away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burned the temple, with all that were therein. Thus was Carnaim ſubdued; neither could they ſtand any longer before Judas.

45 Then Judas gathered together all the Iſraelites that were in the country of Galaad, from the leaſt unto the greateſt, even their wives and their children, and their ſtuff, a very great hoſt, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they ſhould go, very well fortified) they could not turn from it, either on the right hand or the left, but muſt needs paſs through the midſt of it.

47 Then they of the city ſhut them out, and ſtopped up the gates with ſtones.

48 Whereupon Judas ſent unto them in peaceable manner, ſaying, Let us paſs through your land to go into our own country, and none ſhall do you any hurt; we will only paſs through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the hoſt, that every man ſhould pitch his tent in the place where he was.

50 So the ſoldiers pitched, and aſſaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then ſlew all the males with the edge of the ſword, and raſed the city, and took the ſpoils thereof, and paſſed through the city over them that were ſlain.

52 After this went they over Jordan into the great plain before Bethſan.

53 And Judas gathered together thoſe that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladneſs, where they offered burnt offerings, becauſe not one of them were ſlain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joſeph the *ſon* of Zacharais, and Azarias, captains of the garriſons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they ſaid, Let us alſo get us a name, and go fight againſt the heathen that are round about us.

58 So when they had given charge unto the garriſon that was with them, they went towards Jamnia.

59 Then came Gorgias and his men out of the city to fight againſt them.

60 And ſo it was that Joſeph and Azarias were put to flight, and purſued unto the borders of Judea: and there were ſlain that day of the people of Iſrael about two thouſand men.

61 Thus was there a great overthrow among the children of Iſrael, becauſe they were not obedient unto Judas and his brethren, but thought to do ſome valiant act.

62 Moreover theſe men came not of the ſeed of thoſe, by whoſe hand deliverance was given unto Iſrael.

63 Howbeit the man Judas and his brethren were greatly renowned in the ſight of all Iſrael, and of all the heathen, whereſoever their name was heard of;

64 Inſomuch as the people aſſembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought againſt the children of Eſau in the land toward the ſouth, where he ſmote Hebron, and the towns thereof, and pulled down the fortreſs of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philiſtines, and paſſed through Samaria.

67 At that time certain prieſts, deſirous to ſhew their valour, were ſlain in battle, for that they went out to fight unadviſedly.

68 So Judas turned to Azotus in the land of the Philiſtines, and when he had pulled down their altars, and burned their carved images with fire, and ſpoiled their cities, he returned into the land of Judea.

CHAP. VI.

ABOUT that time king Antiochus travelling through the high countries heard ſay, that Elymais in the country of Perſia was a city greatly renowned for riches, ſilver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breaſt-plates, and ſhields, which Alexander, *ſon* of Philip the Macedonian king, who reigned firſt among the Grecians, had left there.

3 Wherefore he came and ſought to take the city, and to ſpoil it; but he was not able, becauſe they of the city, having had warning thereof,

4 Roſe up againſt him in battle: ſo he fled, and departed thence with great heavineſs, and returned to Babylon.

5 Moreover there came one who brought him tidings into Perſia, that the armies, which went againſt the land of Judea, were put to flight:

6 And that Lyſias, who went forth firſt with a great power, was driven away of the Jews; and that they were made ſtrong by the armour, and power, and ſtore of ſpoils, which they had gotten of the armies, whom they had deſtroyed:

7 Alſo that they had pulled down the abomination which he had ſet up upon the altar in Jeruſalem, and that they had compaſſed about the ſanctuary with high walls, as before, and his city Bethſura.

8 Now, when the king heard theſe words, he was aſtoniſhed and ſore moved: whereupon he laid him down upon his bed, and fell ſick for grief, becauſe it had not befallen him as he looked for.

9 And there he continued many days; for his grief was ever more and more, and he made account that he ſhould die.

10 Wherefore he called for all his friends, and ſaid unto them, The ſleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myſelf, Into what tribulation am I come, and how great a flood *of miſery* is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jeruſalem, and that I took all the veſſels of gold and ſilver that were therein, and ſent to deſtroy the inhabitants of Judea without a cauſe.

13 I perceive therefore that for this cauſe theſe troubles are come upon me, and behold, I periſh through great grief in a ſtrange land,

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his ſignet, to the end he ſhould bring up his ſon Antiochus, and nouriſh him for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lyſias knew that the king was dead, he ſet up Antiochus his ſon, whom he had brought up being young, to reign in his ſtead, and his name he called Eupator.

18 About this time they that were in the tower ſhut up the Iſraelites round about the ſanctuary, and ſought always their hurt, and the ſtrengthening of the heathen.

19 Wherefore Judas, purpoſing to deſtroy them, called all the people together to beſiege them.

20 So they came together, and beſieged them in the hundred and fiftieth year, and he made mounts for ſhot againſt them, and *other* engines.

21 Howbeit certain of them that were beſieged got forth, unto whom ſome ungodly men of Iſrael joined themſelves:

22 And they went unto the king, and ſaid, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to ſerve thy father, and to do as he would have us, and to obey his commandments;

24 For which cauſe they of our nation beſiege the tower, and are alienated

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nation from the Macedonian yoke; for we are told, that thoſe Jews, who engaged the enemy without firſt imploring the Divine aid, and perhaps contrary to Judas's advice, were defeated; ſo that God ſeems to have had intention to convince them, that it was not by the ſtrength of their own hand that they gained ſuch victories over the Macedonians, but through his bleſſings upon them. VI. It is worthy of remark that the haughty and perſecuting tyrant, Antiochus, was at length humbled, and brought to acknowledge that the divine vengeance had juſtly overtaken him: for it was on account of his own wick-

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alienated from us: moreover as many of us as they could light on they ſlew, and ſpoiled our inheritance.

25 Neither have they ſtretched out their hand againſt us only, but alſo againſt all their borders.

26 And, behold, this day are they beſieging the tower at Jeruſalem, to take it: the ſanctuary alſo, and Bethſura have they fortified.

27 Wherefore if thou doſt not prevent them quickly, they will do greater things than theſe, neither ſhalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and thoſe that had charge of the horſe.

29 There came alſo unto him from other kingdoms, and from iſles of the ſea, bands of hired ſoldiers.

30 So that the number of his army was an hundred thouſand footmen, and twenty thouſand horſemen, and two and thirty elephants exerciſed in battle.

31 Theſe went through Idumea, and pitched againſt Bethſura, which they aſſaulted many days, making engines of war; but they *of Bethſura* came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over againſt the king's camp.

33 Then the king riſing very early marched fiercely with his hoſt toward Bathzacharias, where his armies made them ready to battle, and ſounded the trumpets.

34 And to the end they might provoke the elephants to fight, they ſhewed them the blood of grapes and mulberries.

35 Moreover they divided the beaſts among the armies, and for every elephant they appointed a thouſand men, armed with coats of mail, and with helmets of braſs on their heads; and beſide this, for every beaſt were ordained five hundred horſemen of the beſt.

36 Theſe were ready at every occaſion: whereſoever the beaſt was, and whitherſoever the beaſt went, they went alſo, neither departed they from him.

37 And upon the beaſts were there ſtrong towers of wood, which covered every one of them, and were girt faſt unto them with devices: there were alſo upon every one two and thirty ſtrong men, that fought upon them, beſide the Indian that ruled him.

38 As for the remnant of the horſemen, they ſet them on this ſide and that ſide at the two parts of the hoſt, giving them ſigns what to do, and being harneſſed all over amidſt the ranks.

39 Now when the ſun ſhone upon the ſhields of gold and braſs, the mountains gliſtered therewith, and ſhined like lamps of fire.

40 So part of the king's army being ſpread upon the high mountains, and part on the valleys below, they marched on ſafely and in order.

41 Wherefore all that heard the noiſe of their multitude, and the marching of the company, and the rattling of the harneſs, were moved: for the army was very great and mighty.

42 Then Judas and his hoſt drew near, and entered into battle, and there were ſlain of the king's army ſix hundred men.

43 Eleazar alſo, *ſurnamed* Savaran, perceiving that one of the beaſts, armed with royal harneſs, was higher than all the reſt, and ſuppoſing that the king was upon him,

44 Put himſelf in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageouſly through the midſt of the battle, ſlaying on the right hand and on the left, ſo that they were divided from him on both ſides.

46 Which done, he crept under the elephant, and thruſt him under, and ſlew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit *the reſt of the Jews* ſeeing the ſtrength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jeruſalem to meet them, and the king pitched his tents againſt Judea, and againſt mount Sion.

49 But with them that were in Bethſura he made peace: for they came out of the city, becauſe they had no victuals there to endure the ſiege, it being a year of reſt to the land.

50 So the king took Bethſura, and ſet a garriſon there to keep it.

51 As for the ſanctuary, he beſieged it many days: and ſet there artillery with engines and inſtruments to caſt fire and ſtones, and pieces to caſt darts and ſlings.

52 Whereupon they alſo made engines againſt their engines, and held them battle a long ſeaſon.

53 Yet at the laſt, their veſſels being without victuals, (for that it was the ſeventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the reſidue of the ſtore;)

54 There were but a few left in the ſanctuary, becauſe the famine did ſo prevail againſt them, that they were fain to diſperſe themſelves, every man to his own place.

55 At that time Lyſias heard ſay, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his ſon Antiochus, that he might be king,

56 Was returned out of Perſia and Media, and the king's hoſt alſo that went with him, and that he ſought to take unto him the ruling of the affairs.

57 Wherefore he went in all haſte, and ſaid to the king and the captains of the hoſt and the company, We decay daily, and our victuals are but ſmall, and the place we lay ſiege unto is ſtrong, and the affairs of the kingdom lie upon us:

58 Now therefore let us be friends with theſe men, and make peace with them, and with all their nation;

59 And covenant with them, that they ſhall live after their laws, as they did before: for they are therefore diſpleaſed, and have done all theſe things, becauſe we aboliſhed their laws.

60 So the king and the princes were content: wherefore he ſent unto them to make peace; and they accepted thereof.

61 Alſo the kings and the princes made an oath unto them: whereupon they went out of the ſtrong hold.

62 Then the king entered into mount Sion; but when he ſaw the ſtrength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haſte, and returned unto Antiochia, where he found Philip to be maſter of the city: ſo he fought againſt him, and took the city by force.

CHAP. VII.

IN the hundred and one and fiftieth year Demetrius the *ſon* of Seleucus departed from Rome, and came up with a few men unto a city of the ſea coaſt, and reigned there.

2 And as he entered into the palace of his anceſtors, ſo it was, that his forces had taken Antiochus and Lyſias, to bring them unto him.

3 Wherefore, when he knew it, he ſaid, Let me not ſee their faces.

4 So his hoſt ſlew them. Now when Demetrius was ſet upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Iſrael, having Alcimus, who was deſirous to be high prieſt, for their captain:

6 And they accuſed the people to the king, ſaying, Judas and his brethren have ſlain all thy friends, and driven us out of our own land.

7 Now therefore ſend ſome man whom thou truſteſt, and let him go and ſee what havock he hath made among us, and in the king's land, and let him puniſh them with all them that aid them.

8 Then the king choſe Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he ſent with that wicked Alcimus, whom he made high prieſt, and commanded that he ſhould take vengeance of the children of Iſrael.

10 So they departed, and came with a great power into the land of Judea, where they ſent meſſengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they ſaw that they were come with a great power.

12 Then did there aſſemble unto Alcimus and Bacchides a company of ſcribes, to require juſtice.

13 Now the Aſſideans were the firſt among the children of Iſrael that ſought peace of them:

14 For ſaid they, One that is a prieſt of the ſeed of Aaron is come with his army, and he will do us no wrong.

15 So he ſpake unto them peaceably, and ſware unto them, ſaying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threeſcore men, and ſlew them in one day, according to the words which he wrote,

17 The fleſh of thy ſaints *have they caſt out*, and their blood have they ſhed round about Jeruſalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who ſaid, There is neither truth nor righteouſneſs in them; for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jeruſalem, and pitched his tents in Bezeth, where he ſent and took many of the men that had forſaken him, and certain of the people alſo, and when he had ſlain them, *he caſt them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: ſo Bacchides went to the king.

21 But Alcimus contended for the high prieſthood.

22 And unto him reſorted all ſuch as troubled the people, who after they had gotten the land of Juda into their power, did much hurt in Iſrael.

23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen,

24 He went out into all the coaſts of Judea round about, and took vengeance of them that had revolted from him, ſo that they durſt no more go forth into the country.

25 On the other ſide, when Alcimus ſaw that Judas and his company had gotten the upper hand, and knew that he was not able to abide

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wicked deeds that his troubles came upon him, and brought him to a diſmal end, in a land remote from his royal ſeat, after ſuffering the moſt excruciating pains in his body, beſides the tormenting ſtings of a wounded conſcience. Thus puniſhment follows a continued courſe of ſin, as the ſhadow follows the ſubſtance. VII. Demetrius, mentioned in this chapter, was nephew to Antiochus Epiphanes, and had been ſent as an hoſtage to Rome, for the Romans were at that time beginning to extend their conqueſts into Aſia. He left Rome with only a few attendants, and landing in Syria, raiſed an army, and took young Antiochus, and Lyſias his general, priſoners. By the death of Nicanor in battle, and the deſtruction of his whole army, we may perceive that God

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ELEAZAR's bold ENTERPRIZE against ANTIOCHUS.

Le Brun pinx.t *Jenkins sculp.*

1 MACCABEES, Chap. VI Ver. 46.

He crept under the Elephant, and thrust him under, and slew him &c.

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abide their force, he went again to the king, and ſaid all the worſt of them that he could.

26 Then the king ſent Nicanor, one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people.

27 So Nicanor came to Jeruſalem with a great force; and ſent unto Judas and his brethren deceitfully with friendly words, ſaying,

28 Let there be no battle between me and you; I will come with a few men, that I may ſee you in peace.

29 He came therefore to Judas, and they ſaluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was ſore afraid of him, and would ſee his face no more.

31 Nicanor alſo, when he ſaw that his counſel was diſcovered, went out to fight againſt Judas beſide Capharſalama:

32 Where there were ſlain of Nicanor's ſide about five thouſand men, and *the reſt* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary certain of the prieſts and certain of the elders of the people, to ſalute him peaceably, and to ſhew him the burnt ſacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abuſed them ſhamefully, and ſpake proudly,

35 And ſware in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again in ſafety, I will burn up this houſe: and with that he went out in a great rage.

36 Then the prieſts entered in, and ſtood before the altar and the temple, weeping, and ſaying,

37 Thou, *O Lord*, didſt chooſe this houſe to be called by thy name, and to be a houſe of prayer and petition for thy people:

38 Be avenged of this man and his hoſt, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer.

39 So Nicanor went out of Jeruſalem, and pitched his tents in Bethhoron, where an hoſt out of Syria met him.

40 But Judas pitched in Adaſa with three thouſand men, and there he prayed, ſaying,

41 *O Lord*, when they that were ſent from the king of the Aſſyrians blaſphemed, thine angel went out, and ſmote an hundred fourſcore and five thouſand of them.

42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemouſly againſt thy ſanctuary, and judge thou him according to his wickedneſs.

43 So the thirteenth day of the month Adar the hoſts joined battle; but Nicanor's hoſt was diſcomfited, and he himſelf was firſt ſlain in the battle.

44 Now when Nicanor's hoſt ſaw that he was ſlain, they caſt away their weapons, and fled.

45 Then they purſued after them a day's journey, from Adaſa unto Gazera, ſounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and cloſed them in; ſo that they, turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left.

47 Afterwards they took the ſpoils, and the prey, and ſmote off Nicanor's head, and his right hand, which he ſtretched out ſo proudly, and brought them away, and hanged them up toward Jeruſalem.

48 For this cauſe the people rejoiced greatly, and they kept that day a day of great gladneſs.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in reſt a little while.

CHAP. VIII.

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him alſo of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the ſilver and gold which is there;

4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings alſo that came againſt them from the uttermoſt part of the earth, till they had diſcomfited them, and given them a great overthrow, ſo that the reſt did give them tribute every year:

5 Beſide this, how they had diſcomfited in battle Philip, and Perſeus, king of the Citims, with others that lifted up themſelves againſt them, and had overcome them:

6 How alſo Antiochus the great king of Aſia, that came againſt them in battle, having an hundred and twenty elephants, with horſemen, and chariots, and a very great army, was diſcomfited by them;

7 And how they took him alive, and covenanted that he and ſuch as reigned after him ſhould pay a great tribute, and give hoſtages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodlieſt countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and deſtroy them;

10 And that they, having knowledge thereof, ſent againſt them a certain captain, and fighting with them ſlew many of them, and carried away captives their wives and their children, and ſpoiled them, and took poſſeſſion of their lands, and pulled down their ſtrong holds, and brought them to be their ſervants unto this day:

11 *It was told him* beſides, how they deſtroyed and brought under their dominion all other kingdoms and iſles that at any time reſiſted them;

12 But with their friends and ſuch as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, inſomuch as all that heard of their name were afraid of them:

13 Alſo that, whom they would help to a kingdom, thoſe reign; and whom again they would, they diſplace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover how they had made for themſelves a ſenate houſe, wherein three hundred and twenty men ſat in council daily, conſulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In conſideration of theſe things, Judas choſe Eupolemus the ſon of John, *the ſon* of Accos, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amity and confederacy with them,

18 *And to intreat them* that they would take the yoke from them; for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude.

19 They went therefore to Rome, which was a very great journey, and came into the ſenate, where they ſpake and ſaid,

20 Judas Maccabeus with his brethren, and the people of the Jews, have ſent us unto you, to make a confederacy and peace with you, and that we might be regiſtered your confederates and friends.

21 So that matter pleaſed the Romans well.

22 And this is the copy of the epiſtle which *the ſenate* wrote back again in tables of braſs, and ſent to Jeruſalem, that there they might have by them a memorial of peace and confederacy:

23 Good ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo and enemy be far from them.

24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion,

25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart:

26 Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans; but they ſhall keep their covenants without taking any thing therefore.

27 In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them:

28 Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit.

29 According to theſe articles did the Romans make a covenant with the people of the Jews.

30 Howbeit if hereafter the one party or the other ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures, and whatſoever they ſhall add or take away ſhall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, ſaying, Wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more againſt thee, we will do them juſtice, and fight with thee by ſea and by land.

CHAP. IX.

FURTHERMORE when Demetrius heard that Nicanor and his hoſt were ſlain in battle, he ſent Bacchides and Alcimus into the land of Judea the ſecond time, and with them the chief ſtrength of his hoſt:

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Maſaloth, which is in Arbela, and after they had won it, they ſlew much people.

3 Alſo

can bring to paſs whatſoever he pleaſes, without any exertion of miraculous power, by employing particular circumſtances to work his purpoſes. VIII. It is neceſſary to obſerve, that the 8th verſe of this chapter is erroneous; for neither India nor Media were in the power of the Romans at the time there ſpoken of; ſo that it ſhould be read, Ionia, Myſia, and Lydia, which were

actually taken from Antiochus by the Romans, and given to king Eumenes. The peace which the Jews concluded with the Romans, who were then preparing to invade Greece, may convince us of the truth of the antient prophecies, which in this and other inſtances were fulfilled, to the confirmation of our faith, and the veracity of God; ſee *Dan.* vii. 7. IX. We have in this chapter the deaths

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3 Alſo the firſt month of the hundred fifty and ſecond year they encamped before Jeruſalem:

4 From whence they removed, and went to Berea, with twenty thouſand footmen and two thouſand horſemen.

5 Now Judas had pitched his tents at Eleaſa, and three thouſand choſen men with them:

6 Who ſeeing the multitude of the other army to be ſo great were ſore afraid; whereupon many conveyed themſelves out of the hoſt, inſomuch as there abode of them no more but eight hundred men.

7 When Judas therefore ſaw that his hoſt ſlipped away, and that the battle preſſed upon him, he was ſore troubled in mind, and much diſtreſſed, for that he had no time to gather them together.

8 Nevertheleſs unto them that remained he ſaid, Let us ariſe and go up againſt our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, ſaying, We ſhall never be able: let us now rather ſave our lives, and hereafter we will return with our brethren, and fight againſt them: for we are but few.

10 Then Judas ſaid, God forbid that I ſhould do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not ſtain our honour.

11 With that the hoſt *of Bacchides* removed out of their tents, and ſtood over againſt them, their horſemen being divided into two troops, and their ſlingers and archers going before the hoſt, and they that marched in the forward were all mighty men.

12 As for Bacchides, he was in the right wing: ſo the hoſt drew near on the two parts, and ſounded their trumpets.

13 They alſo of Judas' ſide, even they ſounded their trumpets alſo, ſo that the earth ſhook at the noiſe of the armies, and the battle continued from morning until night.

14 Now when Judas perceived that Bacchides and the ſtrength of his army were on the right ſide, he took with him all the hardy men,

15 Who diſcomfited the right wing, and purſued them unto the mount Azotus.

16 But when they of the left wing ſaw that they of the right wing were diſcomfited, they followed upon Judas and thoſe that were with him hard at the heels from behind:

17 Whereupon there was a ſore battle, inſomuch as many were ſlain on both parts.

18 Judas alſo was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Iſrael made great lamentation for him, and mourned many days, ſaying,

21 How is the valiant man fallen that delivered Iſrael!

22 As for the other things concerning Judas and his wars, and the noble acts which he did and his greatneſs, they are not written: for they were very many.

23 Now after the death of Judas the wicked began to put forth their heads in all the coaſts of Iſrael, and there aroſe all ſuch as wrought iniquity.

24 In thoſe days alſo was there a very great famine, by reaſon thereof the country revolted and went with them.

25 Then Bacchides choſe the wicked men, and made them lords of the country.

26 And they made enquiry and ſearch for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and uſed them deſpiteſully.

27 So was there a great affliction in Iſrael, the like whereof was not ſince the time that a prophet was not ſeen among them.

28 For this cauſe all Judas' friends came together, and ſaid unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth againſt our enemies, and Bacchides, and againſt them of our nation that are adverſaries to us.

30 Now therefore we have choſen thee this day to be our prince and captain in his ſtead, that thou mayeſt fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and roſe up inſtead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he ſought for to ſlay him.

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderneſs of Thecoe, and pitched their tents by the water of the pool Aſphar.

34 Which when Bacchides underſtood, he came near to Jordan with all his hoſt upon the ſabbath day.

35 Now Jonathan had ſent his brother *John*, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themſelves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and, behold, there was much ado, and great carriage; and the bridegroom came forth, and his friends and brethren, to meet them with drums, and inſtruments of muſick, and many weapons.

40 Then Jonathan and they that were with him roſe up againſt them from the place where they lay in ambuſh, and made a ſlaughter of them in ſuch ſort, as many fell down dead, and the remnant fled into the mountain, and they took all their ſpoils.

41 Thus was the marriage turned into mourning, and the noiſe of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marſh of Jordan.

43 Now when Bacchides heard thereof, he came on the ſabbath day unto the banks of Jordan with a great power.

44 Then Jonathan ſaid to his company, Let us go up now and fight for our lives, for it ſtandeth not with us to day as in time paſt:

45 For, behold, the battle is before us, and behind us, and the water of Jordan on this ſide and that ſide, and the marſh likewiſe and wood, neither is there a place for us to turn aſide.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leapt into Jordan, and ſwam over unto the farther bank: howbeit the other paſſed not over Jordan unto them.

49 So there were ſlain of Bacchides' ſide that day about a thouſand men.

50 Afterward returned *Bacchides* to Jeruſalem, and repaired the ſtrong cities in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, *theſe did he ſtrengthen* with high walls, with gates, and with bars.

51 And in them he ſet a garriſon, that they might work malice upon Iſrael.

52 He fortified alſo the city Bethſura, and Gazara, and the tower, and put forces in them, and proviſion of victuals.

53 Beſides, he took the chief men's ſons in the country for hoſtages, and put them into the tower at Jeruſalem to be kept.

54 Moreover in the hundred fifty and third year, in the ſecond month, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down; he pulled down alſo the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was ſtopped, and he was taken with a palſy, ſo that he could no more ſpeak any thing, nor give order concerning his houſe.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in reſt two years.

58 Then all the ungodly men held a council, ſaying, Behold, Jonathan and his company are at eaſe, and dwell without care: now therefore we will bring Bacchides hither, who ſhall take them all in one night.

59 So they went and conſulted with him.

60 Then removed he, and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan and thoſe that were with him: howbeit they could not, becauſe their counſel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that miſchief, about fifty perſons, and ſlew them.

62 Afterwards Jonathan, and Simon, and they that were with him, got them away to Bethbaſi, which is in the wilderneſs, and they repaired the decays thereof, and made it ſtrong.

63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word to them that were of Judea.

64 Then went he and laid ſiege againſt Bethbaſi; and they fought againſt it a long ſeaſon, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himſelf into the country, and with a certain number went he forth.

66 And he ſmote Odonarkes and his brethren, and the children of Phaſiron in their tent.

67 And when he began to ſmite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

68 And fought againſt Bacchides, who was diſcomfited by them, and they afflicted him ſore: for his counſel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counſel to come into the country, inſomuch as he ſlew many of them, and purpoſed to return into his own country.

70 Whereof

deaths of two generals of very oppoſite characters, viz. Judas, who was undoubtedly a very great man and experienced general, who ſtood up in defence of his country in an age when they were greatly corrupted; but it is evident the hand of God was with him. Alcimus, on the other hand, was a monſter of iniquity, and a wicked time-ſerving perſon, whoſe death Joſephus aſcribes to the hand of Divine juſtice.—Thus we often ſee, even on this ſide the grave, that

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70 Whereof when Jonathan had knowledge, he ſent ambaſſadors unto him, to the end he ſhould make peace with him, and deliver them the priſoners.

71 Which thing he accepted, and did according to his demands, and ſware unto him that he ſhould never do him harm all the days of his life.

72 When therefore he had reſtored unto him the priſoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the ſword ceaſed from Iſrael: but Jonathan dwelt at Machmas, and began to govern the people; and he deſtroyed the ungodly men out of Iſrael.

CHAP. X.

IN the hundred and ſixtieth year Alexander, the *ſon* of Antiochus *ſurnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great hoſt, and went forth againſt him to fight.

3 Moreover Demetrius ſent letters unto Jonathan with loving words, ſo as he magnified him.

4 For ſaid he, Let us firſt make peace with him, before he join with Alexander againſt us:

5 Elſe he will remember all the evils that we have done againſt him, and againſt his brethren and his people.

6 Wherefore he gave him authority to gather together an hoſt, and to provide weapons, that he might aid him in battle: he commanded alſo that the hoſtages that were in the tower ſhould be delivered him.

7 Then came Jonathan to Jeruſalem, and read the letters in the audience of all the people, and of them that were in the tower:

8 Who were ſore afraid, when they heard that the king had given him authority to gather together an hoſt.

9 Whereupon they of the tower delivered their hoſtages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan ſettled himſelf in Jeruſalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion round about with ſquare ſtones for fortification; and they did ſo.

12 Then the ſtrangers, that were in the fortreſſes which Bacchides had built, fled away;

13 Inſomuch as every man left his place, and went into his own country.

14 Only at Bethſura certain of thoſe that had forſaken the law and the commandments remained ſtill: for it was their place of refuge.

15 Now when king Alexander had heard what promiſes Demetrius had ſent unto Jonathan: when alſo it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He ſaid, Shall we find ſuch another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and ſent it unto him, according to theſe words, ſaying,

18 King Alexander to his brother Jonathan ſendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high prieſt of thy nation, and to be called the king's friend; (and therewithal he ſent him a purple robe and a crown of gold:) and *require thee* to take our part, and keep friendſhip with us.

21 So in the ſeventh month of the hundred and ſixtieth year, at the feaſt of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very ſorry, and ſaid,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to ſtrengthen himſelf?

24 I alſo will write unto them words of encouragement, *and promiſe them* dignities and gifts, that I may have their aid.

25 He ſent unto them therefore to this effect: King Demetrius unto the people of the Jews ſendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendſhip, not joining yourſelves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye ſtill to be faithful unto us, and we will well recompenſe you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your ſake I releaſe all the Jews, from tributes, and from the cuſtoms of ſalt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the ſeed, and the half of the fruit of the trees, I releaſe it from this day forth, ſo that they ſhall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jeruſalem alſo be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jeruſalem, I yield up my authority over it, and give it to the high prieſt, that he may ſet in it ſuch men as he ſhall chooſe to keep it.

33 Moreover I freely ſet at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom; and *I will* that all my officers remit the tributes even of their cattle.

34 Furthermore *I will* that all the feaſts, and ſabbaths, and new moons, and ſolemn days, and the three days before the feaſt, and the three days after the feaſt, ſhall be all days of immunity and freedom for all the Jews in my realm.

35 Alſo no man ſhall have authority to meddle *with them*, or to moleſt any of them in any matter.

36 *I will* further, that there be enrolled among the king's forces about thirty thouſand men of the Jews, unto whom pay ſhall be given, as belongeth to all the king's forces.

37 And of them *ſome* ſhall be placed in the king's ſtrong holds, of whom alſo *ſome* ſhall be ſet over the affairs of the kingdom, which are of truſt: and *I will* that their overſeers and governors be of themſelves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high prieſt's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the ſanctuary of Jeruſalem for the neceſſary expences of the ſanctuary.

40 Moreover I give every year fifteen thouſand ſhekels of ſilver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth ſhall be given toward the works of the temple.

42 And beſide this, the five thouſand ſhekels of ſilver, which they took from the uſes of the temple out of the accounts year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter.

43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the limits thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building alſo and repairing of the works of the ſanctuary expences ſhall be given of the king's accounts.

45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about, expences ſhall be given out of the king's accounts, as alſo for the building of the walls in Judea.

46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembered the great evil that he had done in Iſrael; for he had afflicted them very ſore.

47 But with Alexander they were well pleaſed, becauſe he was the firſt that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over againſt Demetrius.

49 And after the two kings had joined battle, Demetrius' hoſt fled: but Alexander followed after him, and prevailed againſt them.

50 And he continued the battle very ſore until the ſun went down: and that day was Demetrius ſlain.

51 Afterward Alexander ſent ambaſſadors to Ptolemee king of Egypt with a meſſage to this effect:

52 Foraſmuch as I am come again to my realm, and am ſet in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy ſon in law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſateſt in the throne of their kingdom.

56 And now will I do to thee as thou haſt written: meet me therefore at Ptolemais, that we may ſee one another; for I will marry my daughter to thee according to thy deſire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threeſcore and ſecond year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him,

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends ſilver and gold, and many preſents, and found favour in their ſight.

61 At

that, as the poet expreſſes, "The bad meet puniſhment, the good reward." X. Joſephus tells us, that Jonathan made a moſt triumphant entry into Jeruſalem, where he was received by all ranks of people as the ſaviour of his country. He was undoubtedly a general of the moſt conſummate abilities; but the diſſentions which at that time prevailed among the Jews, prevented him from doing thoſe ſervices which otherwiſe he would have done. But the divine bleſſing

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61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him, to accuſe him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did ſo.

63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

64 Now when his accuſers ſaw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterwards Jonathan returned to Jeruſalem with peace and gladneſs.

67 Furthermore in the hundred threeſcore and fifth year came Demetrius ſon of Demetrius out of Crete into the land of his fathers.

68 Whereof when king Alexander heard tell, he was right ſorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high prieſt, ſaying,

70 Thou alone lifteſt up thyſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproached: and why doſt thou vaunt thy power againſt us in the mountains?

71 Now therefore, if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Aſk and learn who I am, and the reſt that take our part, and they ſhall tell thee that thy foot is not able to ſtand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou ſhalt not be able to abide the horſemen and ſo great power in the plain, where is neither ſtone nor flint, nor place to flee unto.

74 So when Jonathan heard theſe words of Apollonius, he was moved in his mind, and chooſing ten thouſand men he went out of Jeruſalem, where Simon his brother met him for to help him.

75 And he pitched his tents againſt Joppe: but they of Joppe ſhut him out of the city, becauſe Apollonius had a garriſon there.

76 Then Jonathan laid ſiege unto it: whereupon they of the city let him in for fear: and ſo Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thouſand horſemen, with a great hoſt *of footmen*, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, becauſe he had a great number of horſemen, in whom he put his truſt.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thouſand horſemen in ambuſh.

80 And Jonathan knew that there was an ambuſhment behind him; for they had compaſſed in his hoſt, and caſt darts at the people, from morning till evening.

81 But the people ſtood ſtill, as Jonathan had commanded them: and ſo the enemies' horſes were tired.

82 Then brought Simon forth his hoſt, and ſet them againſt the footmen, (for the horſemen were ſpent) who were diſcomfited by him, and fled.

83 The horſemen alſo, being ſcattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for ſafety.

84 But Jonathan ſet fire on Azotus, and the cities round about it, and took their ſpoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and ſlain with the ſword well nigh eight thouſand men.

86 And from thence Jonathan removed his hoſt, and camped againſt Aſcalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his hoſt unto Jeruſalem, having many ſpoils.

88 Now when king Alexander heard theſe things, he honoured Jonathan yet more,

89 And ſent him a buckle of gold, as the uſe is to be given to ſuch as are of the king's blood: he gave him alſo Accaron with the borders thereof in poſſeſſion.

CHAP. XI.

AND the king of Egypt gathered together a great hoſt, like the ſand that lieth upon the ſea ſhore, and many ſhips, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, ſo as they of the cities opened unto him, and met him: for king Alexander had commanded them ſo to do, becauſe he was his father in law.

3 Now as Ptolemee entered into the cities, he ſet in every one of them a garriſon of ſoldiers to keep it.

4 And when he came near to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus and the ſuburbs thereof that were deſtroyed, and the bodies that were caſt abroad, and them that he had burnt in the battle; for they had made heaps of them by the way where he ſhould paſs.

5 Alſo they told the king whatſoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they ſaluted one another, and lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jeruſalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the ſea unto Seleucia upon the ſea coaſt, imagined wicked counſels againſt Alexander.

9 Whereupon he ſent ambaſſadors unto king Demetrius, ſaying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou ſhalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he ſought to ſlay me.

11 Thus did he ſlander him, becauſe he was deſirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forſook Alexander, ſo that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he ſet two crowns upon his head, the crown of Aſia, and of Egypt.

14 In the mean ſeaſon was king Alexander in Cilicia, becauſe thoſe that dwelt in thoſe parts had revolted from him.

15 But when Alexander heard of this, he came to war againſt him: whereupon *king* Ptolemee brought forth *his hoſt*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian took off Alexander's head, and ſent it unto Ptolemee.

18 King Ptolemee alſo died the third day after, and they that were in the ſtrong holds ware ſlain one of another.

19 By this means Demetrius reigned in the hundred threeſcore and ſeventh year.

20 At the ſame time Jonathan gathered together them that were in Judea, to take the tower that was in Jeruſalem; and he made many engines of war againſt it.

21 Then certain ungodly perſons, who hated their own people, went unto the king, and told him that Jonathan beſieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte.

23 Nevertheleſs Jonathan, when he heard this, commanded to beſiege it *ſtill:* and he choſe certain of the elders of Iſrael and the prieſts, and put himſelf in peril;

24 And took ſilver, and gold, and raiment, and divers preſents beſides, and went to Ptolemais unto the king, where he found favour in his ſight.

25 And though certain ungodly men of the people had made complaints againſt him,

26 Yet the king entreated him as his predeceſſors had done before, and promoted him in the ſight of all his friends,

27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan deſired the king, that he would make Judea free from tribute, as alſo the three governmets, with the country of Samaria; and he promiſed him three hundred talents.

29 So the king conſented, and wrote letters unto Jonathan of all theſe things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting:

31 We ſend you here a copy of the letter which we did write unto our couſin Laſthenes concerning you, that ye might ſee it.

32 King Demetrius unto his father Laſthenes ſendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, inſtead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and cuſtoms pertaining unto us, as alſo the ſaltpits, and the crown taxes, which are due unto us, we diſcharge them of them all for their relief.

36 And

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bleſſing accompanied his undertakings, which will always be the caſe, more or leſs, when a man of real virtue becomes an advocate for the liberty and rights of his fellow-ſubjects. XI. The expedition of the king of Egypt, here mentioned, is related by Joſephus, who tells us, that a great number of Ethiopians followed their camp for the ſake of plunder. The Egyptians were, however, in all ages a very feeble enemy; for though they had the moſt vain and ambitious notions, yet they had never courage ſufficient to oppoſe a foreign enemy. The prophecies which had pointed out their deſtruction, were now

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36 And nothing hereof ſhall be revoked from this time forth for ever.

37 Now therefore ſee that thou make a copy of theſe things, and let it be delivered unto Jonathan, and ſet upon the holy mount in a conſpicuous place.

38 After this, when king Demetrius ſaw that the land was quiet before him, and that no reſiſtance was made againſt him, he ſent away all his forces, every one to his own place, except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, ſeeing that all the hoſt murmured againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander,

40 And lay ſore upon him to deliver him *this young Antiochus*, that he might reign in his father's ſtead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long ſeaſon.

41 In the mean time Jonathan ſent unto king Demetrius, that he would caſt thoſe of the tower out of Jeruſalem, and thoſe alſo in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent unto Jonathan, ſaying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity ſerve.

43 Now therefore thou ſhalt do well, if thou ſend me men to help me; for all my forces are gone from me.

44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themſelves together into the midſt of the city, to the number of an hundred and twenty thouſand men, and would have ſlain the king.

46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and diſperſing themſelves through the city, ſlew that day in the city to the number of an hundred thouſand.

48 Alſo they ſet fire on the city, and gat many ſpoils that day, and delivered the king.

49 So when they of the city ſaw that the Jews had got the city as they would, their courage was abated: wherefore they made ſupplication to the king, and cried, ſaying,

50 Grant us peace, and let the Jews ceaſe from aſſaulting us and the city.

51 With that they caſt away their weapons, and made peace; and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm; and they returned to Jeruſalem, having great ſpoils.

52 So king Demetrius ſat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheleſs he diſſembled in all that ever he ſpake, and eſtranged himſelf from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very ſore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought againſt Demetrius, who turned his back and fled.

56 Moreover Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, ſaying, I confirm thee in the high prieſthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he ſent him golden veſſels to be ſerved in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon alſo he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

60 Then Jonathan went forth, and paſſed through the cities beyond the water, and all the forces of Syria gathered themſelves unto him for to help him: and when he came to Aſcalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza ſhut him out; wherefore he laid ſiege unto it, and burned the ſuburbs thereof with fire, and ſpoiled them.

62 Afterward, when they of Gaza made ſupplication unto Jonathan, he made peace with them, and took the ſons of their chief men for hoſtages, and ſent them to Jeruſalem, and paſſed through the country unto Damaſcus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purpoſing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped againſt Bethſura, and fought againſt it a long ſeaſon, and ſhut it up:

66 But they deſired to have peace with him, which he granted them, and then put them out from thence, and took the city; and ſet a garriſon in it.

67 As for Jonathan and his hoſt, they pitched at the water of Geneſar, from whence betimes in the morning they gat them to the plain of Naſor.

68 And, behold, the hoſt of ſtrangers met them in the plain, who, having laid men in ambuſh for him in the mountains, came themſelves over againſt him.

69 So when they that lay in ambuſh roſe out of their places, and joined battle, all that were of Jonathan's ſide fled;

70 Inſomuch as there was not one of them left, except Mattathias the *ſon* of Abſalom, and Judas the *ſon* of Calphi, the captains of the hoſt.

71 Then Jonathan rent his clothes, and caſt earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and ſo they ran away.

73 Now when his own men that were fled ſaw this, they turned again unto him, and with him purſued them to Cades, even unto their own tents, and there they camped.

74 So there were ſlain of the heathen that day about three thouſand men: but Jonathan returned to Jeruſalem.

CHAP. XII.

NOW when Jonathan ſaw that the time ſerved him, he choſe certain men, and ſent them to Rome, for to confirm and renew the friendſhip that they had with them.

2 He ſent letters alſo to the Lacedemonians, and to other places, for the ſame purpoſe.

3 So they went unto Rome, and entered into the ſenate, and ſaid, Jonathan the high prieſt, and the people of the Jews, ſent us unto you, to the end ye ſhould renew the friendſhip, which ye had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they ſhould bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

6 Jonathan the high prieſt, and the elders of the nation, and the prieſts, and the other people of the Jews, unto the Lacedemonians their brethren ſend greeting:

7 There were letters ſent in times paſt unto Onias the high prieſt from Darius, who reigned then among you, to ſignify that ye are our brethren, as the copy here underwritten doth ſpecify.

8 At which time Onias entreated the ambaſſador that he was ſent honourably, and received the letters, wherein declaration was made of the league and friendſhip.

9 Therefore we alſo, albeit we need none of theſe things, for that we have the holy books of ſcripture in our hands to comfort us,

10 Have nevertheleſs attempted to ſend unto you for the renewing of brotherhood and friendſhip, leſt we ſhould become ſtrangers unto you altogether: for there is a long time paſſed ſince ye ſent unto us.

11 We therefore at all times without ceaſing, both in our feaſts, and other convenient days, do remember you in the ſacrifices which we offer, and in our prayers, as reaſon is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us have fought againſt us.

14 Howbeit we would not be troubleſome unto you, nor to others of our confederates and friends, in theſe wars:

15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cauſe we choſe Numenius *the ſon* of Antiochus, and Antipater *the ſon* of Jaſon, and ſent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them alſo to go unto you, and to ſalute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye ſhall do well to give us an anſwer thereto.

19 And this is the copy of the letters which Oniares ſent.

20 Areus king of the Lacedemonians to Onias the high prieſt, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the ſtock of Abraham:

22 Now therefore, ſince this is come to our knowledge, ye ſhall do well to write unto us of your proſperity.

23 We do write back again to you, that our cattle and goods are our's, and our's are your's. We do command therefore *our ambaſſadors* to make report unto you on this wiſe.

24 Now when Jonathan heard that Demetrius' princes were come to fight againſt him with a greater hoſt than afore,

25 He

now beginning to take place, and within a few years afterwards they were totally ſubdued by the Romans: ſee *Jer.* xlvi. 13, 14. XII. At this time the Roman power was ſo great, that there were ſcarce any of the princes, either in the Leſſer Aſia or Syria, that would have ventured to diſpute their orders. At this period the Romans aſpired at univerſal monarchy, which circumſtance, being conſiſtent with the plan of divine Providence, afterwards took

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25 He removed from Jeruſalem, and met them in the land of Amathis: for he gave them no reſpite to enter his country.

26 He ſent ſpies alſo unto their tents, who came again, and told him that they were appointed to come upon them in the night ſeaſon.

27 Wherefore ſo ſoon as the ſun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: alſo he ſent forth centinels round about the hoſt.

28 But when the adverſaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning; for they ſaw the lights burning.

30 Then Jonathan purſued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and ſmote them, and took their ſpoils.

32 And removing thence, he came to Damaſcus, and ſo paſſed through all the country.

33 Simon alſo went forth, and paſſed through the country unto Aſcalon, and the holds there adjoining, from whence he turned aſide to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius's part; wherefore he ſet a garriſon there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he conſulted with them about building ſtrong holds in Judea.

36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſupport it from the city, that ſo it might be alone, that men might neither ſell nor buy in it.

37 Upon this they came together to build up the city, foraſmuch as *part of* the wall towards the brook on the eaſt ſide was fallen down, and they repaired that which was called Caphenatha.

38 Simon alſo ſet up Adida in Sephela, and made it ſtrong with gates and bars.

39 Now Tryphon went about to get the kingdom of Aſia, and to kill Antiochus the king, that he might ſet the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not ſuffer him, and that he would fight againſt him: wherefore he ſought a way how to take Jonathan that he might kill him. So he removed and came to Bethſan.

41 Then Jonathan went out to meet him with forty thouſand men choſen for the battle, and came to Bethſan.

42 Now when Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himſelf.

44 Unto Jonathan alſo he ſaid, Why haſt thou put all this people to ſo great trouble, ſeeing there is no war betwixt us?

45 Therefore ſend them now home again, and chooſe a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the reſt of the ſtrong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cauſe of my coming.

46 So Jonathan believing him did as he bade him, and ſent away his hoſt, who went into the land of Judea.

47 And with himſelf he retained but three thouſand men, of whom he ſent two thouſand into Galilee, and one thouſand went with him.

48 Now as ſoon as Jonathan entered into Ptolemais, they of Ptolemais ſhut the gates, and took him, and all them that came with him they ſlew with the ſword.

49 Then ſent Tryphon an hoſt of footmen and horſemen into Galilee, and into the great plain, to deſtroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and ſlain, they encouraged one another, and went cloſe together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were ſore afraid; wherefore all Iſrael made great lamentation.

53 Then all the heathen that were round about them ſought to deſtroy them: for ſaid they, they have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

CHAP. XIII.

NOW when Simon heard that Tryphon had gathered together a great hoſt to invade the land of Judea, and deſtroy it,

2 And ſaw that the people was in great trembling and fear, he went up to Jeruſalem, and gathered the people together,

3 And gave them exhortation, ſaying, Ye yourſelves know what great things I, and my brethren, and my father's houſe, have done for the laws and the ſanctuary, the battles alſo and troubles which we have ſeen,

4 By reaſon whereof all my brethren are ſlain for Iſrael's ſake, and I am left alone.

5 Now therefore be it far from me, that I ſhould ſpare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtleſs I will avenge my nation, and the ſanctuary, and our wives, and our children: for all the heathen are gathered to deſtroy us of very malice.

7 Now as ſoon as the people heard theſe words, their ſpirit revived.

8 And they anſwered with a loud voice, ſaying, Thou ſhalt be our leader inſtead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatſoever thou commandeſt us, that will we do.

10 So then he gathered together all the men of war, and made haſte to finiſh the walls of Jeruſalem, and he fortified it round about.

11 Alſo he ſent Jonathan the *ſon* of Abſalom, and with him a great power, to Joppe: who caſting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over againſt the plain.

14 Now when Tryphon knew that Simon was riſen up inſtead of his brother Jonathan, and meant to join battle with him, he ſent meſſengers unto him, ſaying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treaſure, concerning the buſineſs that was committed unto him.

16 Wherefore now ſend an hundred talents of ſilver, and two of his ſons for hoſtages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they ſpake deceitfully unto him, yet ſent he the money and the children, leſt peradventure he ſhould procure to himſelf great hatred of the people:

18 Who might have ſaid, Becauſe I ſent him not the money and the children, therefore is *Jonathan* dead.

19 So he ſent them the children and the hundred talents: howbeit *Tryphon* diſſembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land and deſtroy it, going round about by the way that leadeth unto Adora: but Simon and his hoſt marched againſt him in every place, whereſoever he went.

21 Now they that were in the tower ſent meſſengers unto Tryphon, to the end that he ſhould haſten his coming unto them by the wilderneſs, and ſend them victuals.

22 Wherefore Tryphon made ready all his horſemen to come that night: but there fell a very great ſnow, by reaſon whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Baſcama, he ſlew Jonathan, who was buried there.

24 Afterward Tryphon returned, and went into his own land.

25 Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Iſrael made great lamentation for him, and bewailed him many days.

27 Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight, with hewn ſtone behind and before.

28 Moreover he ſet up ſeven pyramids, one againſt another, for his father, and his mother, and his four brethren.

29 And in theſe he made cunning devices, about the which he ſet great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ſhips carved, that they might be ſeen of all that ſail on the ſea.

30 This is the ſepulchre which he made at Modin, and it ſtandeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him.

32 And he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamity upon the land.

33 Then Simon built up the ſtrong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover Simon choſe men, and ſent to king Demetrius, to the end he ſhould give the land an immunity, becauſe all that Tryphon did was to ſpoil.

35 Unto whom king Demetrius anſwered and wrote after this manner:

36 King Demetrius unto Simon the high prieſt, and friend of kings, as alſo unto the elders and nation of the Jews, ſendeth greeting:

37 The golden crown, and the ſcarlet robe, which ye ſent unto us, we have received: and we are ready to make a ſtedfaſt peace with you, yea,

took place: ſee *Dan.* vii. 7. Thus the pride and ambition of monarchs become ſubſervient towards promoting the purpoſes of divine Providence. XIII. Jonathan being treacherouſly ſlain, Simon, another gallant commander, is raiſed up, who excites his countrymen the Jews to take up arms in defence of their injured rights and privileges; which ſeemed the more neceſſary at this time, as a league had been formed againſt them by the heathens, who would have ſhewn no mercy to this afflicted people, had they ſubdued them: but this brave general being choſen their leader, fruſtrated the enemy's malicious deſigns,

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yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatſoever covenants we have made with you ſhall ſtand; and the ſtrong holds, which ye have builded, ſhall be your own.

39 As for any overſight or fault committed unto this day, we forgive it, and the crown tax alſo, which ye owe us: and if there were any other tribute paid in Jeruſalem, it ſhall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Iſrael in the hundred and ſeventieth year.

42 Then the people of Iſrael began to write in their inſtruments and contracts, In the firſt year of Simon the high prieſt, the governor and leader of the Jews.

43 In thoſe days Simon camped againſt Gaza, and beſieged it round about; he made alſo an engine of war, and ſet it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city:

45 Inſomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beſeeching Simon to grant them peace.

46 And they ſaid, Deal not with us according to our wickedneſs, but according to thy mercy.

47 So Simon was appeaſed toward them, and fought no more againſt them, but put them out of the city, and cleanſed the houſes wherein the idols were, and ſo entered into it with ſongs and thankſgiving.

48 Yea, he put all uncleanneſs out of it, and placed ſuch men there as would keep the law, and made it ſtronger than it was before, and built therein a dwelling place for himſelf.

49 They alſo of the tower in Jeruſalem were kept ſo ſtrait, that they could neither come forth, nor go into the country, nor buy, nor ſell: wherefore they were in great diſtreſs for want of victuals, and a great number of them periſhed through famine.

50 Then cried they to Simon, beſeeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleanſed the tower from pollutions:

51 And entered into it the three and twentieth day of the ſecond month, in the hundred ſeventy and firſt year, with thankſgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and ſongs: becauſe there was deſtroyed a great enemy out of Iſrael.

52 He ordained alſo that that day ſhould be kept every year with gladneſs. Moreover the hill of the temple that was by the tower he made ſtronger than it was, and there he dwelt himſelf with all his company.

53 And when Simon ſaw that John his ſon was a valiant man, he made him captain of all the hoſts; and he dwelt in Gazara.

CHAP. XIV.

NOW in the hundred threeſcore and twelfth year, king Demetrius gathered his forces together, and went into Media, to get him help to fight againſt Tryphon.

2 But when Arſaces, the king of Perſia and Media, heard that Demetrius was entered within his borders, he ſent one of his princes to take him alive:

3 Who went and ſmote the hoſt of Demetrius, and took him, and brought him to Arſaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he ſought the good of his nation in ſuch wiſe, as that evermore his authority and honour pleaſed them well.

5 And as he was honourable in all his acts, ſo in this, that he took Joppe for an haven, and made an entrance to the iſles of the ſea,

6 And enlarged the bounds of his nation, and recovered the country.

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethſura, and the tower, out of the which he took all uncleanneſs, neither was there any that reſiſted him.

8 Then did they till their ground in peace, and the earth gave her increaſe, and the trees of the field their fruit.

9 The ancient men ſat all in the ſtreets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and ſet in them all manner of munition, ſo that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Iſrael rejoiced with great joy:

12 For every man ſat under his vine and his fig tree, and there was none to fray them:

13 Neither was there any left in the land to fight againſt them: yea, the kings themſelves were overthrown in thoſe days.

14 Moreover he ſtrengthened all thoſe of his people that were brought low: the law he ſearched out; and every contemner of the law and wicked perſon he took away.

15 He beautified the ſanctuary, and multiplied the veſſels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſorry.

17 But as ſoon as they heard that his brother Simon was made high prieſt in his ſtead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of braſs, to renew the friendſhip and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jeruſalem.

20 And this is the copy of the letters that the Lacedemonians ſent; The rulers of the Lacedemonians, with the city, unto Simon the high prieſt, and the elders, and prieſts, and reſidue of the people of the Jews, our brethren, *ſend* greeting:

21 The ambaſſadors that were ſent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did regiſter the things that they ſpake in the council of the people in this manner, Numenius *ſon* of Antiochus, and Antipater *ſon* of Jaſon, the Jews' ambaſſadors, came unto us to renew the friendſhip they had with us.

23 And it pleaſed the people to entertain the men honourably, and to put the copy of their ambaſſage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high prieſt.

24 After this Simon ſent Numenius to Rome with a great ſhield of gold of a thouſand pound weight, to confirm the league with them.

25 Whereof when the people heard, they ſaid, What thanks ſhall we give to Simon and his ſons?

26 For he and his brethren and the houſe of his father have eſtabliſhed Iſrael, and chaſed away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of braſs, which they ſet upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threeſcore and twelfth year, being the third year of Simon the high prieſt,

28 At Saramel in the great congregation of the prieſts, and people, and rulers of the nation, and elders of the country, were theſe things notified unto us.

29 Foraſmuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias, of the poſterity of Jarib, together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high prieſt, was added to his people,

31 Their enemies purpoſed to invade their country, that they might deſtroy it, and lay hands on the ſanctuary:

32 At which time Simon roſe up, and fought for his nation, and ſpent much of his own ſubſtance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethſura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he ſet a garriſon of Jews there:

34 Moreover he fortified Joppe, which lieth upon the ſea, and Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furniſhed them with all things convenient for the reparation thereof.)

35 The people therefore, ſeeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief prieſt, becauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, and for that he ſought by all means to exalt his people.

36 For in his time things proſpered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a tower, out of which they iſſued, and polluted all about the ſanctuary, and did much hurt in the holy place:

37 But he placed Jews therein, and fortified it for the ſafety of the country and the city, and raiſed up the walls of Jeruſalem.

38 King Demetrius alſo confirmed him in the high prieſthood according to thoſe things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard ſay, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambaſſadors of Simon honourably;

41 Alſo that the Jews and prieſts were well pleaſed that Simon ſhould be their governor and high prieſt for ever, until there ſhould ariſe a faithful prophet;

42 Moreover that he ſhould be their captain, and ſhould take charge of the ſanctuary, to ſet them over their works, and over the country, and

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deſigns, and preſerved from deſtruction the people of God, that his gracious counſels concerning them, by the coming of the Meſſiah, might be accompliſhed. XVI. In this chapter the hiſtory goes back, with regard to the affairs of Demetrius; for now the writer relates thoſe things which happened to him before Tryphon murdered Antiochus, and ſeized upon his kingdom; but omitted to ſpeak of them in their proper place, that he might not break the thread of his hiſtory with regard to the Jews. Joſephus takes notice, agreeable to verſe 35, that Simon was raiſed to the regal ſeat and pontifical dignity, as the juſt reward of his merit and bravery. This may ſerve as an admonition to all ſtates, that they do not truſt any perſons to guide the reins of government but

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and over the armour, and over the fortreſſes, that, *I ſay*, he ſhould take charge of the ſanctuary;

43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be cloathed in purple, and wear gold:

44 Alſo that it ſhould be lawful for none of the people or prieſts to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be cloathed in purple, or wear a buckle of gold:

45 And whoſoever ſhall do otherwiſe, or break any of theſe things, he ſhould be puniſhed.

46 Thus it liked all the people to deal with Simon, and to do as hath been ſaid.

47 Then Simon accepted hereof, and was well pleaſed to be high prieſt, and captain and governor of the Jews and prieſts, and to defend them all.

48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place;

49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

CHAP. XV.

MOREOVER Antiochus ſon of Demetrius the king ſent letters from the iſles of the ſea unto Simon the prieſt and prince of the Jews, and to all the people;

2 The contents whereof were theſe: King Antiochus to Simon the high prieſt and prince of his nation, and to the people of the Jews, greeting:

3 Foraſmuch as certain peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of foreign ſoldiers together, and prepared ſhips of war;

4 My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted.

6 I give thee leave alſo to coin money for thy country with thine own ſtamp.

7 And as concerning Jeruſalem and the ſanctuary, let them be free; and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thine hands, let them remain unto thee.

8 And if any thing be, or ſhall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, ſo that your honour ſhall be known throughout the world.

10 In the hundred threeſcore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, ſo that few were left with Tryphon.

11 Wherefore being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea ſide:

12 For he ſaw that troubles came upon him all at once, and that his forces had forſaken him.

13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſemen.

14 And when he had compaſſed the city round about, and joined ſhips cloſe to the town on the ſea ſide, he vexed the city by land and by ſea, neither ſuffered he any to go out or in.

15 In the mean ſeaſon came Numenius and his company from Rome, having letters to the kings and countries; wherein were written theſe things:

16 Lucius, conſul of the Romans unto king Ptolemee, greeting:

17 The Jews' ambaſſadors, our friends and confederates, came unto us to renew the old friendſhip and league, being ſent from Simon the high prieſt, and from the people of the Jews:

18 And they brought a ſhield of gold of a thouſand pound.

19 We thought it good therefore to write unto the kings and countries, that they ſhould do them no harm, nor fight againſt them, their cities or countries, nor yet aid their enemies againſt them.

20 It ſeemed alſo good to us to receive the ſhield of them.

21 If therefore there be any peſtilent fellows, that have fled from their country unto you, deliver them unto Simon the high prieſt, that he may puniſh them according to their own law.

22 The ſame things wrote he likewiſe unto Demetrius the king, and Attalus, to Ariarathes, and Arſaces,

23 And to all the countries, and to Sampſames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnaſſus, and Rhodus, and Phaſelis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high prieſt.

25 So Antiochus the king camped againſt Dora the ſecond *day* aſſaulting it continually, and making engines, by which means he ſhut up Tryphon, that he could neither go out nor in.

26 At that time Simon ſent him two thouſand choſen men to aid him: ſilver alſo, and gold, and much armour.

27 Nevertheleſs he would not receive them, but brake all the covenants which he had made with him afore, and became ſtrange unto him.

28 Furthermore he ſent unto him Athenobius, one of his friends, to commune with him, and ſay, Ye withhold Joppe and Gazara, with the tower that is in Jeruſalem, which are cities of my realm.

29 The borders thereof ye have waſted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea:

31 Or elſe give me for them five hundred talents of ſilver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight againſt you.

32 So Athenobius the king's friend came to Jeruſalem: and when he ſaw the glory of Simon, and the cupboard of gold and ſilver plate, and his great attendance, he was aſtoniſhed, and told him the king's meſſage.

33 Then anſwered Simon, and ſaid unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in poſſeſſion a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandeſt Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius anſwered him not a word;

36 But returned in a rage to the king, and made report unto him of theſe ſpeeches, and of the glory of Simon, and of all that he had ſeen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ſhip unto Orthoſias.

38 Then the king made Cendebeus captain of the ſea coaſt, and gave him an hoſt of footmen and horſemen,

39 And commanded him to remove his hoſt toward Judea: alſo he commanded him to build up Cedron, and to fortify the gates, and to war againſt the people; but as for the king *himſelf*, he purſued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people priſoners, and ſlay them.

41 And when he had built up Cedron, he ſet horſemen there, and an hoſt *of footmen*, to the end that iſſuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldeſt ſons, Judas and John, and ſaid unto them, I, and my brethren, and my father's houſe, have ever from our youth unto this day fought againſt the enemies of Iſrael; and things have proſpered ſo well in our hands that we have delivered Iſrael oftentimes.

3 But now I am old, and ye, by *God*'s mercy, are of a ſufficient age: be ye inſtead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he choſe out of the country twenty thouſand men of war with horſemen, who went out againſt Cendebeus, and reſted that night at Modin.

5 And when as they aroſe in the morning, and went into the plain, behold, a mighty great hoſt both of footmen and horſemen came againſt them: howbeit there was a water brook betwixt them.

6 So he and his people pitched over againſt them: and when he ſaw that the people were afraid to go over the water brook, he went firſt over himſelf, and then the men ſeeing him paſſed through after him.

7 *That done*, he divided his men, and ſet the horſemen in the midſt of the footmen: for the enemies' horſemen were very many.

8 Then ſounded they with the holy trumpets: whereupon Cendebeus and his hoſt were put to flight, ſo that many of them were ſlain, and the remnant gat them to the ſtrong hold.

9 At that time was Judas John's brother wounded; but John ſtill followed after them, until he came to Cedron, which *Cendebeus* had built.

10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: ſo that there were ſlain of them about two thouſand men. Afterward he returned into the land of Judea in peace.

11 Moreover in the plain of Jericho was Ptolemeus the ſon of Abubus

but ſuch as by their diſtinguiſhed virtues and abilities are qualified for the diſcharge of that important truſt. XV. We learn from hence, that ambitious tyrants never want excuſes when they are diſpoſed to invade the territories of their neighbours; and therefore Athenobius imputes breach of promiſes to the Jews, and charges them with crimes which they had never committed; but though their craſty ſchemes were in ſome reſpects ſucceſsful, through the credulity of the Jews, yet God, who is wonderful in counſel and acting, ſo ordered things, that his people were preſerved from the power and malice of their enemies, that a way might be kept open for the promulgation of the goſpel. XVI. It appears as if the author of this book of Maccabees died, or was prevented by

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Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son in law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat;

15 Where the *son* of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he, Ptolemee* hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

by some misfortune from carrying on his history any further than to the relation of the attempt which Ptolemee made to destroy John in Gazara, (as in ver. 22) and these two last verses were added by another hand: it is certain, however, that this was a very confused and unsettled age; from which this wholesome lesson may be learnt, that if in this life we make God our refuge and strength, he will be our protector, and bless us with a happy eternity when heaven and earth shall pass away.

The Second Book of the MACCABEES.

CHAP. I.

THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom.

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus's master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea, by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door in the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of *the month* Casleu, we thought it necessary to certify you thereof, that ye also might keep *it, as the feast* of tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept *it* sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious king,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Napththar, which is as much as to say, a cleansing: but many men call it Nephi.

CHAP. II.

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being

NOTES of Illustration, and REFLECTIONS.

Chap. I. The covenant mentioned in the second verse means that solemn promise made by the great Jehovah to Adam and the patriarchs of old, that in the seed of the woman all nations should be blessed; which gracious prediction is now fully accomplished by the Messiah. As the Jews, in their darkest state, looked for the coming of Christ, how much more should Christians for the full manifestation of that dear Redeemer to their hearts, as the hope of glory. II. We are not to credit what is here related concerning the preservation

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ing warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moſes climbed up, and ſaw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 And ſome of thoſe that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, ſaying, As for that place, it ſhall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then ſhall the Lord ſhew them theſe things, and the glory of the Lord ſhall appear, and the cloud alſo, as it was ſhewed under Moſes, and as when Solomon deſired that the place might be honourably ſanctified.

9 It was alſo declared, that he being wiſe offered the ſacrifice of dedication, and of the finiſhing of the temple.

10 And as when Moſes prayed unto the Lord, the fire came down from heaven, and conſumed the ſacrifices: even ſo prayed Solomon alſo, and the fire came down from heaven, and conſumed the burnt offerings.

11 And Moſes ſaid, Becauſe the ſin offering was not to be eaten, it was conſumed.

12 So Solomon kept thoſe eight days.

13 The ſame things alſo were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epiſtles of the kings concerning the holy gifts.

14 In like manner alſo Judas gathered together all thoſe things that were loſt by reaſon of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, ſend ſome to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye ſhall do well, if ye keep the ſame days.

17 We hope alſo, that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the prieſthood, and the ſanctuary,

18 As he promiſed in the law, will ſhortly have mercy upon us, and gather us together out of every land unto heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars againſt Antiochus Epiphanes, and Eupator his ſon,

21 And the manifeſt ſigns that came from heaven unto thoſe that behaved themſelves manfully to their honour for Judaiſm: ſo that, being but a few, they overcame the whole country, and chaſed barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 *All theſe things, I ſay,* being declared by Jaſon of Cyrene in five books, we will aſſay to abridge in one volume.

24 For conſidering the infinite number, and the difficulty which they find that deſire to look into the narrations of the ſtory, for the variety of the matter,

25 We have been careful, that they that will read may have delight, and that they that are deſirous to commit to memory might have eaſe, and that all into whoſe hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not eaſy, but a matter of ſweat and watching;

27 Even as it is no eaſe unto him that prepareth a banquet, and ſeeketh the benefit of others: yet for the pleaſuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the maſter builder of a new houſe muſt care for the whole building; but he that undertaketh to ſet it out, and paint it, muſt ſeek out fit things for the adorning thereof: even ſo I think it is with us.

30 To ſtand upon every point, and go over things at large, and to be curious in particulars, belongeth to the firſt author of the ſtory:

31 But to uſe brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement.

32 Here then will we begin the ſtory: only adding thus much to that which hath been ſaid, that it is a fooliſh thing to make a long prologue, and to be ſhort in the ſtory itſelf.

CHAP. III.

NOW when the holy city was inhabited with all peace, and the laws were kept very well, becauſe of the godlineſs of Onias the high prieſt, and his hatred of wickedneſs,

2 It came to paſs that even the kings themſelves did honour the place, and magnify the temple with their beſt gifts;

3 Inſomuch that Seleucus king of Aſia of his own revenues bare all the coſts belonging to the ſervice of the ſacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high prieſt about diſorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the ſon* of Thraſeas, who then was governor of Celoſyria and Phenice,

6 And told him that the treaſure in Jeruſalem was full of infinite ſums of money, ſo that the multitude of their riches, which did not pertain to the account of the ſacrifices, was innumerable, and that it was poſſible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had ſhewed him of the money whereof he was told, the king choſe out Heliodorus his treaſurer, and ſent him with a commandment to bring him the foreſaid money.

8 So forthwith Heliodorus took his journey, under a colour of viſiting the cities of Celoſyria and Phenice, but indeed to fulfil the king's purpoſe.

9 And when he was come to Jeruſalem, and had been courteouſly received of the high prieſt of the city, he told him what intelligence was given of the money, and declared wherefore he came, and aſked if theſe things were ſo indeed.

10 Then the high prieſt told him that there was ſuch money laid up for the relief of widows and fatherleſs children:

11 And that ſome of it belonged to Hircanus *ſon* of Tobias, a man of great dignity, and not as that wicked Simon had miſinformed: the ſum whereof in all was four hundred talents of ſilver, and two hundred of gold:

12 And that it was altogether impoſſible that ſuch wrongs ſhould be done unto them, that had committed it to the holineſs of the place, and to the majeſty and inviolable ſanctity of the temple, honoured over all the world.

13 But Heliodorus, becauſe of the king's commandment given him, ſaid, That in any wiſe it muſt be brought into the king's treaſury.

14 So at the day which he appointed he entered in to order this matter: wherefore there was no ſmall agony throughout the whole city.

15 But the prieſts, proſtrating themſelves before the altar in their prieſts' veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept.

16 Then whoſo had looked the high prieſt in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was ſo compaſſed with fear and horror of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart.

18 Others ran flocking out of their houſes to the general ſupplication, becauſe the place was like to come into contempt.

19 And the women, girt with ſackcloth under their breaſts, abounded in the ſtreets, and the virgins that were kept in ran, ſome to the gates, and ſome to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made ſupplication.

21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the fear of the high prieſt, being in ſuch an agony.

22 They then called upon the Almighty Lord, to keep the things committed of truſt ſafe and ſure for thoſe that had committed them.

23 Nevertheleſs, Heliodorus executed that which was decreed.

24 Now as he was there preſent himſelf with his guard about the treaſury, the Lord of ſpirits, and the prince of all power, cauſed a great apparition, ſo that all that preſumed to come in with him were aſtoniſhed at the power of God, and fainted, and were ſore afraid.

25 For there appeared unto them an horſe with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and ſmote at Heliodorus with his forefeet, and it ſeemed that he that ſat upon the horſe had complete harneſs of gold.

26 Moreover two other young men appeared before him, notable in ſtrength, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes.

27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the ſaid treaſury, they carried out, being unable to help himſelf with his weapons: and manifeſtly they acknowledged the power of God:

29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hope of life.

30 But they praiſed the Lord, that had miraculouſly honoured his own

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tion of the ſacred things in the temple, which contradicts Jeremiah's account of their deſtruction by Nebuchadnezzar. Jaſon, mentioned ver. 23. was a Jewiſh rabbi, who lived about one hundred and fifty years before Chriſt: the orignal of his work is now loſt; it contained the Jewiſh hiſtory during the captivity, and after their return. The deceit and falſehood of this author

ſhould lead us to ſtudy cloſely the divine oracles of truth, which, through faith, are able to make us wiſe unto ſalvation. III. The ſtory in this chapter alſo (from ver. 24—27) is no leſs a forgery than that in the preceding, as the modern Jews acknowledge that the power of working miracles with the ſpirit of phophecy ceaſed when Malachi died. But the account of the atonement, ver. 33.

in

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own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladneſs.

31 Then ſtraightways certain of Heliodorus' friends prayed Onias, that he would call upon the Moſt High to grant him his life, who lay ready to give up the ghoſt.

32 So the high prieſt, ſuſpecting leſt the king ſhould miſconceive that ſome treachery had been done to Heliodorus by the Jews, offered a ſacrifice for the health of the man.

33 Now as the high prieſt was making an atonement, the ſame young men in the ſame clothing appeared and ſtood beſide Heliodorus, ſaying, Give Onias the high prieſt great thanks, inſomuch as for his ſake the Lord hath granted thee life:

34 And ſeeing that thou haſt been ſcourged from heaven, declare unto all men the mighty power of God. And when they had ſpoken theſe words, they appeared no more.

35 So Heliodorus, after he had offered ſacrifice unto the Lord, and made great vows unto him that had ſaved his life, and ſaluted Onias, returned with his hoſt to the king.

36 Then teſtified he to all men the works of the great God, which he had ſeen with his eyes.

37 And when the king aſked Heliodorus, who might be a fit man to be ſent yet once again to Jeruſalem, he ſaid,

38 If thou haſt any enemy or traitor, ſend him thither, and thou ſhalt receive him well ſcourged, if he eſcape with his life: for in that place, no doubt, there is an eſpecial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and deſtroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treaſury, fell out on this ſort.

CHAP. IV.

THIS Simon now, of whom we ſpake afore, having been a bewrayer of the money, and of his country, ſlandered Onias, as if he had terrified Heliodorus, and been the worker of theſe evils.

2 Thus was he bold to call him a traitor, that had deſerved well of the city, and tendered his own nation, and was ſo zealous of the laws.

3 But when their hatred went ſo far, that by one of Simon's faction murders were committed,

4 Onias ſeeing the danger of this contention, and that Apollonius, as being the governor of Celoſyria and Phenice, did rage, and increaſe Simon's malice,

5 He went to the king, not to be an accuſer of his countrymen, but ſeeking the good of all, both public and private:

6 For he ſaw that it was impoſſible that the ſtate ſhould continue quiet, and Simon leave his folly, unleſs the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jaſon the brother of Onias laboured underhand to be high prieſt,

8 Promiſing unto the king by interceſſion three hundred and threeſcore talents of ſilver, and of another revenue eighty talents:

9 Beſide this, he promiſed to aſſign an hundred and fifty more, if he might have licence to ſet him up a place for exerciſe, and for the training up of youth in the faſhions of the heathen, and to write them of Jeruſalem *by the name of* Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekiſh faſhion.

11 And the royal privileges granted of ſpecial favour to the Jews by the means of John the father of Eupolemus, who went ambaſſador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new cuſtoms againſt the law:

12 For he built gladly a place of exerciſe under the tower itſelf, and brought the chief young men under his ſubjection, and made them wear a hat.

13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding profaneneſs of Jaſon, that ungodly wretch, and no high prieſt;

14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawful allowance in the place of exerciſe, after the game of Diſcus called them forth;

15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all.

16 By reaſon whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtom they followed ſo earneſtly, and unto whom they deſired to be like in all things.

17 For it is not a light thing to do wickedly againſt the laws of God: but the time following ſhall declare theſe things.

18 Now when the game that was uſed every fifth year was kept at Tyrus, the king being preſent,

19 This ungracious Jaſon ſent ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hundred drachms of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges.

20 This money then, in regard of the ſender, was appointed to Hercules' ſacrifice; but becauſe of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the *ſon* of Meneſtheus was ſent into Egypt for the coronation of king *Ptolemeus* Philometor, Antiochus, underſtanding him not to be well affected to his affairs, provided for own own ſafety: whereupon he came to Joppe, and from thence to Jeruſalem:

22 Where he was honourably received of Jaſon, and of the city, and was brought in with torch light, and with great ſhoutings: and ſo afterward went with his hoſt unto Phenice.

23 Three years afterward Jaſon ſent Menelaus, the aforeſaid Simon's brother, to bear the money unto the king, and to put him in mind of certain neceſſary matters.

24 But he being brought to the preſence of the king, when he had magnified him for the glorious appearance of his power, got the prieſthood to himſelf, offering more than Jaſon by three hundred talents of ſilver.

25 So he came with the king's mandate, bringing nothing worthy the high prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promiſed unto the king, he took no good order for it, albeit Soſtratus the ruler of the caſtle required it:

28 For unto him appertained the gathering of the cuſtoms. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lyſimachus in his ſtead in the prieſthood; and Soſtratus *left* Crates, who was governor of the Cyprians.

30 While thoſe things were in doing, they of Tarſus and Mallos made inſurrection, becauſe they were given to the king's concubine, called Antiochis.

31 Then came the king in all haſte to appeaſe matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, ſuppoſing that he had gotten a convenient time, ſtole certain veſſels of gold out of the temple, and gave ſome of them to Andronicus, and ſome he ſold into Tyrus and the cities round about.

33 Which when Onias knew of a ſurety, he reproved him, and withdrew himſelf into a ſanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being perſuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were ſuſpected *by him*, yet perſuaded he him to come forth of the ſanctuary: whom forthwith he ſhut up without regard of juſtice.

35 For the which cauſe not only the Jews, but many alſo of other nations, took great indignation, and were much grieved for the unjuſt murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact alſo, complained that Onias was ſlain without cauſe.

37 Therefore Antiochus was heartily ſorry, and moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety againſt Onias, there ſlew he the curſed murderer. Thus the Lord rewarded him his puniſhment, as he had deſerved.

39 Now when many ſacrileges had been committed in the city by Lyſimachus with the conſent of Menelaus, and the bruit thereof was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, many veſſels of gold being already carried away.

40 Whereupon the common people riſing, and being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one Auranus being the leader, a man far gone in years, and no leſs in folly.

41 They then ſeeing the attempt of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt, that was next in hand, caſt them altogether upon Lyſimachus, and thoſe that ſet upon them.

42 Thus many of them were wounded, and ſome they ſtruck to the ground, and all *of them* they forced to flee: but as for the church-robber himſelf, him they killed beſide the treaſury.

43 Of theſe matters therefore there was an accuſation laid againſt Menelaus.

44 Now

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is more agreeable to truth, for no doubt the form of religion was obſerved among the Jews, as circumſtances would permit, though the ſpirit of it was in a great meaſure evaporated. IV. It is very evident, that from the time that the Jews returned from the captivity, to the final diſſolution of their ſtate, they were frequently in ſuch a wretched condition, that little regard was paid to the law, and thoſe who were endued with moſt cunning, thought it no crime to

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44 Now when the king came to Tyrus, three men that were ſent from the ſenate pleaded the cauſe before him:

45 But Menelaus, being now convicted, promiſed Ptolemee the *ſon* of Dorymenes to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aſide into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who, if they had told their cauſe, yea, before the Scythians, ſhould have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, cauſed them to be honourably buried.

50 And ſo through the covetouſneſs of them that were of power Menelaus remained ſtill in authority, increaſing in malice, and being a great traitor to the citizens.

CHAP. V.

ABOUT the ſame time Antiochus prepared his ſecond voyage into Egypt:

2 And then it happened, that through all the city, for the ſpace almoſt of forty days, there were ſeen horſemen running in the air, in cloth of gold, and armed with lances, like a band of ſoldiers,

3 And troops of horſemen in array, encountering and running one againſt another, with ſhaking of ſhields, and multitude of pikes, and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a falſe rumour, as though Antiochus had been dead, Jaſon took at the leaſt a thouſand men, and ſuddenly made an aſſault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the caſtle:

6 But Jaſon ſlew his own citizens without mercy, not conſidering that to get the day of them of his own nation would be a moſt unhappy day for him; but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.

7 Howbeit for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſon, and fled again into the country of the Ammonites,

8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was caſt out into Egypt.

9 Thus he that had driven many out of their country periſhed in a ſtrange land, retiring to the Lacedemonians, and thinking *there* to find ſuccour by reaſon of his kindred:

10 And he that had caſt out many unburied had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes.

13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants.

14 And there were deſtroyed within the ſpace of three whole days fourſcore thouſand, whereof forty thouſand were ſlain in the conflict; and no fewer ſold than ſlain.

15 Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy veſſels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And ſo haughty was Antiochus in mind, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many ſins, this man, as ſoon as he had come, had forthwith been ſcourged, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſury.

19 Nevertheleſs God did not chooſe the people for the place's ſake, but the place for the people's ſake.

20 And therefore the place itſelf, that was partaker with them of the adverſity that happened to the nation, did afterward communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again, the great Lord being reconciled, it was ſet up with all glory.

21 So when Antiochus had carried out of the temple a thouſand and eight hundred talents, he departed in all haſte unto Antiochia, weening in his pride to make the land navigable, and the ſea paſſable by foot: ſuch was the haughtineſs of his mind.

22 And he left governors to vex the nation: at Jeruſalem, Philip, for his country a Phrygian, and for manners more barbarous than he that ſet him there;

23 And at Garizim, Andronicus; and beſides, Menelaus, who worſe than all the reſt bare an heavy hand over the citizens, having a malicious mind againſt his countrymen the Jews.

24 He ſent alſo that deteſtable ringleader Apollonius with an army of two and twenty thouſand, commanding him to ſlay all thoſe that were in their beſt age, and to ſell the women and the younger ſort:

25 Who coming to Jeruſalem, and pretending peace, did forbear till the holy day of the ſabbath, when taking the Jews keeping holy day, he commanded his men to arm themſelves.

26 And ſo he ſlew all them that were gone to the celebrating of the ſabbath, and running through the city with weapons ſlew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himſelf into the wilderneſs, and lived in the mountains after the manner of beaſts, with his company, who fed on herbs continually, leſt they ſhould be partakers of the pollution.

CHAP. VI.

NOT long after this the king ſent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute alſo the temple in Jeruſalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of ſtrangers, as they did deſire that dwelt in the place.

3 The coming in of this miſchief was ſore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and beſides that brought in things that were not lawful.

5 The altar alſo was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep ſabbath days or ancient feaſts, or to profeſs himſelf at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter conſtraint to eat of the ſacrifices; and when the feaſt of Bacchus was kept, the Jews were compelled to go in proceſſion to Bacchus, carrying ivy.

8 Moreover there went out a decree to the neighbour cities of the heathen, by the ſuggeſtion of Ptolemee, againſt the Jews, that they ſhould obſerve the ſame faſhions, and be partakers of their ſacrifices:

9 And whoſo would not conform themſelves to the manners of the Gentiles ſhould be put to death. Then might a man have ſeen the preſent miſery.

10 For there were two women brought, who had circumciſed their children; whom when they had openly led round about the city, the babes hanging at their breaſts, they caſt them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the ſabbath day ſecretly, being diſcovered to Philip, were all burnt together, becauſe they made a conſcience to help themſelves for the honour of the moſt ſacred day.

12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtening of our nation.

13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed.

14 For not as with other nations, whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins, ſo dealeth he with us.

15 Leſt that, being come to the height of ſin, afterwards he ſhould take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he puniſh with adverſity, yet doth he never forſake his people.

17 But let this that we have ſpoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar, one of the principal ſcribes, an aged man, and of a wellfavoured countenance, was conſtrained to open his mouth, and to eat ſwine's fleſh.

19 But he, chooſing rather to die gloriouſly, than to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are reſolute to ſtand out againſt ſuch things, as are not lawful for love of life to be taſted.

21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to

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to rob the treaſury; and ſome did not heſitate to murder their brethren; thus trampling on every moral obligation, and becoming ſlaves to the vileſt of paſſions. V. Philo-Judæus and Joſephus confirm the relation recorded in the beginning of this chapter, namely, that dreadful viſions of warlike encounters between men and horſes were ſeen in the air for forty days ſucceſſively; with which the people were ſo terrified, that they unanimouſly joined in their

prayers to God that he would avert thoſe evils which ſeemed to be threatened, or give them favourable omens of future proſperity to their nation. If this be true, their conduct on this occaſion was truly laudable. VI. Antiochus, ſtill raging againſt the Jews, iſſues orders to force them to forſake their laws, to aboliſh the worſhip of the ſanctuary, to give the temple at Jeruſalem the title of Jupiter Olympius; that in Garizim, of Jupiter the Defender of ſtrangers,

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to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, *said he*, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

29 They that led him changing the good will they bare him a little before into hatred, because the aforesaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the king of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully,

11 And said courageously, These I had from heaven: and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide awhile, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAP. VIII.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And

strangers, or Jupiter Helconius, which, according to Josephus, was done at the request of the inhabitants of the place. Thus we see persecutions from wicked men are wisely permitted, to stir up the careless to a course of greater strictness and piety. VII. The account of the horrid affair recorded in this chapter is well authenticated, being related by Josephus and Philo-Judæus.

They endured the extremity of their torments, being firmly persuaded of a happy immortality. In whatever view we contemplate their behaviour and sufferings, we find sufficient matter to raise veneration for their piety and fortitude, and enough to excite us to an imitation of their virtues. VIII. The author having concluded his account of the idolatrous feast, at which the poor

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3 And that he would have compaſſion upon the city, ſore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked ſlaughter of harmleſs infants, and the blaſphemies committed againſt his name; and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had his company about him, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the moſt commodious places, and overcame and put to flight no ſmall number of his enemies.

7 But eſpecially took he advantage of the night for ſuch privy attempts, inſomuch that the bruit of his manlineſs was ſpread every where.

8 So when Philip ſaw that this man increaſed by little and little, and that things proſpered with him ſtill more and more, he wrote unto Ptolemeus, the governor of Celoſyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith chooſing Nicanor the *ſon* of Patroclus, one of his ſpecial friends, he ſent him with no fewer then twenty thouſand of all nations under him, to root out the whole generation of the Jews; and with him he joined alſo Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make ſo much money of the captive Jews, as ſhould defray the tribute of two thouſand talents which the king was to pay to the Romans.

11 Wherefore immediately he ſent to the cities upon the ſea coaſt, proclaiming a ſale of the captive Jews, and promiſing that they ſhould have fourſcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto thoſe that were with him that the army was at hand.

13 They that were fearful, and diſtruſted the juſtice of God, fled, and conveyed themſelves away.

14 Others ſold all that they had left, and withal beſought the Lord to deliver them, being ſold by the wicked Nicanor before they met together:

15 And if not for their own ſakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's ſake, by which they were called.

16 So Maccabeus called his men together unto the number of ſix thouſand, and exhorted them not to be ſtricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully againſt them; but to fight manfully,

17 And to ſet before their eyes the injury that they had unjuſtly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and alſo the taking away of the government of their forefathers:

18 For they, ſaid he, truſt in their weapons and boldneſs; but our confidence is in the Almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world.

19 Moreover he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thouſand in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand becauſe of the help that they had from heaven, and ſo received a great booty.

21 Thus when he had made them bold with theſe words, and ready to die for the laws and the country, he divided his army into four parts;

22 And joined with himſelf his own brethren, leaders of each band, *to wit*, Simon, and Joſeph, and Jonathan, giving each one fifteen hundred men.

23 Alſo *he appointed* Eleazar to read the holy book: and when he had given them this watch word, The help of God; himſelf leading the firſt band, he joined battle with Nicanor.

24 And by the help of the Almighty they ſlew above nine thouſand of their enemies, and wounded and maimed the moſt part of Nicanor's hoſt, and ſo put all to flight;

25 And took their money that came to buy them, and purſued them far: but lacking time they returned:

26 For it was the day before the ſabbath, and therefore they would no longer purſue them.

27 So when they had gathered their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the beginning of mercy diſtilling upon them.

28 And after the ſabbath, when they had given part of the ſpoils to the maimed, and the widows, and orphans, the reſidue they divided among themſelves and their ſervants.

29 When this was done, and they had made a common ſupplication, they beſought the merciful Lord to be reconciled with his ſervants for ever.

30 Moreover of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided among themſelves many ſpoils more, and made the maimed, orphans, widows, yea, and the aged alſo, equal in ſpoils with themſelves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem.

32 They ſlew alſo Philarches, that wicked perſon, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore at ſuch times as they kept the feaſt for the victory in their country they burnt Callifthenes, that had ſet fire upon the holy gates, who had fled into a little houſe; and ſo he received a reward meet for his wickedneſs.

34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made leaſt account; and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the midland unto Antioch, having very great diſhonour, for that his hoſt was deſtroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, becauſe they followed the laws that he gave them.

CHAP. IX.

ABOUT that time came Antiochus with diſhonour out of the country of Perſia.

2 For he had entered the *city* called Perſepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themſelves with their weapons put them to flight; and ſo it happened, that Antiochus being put to flight of the inhabitants returned with ſhame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then ſwelling with anger, he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him flee. Therefore commanded he his chariotmen to drive without ceaſing, and to diſpatch the journey, the judgment of God now following him. For he had ſpoken proudly in this ſort, That he would come to Jeruſalem, and make it a common buryingplace of the Jews.

5 But the Lord Almighty, the God of Iſrael, ſmote him with an incurable and inviſible plague: for as ſoon as he had ſpoken theſe words, a pain of the bowels that was remedileſs came upon him, and ſore torments of the inner parts;

6 And that moſt juſtly; for he had tormented other men's bowels with many and ſtrange torments.

7 Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently; ſo that having a ſore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the ſea, (ſo proud was he beyond the condition of man) and weigh the high mountains in a balance, was now caſt on the ground, and carried in a horſelitter, ſhewing forth unto all the manifeſt power of God.

9 So that the worms roſe up out of the body of this wicked man, and whiles he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſome to all his army.

10 And the man, that thought a little afore he could reach to the ſtars of heaven, no man could endure to carry for his intolerable ſtink.

11 He therefore, being plagued, he began to leave off his great pride, and to come to the knowledge *of himſelf* by the ſcourge of God, his pain increaſing every moment.

12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, It is meet to be ſubject unto God, and that a man that is mortal ſhould not proudly think of himſelf, as if he were God.

13 This wicked perſon vowed alſo unto the Lord, who now no more would have mercy upon him, ſaying thus,

14 That the holy city (to the which he was going in haſte, to lay it even with the ground, and to make it a common buryingplace,) he would ſet at liberty:

15 And as touching the Jews, whom he had judged not worthy ſo much as to be buried, but to be caſt out with their children to be devoured of the fowls and wild beaſts, he would make them all equals to the citizens of Athens:

16 And the holy temple, which before he had ſpoiled, he would garniſh,

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Jews were compelled to be preſent, and aſſiſt; and likewiſe of the inhuman cruelties exerciſed on thoſe whoſe faith and reſolution were ſtrong enough to outbrave all the tyrant's barbarities; in this chapter begins his narrative of the noble exploits performed by Judas Maccabeus, in defence of their laws, religion, and country. Thus perſecution often proves the main ſupport of the cauſe it is intended to deſtroy. IX. The ill ſucceſs of the arms of Antiochus, employed in Judea, were not the only misfortunes that befel that cruel perſecutor; for about the ſame time he himſelf, with the forces under his command in

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garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometer.

CHAP. X.

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrongs that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of *the king's* friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometer had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to *sustain* the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle.

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timothens, that was hid in a certain pit, and Chereas his brother, with Appollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAP. XI.

NOT long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

3 And

in Persia, was found to abandon his enterprizes there, being shamefully routed in attempting to rob the temple, and plunder the city of Persepolis: whence we may conclude, that the judgments of God will sooner or later fall upon the guilty heads of blasphemers of God, and murderers of his people. X. Judas, having already met with great success in all his enterprizes against the enemy in the country, leads his forces to Jerusalem, recovers the city and temple from the heathens and restores the worship of God. This shews us, that tyranny, in every age, will call forth those who have elevated notions of liberty, to stand up in defence of the rights of their country, mingling courage with prudence and moderation. XI. We have here an account of a signal

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3 And to make a gain of the temple, as of the other chapels of the heathen, and to ſet the high prieſthood to ſale every year:

4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants.

5 So he came to Judea, and drew near to Bethſura, which was a ſtrong town, but diſtant from Jeruſalem about five furlongs, and he laid ſore ſiege unto it.

6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people with lamentation and tears beſought the Lord that he would ſend a good angel to deliver Iſrael.

7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other that they would jeopard themſelves together with him to help their brethren: ſo they went forth together with a willing mind.

8 And as they were at Jeruſalem, there appeared before them on horſeback one in white clothing, ſhaking his armour of gold.

9 Then they praiſed the merciful God all together, and took heart, inſomuch that they were ready not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they ſlew eleven thouſand *footmen*, and ſixteen hundred horſemen, and put all the other to flight.

12 Many of them alſo being wounded eſcaped naked; and Lyſias himſelf fled away ſhamefully, and ſo eſcaped.

13 Who, as he was a man of underſtanding, caſting with himſelf what loſs he had had, and conſidering that the Hebrews could not be overcome, becauſe the Almighty God helped them, he ſent unto them,

14 And perſuaded them to agree to all reaſonable *conditions*, and *promiſed* that he would perſuade the king that he muſt needs be a friend unto them.

15 Then Maccabeus conſented to all that Lyſias deſired, being careful of the common good; and whatſoever Maccabeus wrote unto Lyſias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lyſias to this effect: Lyſias unto the people of the Jews *ſendeth* greeting:

17 John and Abſalon, who were ſent from you, delivered me the petition ſubſcribed, and made requeſt for the performance of the contents thereof.

18 Therefore what things ſoever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourſelves loyal to the ſtate, hereafter alſo will I endeavour to be a means of your good.

20 But of the particulars I have given order both to theſe, and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and ſortieth year, the four and twentieth day of *the month* Dioſcorinthius.

22 Now the king's letter contained theſe words: King Antiochus unto his brother Lyſias *ſendeth* greeting:

23 Since our father is tranſlated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We underſtand alſo that the Jews would not conſent to our father, for to be brought unto the cuſtom of the Gentiles, but had rather keep their own manner of living: for the which cauſe they require of us, that we ſhould ſuffer them to live after their own laws.

25 Wherefore our mind is, that this nation ſhall be in reſt, and we have determined to reſtore them their temple, that they may live according to the cuſtoms of their forefathers.

26 Thou ſhalt do well therefore to ſend unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *ſendeth* greeting unto the council, and the reſt of the Jews:

28 If ye fare well, we have our deſire; we are alſo in good health.

29 Menelaus declared unto us, that your deſire was to return home and to follow your own buſineſs:

30 Wherefore they that will depart ſhall have ſafe conduct till the thirtieth day of Xanthicus with ſecurity.

31 And the Jews ſhall uſe their own kind of meats and laws, as before; and none of them any manner of ways ſhall be moleſted for things ignorantly done.

32 I have ſent alſo Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, *and* the fifteenth day of *the month* Xanthicus.

34 The Romans alſo ſent unto them a letter containing theſe words: Quintus Memmius and Titus Manlius, ambaſſadors of the Romans, *ſend* greeting unto the people of the Jews:

35 Whatſoever Lyſias the king's couſin hath granted, therewith we alſo are well pleaſed.

36 But touching ſuch things as he judged to be referred to the king, after ye have adviſed thereof, ſend one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore ſend ſome with ſpeed, that we may know what is your mind.

38 Farewell. This hundred and eight and ſortieth year, the fifteenth day of *the month* Xanthicus.

CHAP. XII.

WHEN theſe covenants were made, Lyſias went unto the king, and the Jews were about their huſbandry.

2 But of the governors of ſeveral places, Timotheus, and Apollonius the *ſon* of Genneus, alſo Hieronymus, and Demophon, and beſide them Nicanor, the governor of Cyprus, would not ſuffer them to be quiet and live in peace.

3 The men of Joppe alſo did ſuch an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being deſirous to live in peace, and ſuſpecting nothing: but when they were gone forth into the deep, they drowned no leſs than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded thoſe that were with him, *to make them ready.*

6 And calling upon God the righteous Judge, he came againſt thoſe murderers of his brethren, and burnt the haven by night, and ſet the boats on fire, and thoſe that fled thither he ſlew.

7 And when the town was ſhut up, he went backward, as if he would return to root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites alſo by night, and ſet fire on the haven and the navy, ſo that the light of the fire was ſeen at Jeruſalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thouſand *men on foot* and five hundred horſemen of the Arabians ſet upon him.

11 Whereupon there was a very ſore battle: but Judas ſide by the help of God got the victory; ſo that the Nomades of Arabia, being overcome, beſought Judas for peace, promiſing both to give him cattle, and to pleaſure him otherwiſe.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they ſhook hands, and ſo they departed to their tents.

13 He went alſo about to make a bridge to a certain ſtrong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caſpis.

14 But they that were within it put ſuch truſt in the ſtrength of the walls and proviſion of victuals, that they behaved themſelves rudely toward them that were with Judas, railing and blaſpheming, and uttering ſuch words as were not to be ſpoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did caſt down Jericho in the time of Joſhua, gave a fierce aſſault againſt the walls,

16 And took the city by the will of God, and made unſpeakable ſlaughters, inſomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was ſeen running with blood.

17 Then departed they from thence ſeven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had diſpatched any thing, he departed from thence, having left a very ſtrong garriſon in a certain hold.

19 Howbeit Doſitheus and Soſipater, who were of Maccabeus' captains, went forth, and ſlew thoſe that Timotheus had left in the fortreſs, above ten thouſand men.

20 And Maccabeus ranged his army by bands, and ſet them over the bands, and went againſt Timotheus, who had about him an hundred and twenty thouſand men of foot, and two thouſand and five hundred horſemen.

21 Now when Timotheus had knowledge of Judas' coming, he ſent the women and children and the other baggage unto a fortreſs called Carnion: for the town was hard to beſiege, and uneaſy to come unto, by reaſon of the ſtraitneſs of all the places.

22 But when Judas his firſt band came in ſight, the enemies, being ſmitten with fear and terror through the appearing of him that ſeeth all things, fled amain, one running this way, another that way, ſo as that they were often hurt of their own men, and wounded with the points of their own ſwords.

23 Judas alſo was very earneſt in purſuing them, killing thoſe wicked wretches, of whom he ſlew about thirty thouſand men.

24 Moreover Timotheus himſelf fell into the hands of Doſitheus and

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ſignal victory obtained by a handful of men over the numerous army of Lyſias; for the Jews, being irritated by oppreſſion, and ſtimulated by enthuſiaſm, fought with undaunted courage and reſolution, their lives, liberties, and property being at ſtake. XII. In this chapter the Jews conclude a treaty with

the Romans; but the king's governors in Judea would not ſuffer the Jews to enjoy the fruits of it, but harraſſed them with the utmoſt cruelty; which provoked Judas to revenge their cauſe, who afterwards defeated, with great ſlaughter, the army of Timotheus. The piety and regard for religion here ſhewn

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and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast*, called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot, and four hundred horsemen.

34 And it happened that in their fighting together, a few of the Jews were slain.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his host, and came into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides that, noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

CHAP. XIII.

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God, with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched towards Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs of Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais; the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP. XIV.

AFTER three years was Judas informed, that Demetrius the *son* of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling *with the Gentiles*, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit, having gotten opportunity to further his foolish enterprize, *and* being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First

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shewn by Judas and his army before the engagement, is well worthy of imitation. XIII. Antiochus had such an inveterate hatred against the Jews, that he attempted to extirpate not only their religion, but the whole nation; nevertheless, he found himself disappointed, as it was the purpose of divine

Providence, that the ancient people of God should not be totally dispersed, till the promised Messiah had made his appearance, and was rejected by the bulk of the nation. XIV. We have in this chapter an account of a vagabond Jew, named Alcimus, who having been driven from the office of high-priest, conceived

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8 Firſt, verily for the unfeigned care I have of things pertaining to the king; and ſecondly, even for that I intend the good of mine own countrymen: for all our nation is in no ſmall miſery through the unadviſed dealing of them aforeſaid.

9 Wherefore, O king, ſeeing thou knoweſt all theſe things, be careful for the country, and our nation, which is preſſed on every ſide, according to the clemency that thou readily ſheweſt unto all.

10 For as long as Judas liveth, it is not poſſible that the ſtate ſhould be quiet.

11 This was no ſooner ſpoken of him, but others of the king's friends, being maliciouſly ſet againſt Judas, did more incenſe Demetrius.

12 And forthwith calling Nicanor, who had been maſter of the elephants, and making him governor over Judea, he ſent him forth,

13 Commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus high prieſt of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up againſt them, they caſt earth upon their heads, and made ſupplication to him that had eſtabliſhed his people for ever, and who always helpeth his portion with manifeſtation of his preſence.

16 So at the commandment of the captain they removed ſtraightways from thence, and came near unto them at the town of Deſſau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was ſomewhat diſcomfited through the ſullen ſilence of his enemies.

18 Nevertheleſs Nicanor, hearing of the manlineſs of them that were with Judas, and the courageouſneſs that they had to fight for their country, durſt not try the matter by the ſword.

19 Wherefore he ſent Poſidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long adviſement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they conſented to the covenants,

21 And appointed a day to meet in together by themſelves: and when the day came, and ſtools were ſet for either of them,

22 Judas placed armed men ready in convenient places, leſt ſome treachery ſhould be ſuddenly practiſed by the enemies: ſo they made a peaceable conference.

23 Now Nicanor abode in Jeruſalem, and did no hurt, but ſent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his ſight: for he loved the man from his heart.

25 He prayed him alſo to take a wife, and to beget children: ſo he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and conſidering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the ſtate; for that he had ordained Judas, a traitor to his realm, to be the king's ſucceſſor.

27 Then the king being in a rage, and provoked with the accuſation of the moſt wicked man, wrote to Nicanor, ſignifying that he was much diſpleaſed with the covenants, and commanding him that he ſhould ſend Maccabeus priſoner in all haſte unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himſelf, and took it grievouſly that he ſhould make void the articles which were agreed upon, the man being in no fault.

29 But becauſe there was no dealing againſt the king, he watched his time to accompliſh this thing by policy.

30 Notwithſtanding, when Maccabeus ſaw that Nicanor began to be churliſh unto him, and that he entreated him more roughly than he was wont, perceiving that ſuch ſour behaviour came not of good, he gathered together not a few of his men, and withdrew himſelf from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the prieſts, that were offering their uſual ſacrifices, to deliver him the man.

32 And when they ſware that they could not tell where the man was whom he ſought,

33 He ſtretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a priſoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After theſe words he departed. Then the prieſts lifted up their hands toward Heaven, and beſought him that was ever a defender of their nation, ſaying in this manner;

35 Thou, O Lord of all things, who haſt need of nothing, waſt pleaſed that the temple of thine habitation ſhould be among us:

36 Therefore now, O holy Lord of all holineſs, keep this houſe ever undefiled, which lately was cleanſed, and ſtop every unrighteous mouth.

37 Now there was accuſed unto Nicanor one Razis, one of the elders of Jeruſalem, a lover of his countrymen, and a man of very good report, who for his kindneſs was called a father of the Jews.

38 For in the former times, when they mingled not themſelves with the Gentiles, he had been accuſed of Judaiſm, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, ſent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire ſhould be brought to burn it, he being ready to be taken on every ſide, fell upon his ſword;

42 Chooſing rather to die manfully, than to come into the hands of the wicked, to be abuſed otherwiſe than beſeemed his noble birth

43 But miſſing his ſtroke through haſte, the multitude alſo ruſhing within the doors, he ran boldly up to the wall, and caſt himſelf down manfully among the thickeſt of them.

44 But they quickly giving back, and a ſpace being made, he fell down into the midſt of the void place.

45 Nevertheleſs, while there was yet breath within him, being inflamed with anger, he roſe up; and though his blood guſhed out like ſpouts of water, and his wounds were grievous, yet he ran through the midſt of the throng; and ſtanding upon a ſteep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he caſt them upon the throng, and calling upon the Lord of life and ſpirit to reſtore him thoſe again, he thus died.

CHAP. XV.

BUT Nicanor, hearing that Judas and his company were in the ſtrong places about Samaria, reſolved without any danger to ſet upon them on the ſabbath day.

2 Nevertheleſs the Jews that were compelled to go with him ſaid, O deſtroy not ſo cruelly and barbarouſly, but give honour to that day, which he, that ſeeth all things, hath honoured with holineſs above *other days*.

3 Then the moſt ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the ſabbath day to be kept.

4 And when they ſaid, There is in heaven a living Lord, and mighty, who commanded the ſeventh day to be kept:

5 Then ſaid the other, And I alſo am mighty upon earth, and I command to take arms, and to do the king's buſineſs. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtineſs determined to ſet up a public monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever ſure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen againſt them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which ſhould come unto them from the Almighty.

9 And ſo comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had ſtirred up their minds, he gave them their charge, ſhewing them therewithal the falſehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not ſo much with defence of ſhields and ſpears, as with comfortable and good words: and beſide that, he told them a dream worthy to be believed, as if it had been ſo indeed, which did not a little rejoice them.

12 And this was his viſion: That Onias, who had been high prieſt, a virtuous and a good man, reverend in converſation, gentle in condition, well ſpoken alſo, and exerciſed from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with grey hairs, and exceeding glorious, who was of a wonderful and excellent majeſty.

14 Then Onias anſwered, ſaying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a ſword of gold, and in giving it ſpake thus,

16 Take this holy ſword, a gift from God, with the which thou ſhalt wound the adverſaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to ſtir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageouſly to ſet upon them, and manfully to try the matter by conflict, becauſe the city and the ſanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinſfolks, was in leaſt account with them: but the greateſt and principal fear was for the holy temple.

19 Alſo

conceived the moſt inveterate hatred againſt Judas, and endeavoured to ſtir up Demetrius to take up arms againſt the Jews, who were ſtill unable to reſiſt the rage and power of their enemies. XV. This concluding chapter affords an inſtance of the moſt unparalleled blaſphemy againſt God, who very quickly after puniſhed the impious wretch with the defeat of his army and the loſs of his life; from whence we may learn, that let tyrants be ever

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19 Alſo, they that were in the city took not the leaſt care, being troubled for the conflict abroad.

20 And now, when as all looked what ſhould be the trial, and the enemies were already come near, and the army was ſet in array, and the beaſts conveniently placed, and the horſemen ſet in wings,

21 Maccabeus ſeeing the coming of the multitude, and the divers preparations of armour, and the fierceneſs of the beaſts, ſtretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it ſeemeth good to him, he giveth it to ſuch as are worthy:

22 Therefore in his prayer he ſaid after this manner; O Lord, thou didſt ſend thine angel in the time of Ezekias king of Judea, and didſt ſlay in the hoſt of Sennacherib an hundred fourſcore and five thouſand:

23 Wherefore now alſo, O Lord of heaven, ſend a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let thoſe be ſtricken with terror, that come againſt thy holy people to blaſpheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and ſongs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they ſlew no leſs than thirty and five thouſand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harneſs.

29 Then they made a great ſhout and a noiſe, praiſing the Almighty in their own language.

30 And *Judas*, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to ſtrike off Nicanor's head, and his hand with his ſhoulder, and bring them to Jeruſalem.

31 So when he was there, and had called them of his nation together, and ſet the prieſts before the altar, he ſent for them that were of the tower,

32 And ſhewed them vile Nicanor's head, and the hand of that blaſpemer, which with proud brags he had ſtretched out againſt the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they ſhould give it by pieces unto the fowls, and hang up the reward of his madneſs before the temple.

34 So every man praiſed toward the heaven the glorious Lord, ſaying, Bleſſed be he that hath kept his own place undefiled.

35 He hanged alſo Nicanor's head upon the tower, an evident and manifeſt ſign unto all of the help of the Lord.

36 And they ordained all with a common decree, in no caſe to let that day paſs without ſolemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the ſtory, it is that which I deſired: but if ſlenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleaſant, and delighteth the taſte: even ſo ſpeech finely framed delighteth the ears of them that read the ſtory. And here ſhall be an end.

ever ſo victorious for a time, yet when they act againſt laws human and divine, and trample on the national rights of mankind, they will in the end be brought to juſtice, by means unthought of, and that may appear to them the moſt unlikely.

The END of the APOCRYPHA.

TABLE of SCRIPTURE MEASURES, WEIGHTS, &c.

I. *Meaſure of Length.*

		Cubits.	*Feet.*	*Inches d. pts.*
A Cubit			1	9 .888
A Span	1 ½ *Cubit*		0	10 .944
A Hand's-Breadth	*a 6th*		0	3 .648
A Finger's-breadth	*a 24th*		0	0 .912
A Fathom		4	7	3 .552
Ezekiel's Reed		6	10	11 .328
The Meaſuring-Line		80	145	11 .040

	Cubits.	*Miles.*	*Paces.*	*Feet. d. pts.*
A Sabbath-day's Journey	2000	0	729	3
The Eaſtern Mile	4000	1	403	1
A Furlong, *or* Stadium	400	0	145	4 .6
A Day's Journey	96000	33	172	4

Note, 5 *Feet* make 1 *Pace*, and 1056 *Paces* make 1 *Mile*.

II. *Meaſures of Capacity.*

Liquid Meaſure.	*Parts of an Homer.*	*Gall.*	*Pints.*	*Sol. In. d. pts*
The Homer, *or* Cor		75	5	7 .6
The Bath	*10th*	7	4	15 .2
The Hin	*60th*	1	2	2 .5
The Log	*720th*	0	0	24 .3
The Firkin, or *Metretes*		0	7	4 .9

Note, 29 *Solid Inches* are equal to a *Pint* nearly.

Dry Meaſure.	*Parts of an Homer.*	*Buſh.*	*Pecks.*	*Pints. d. pts.*
The Homer		8	0	1 .6
The Lethech	*half*	4	0	0 .8
The Ephah	*10th*	0	3	3 .4
The Seah	*30th*	0	1	1 .1
The Omer	*100th*	0	0	5 .1
The Cab	*180th*	0	0	2 .9

III. *Scripture Weights.*

	Shekels.	*Lib.*	*Oz.*	*Dwts.*	*Gra.*	*d.*	*pts.*
A Shekel		0	0	9		2	.6
The Maneh	60	2	3	9		10	.3
A Talent	3000	113	10	1		10	.3

IV. *Scripture Money.*

	Shekels.	*l.*	*s.*	*d.*	*d.*	*pts.*
A Shekel, *Silver*		0	2	3		.3
The Bekah	*half*	0	1	1		.7
The Zuza	*4th*	0	0	6		.8
The Gerah	*20th*	0	0	1		.4
The Maneh, *or* Mina	50	5	13	10		
A Talent	3000	341	10	4		.3
A Shekel of *Gold*		1	16	5		.1
A Talent of *Gold*		5464	5	8		.6
A *Golden* Daric, *or* Drachm		1	1	10		.3

		s.	*d.*	*f.*	*d.*	*pts.*
A Piece of Silver (or the *Drachm*)		0	7	3		
The Tribute Money (or *Didrachm*)	2 *Drac.*	1	3	2		
A Piece of Silver (or the *Stater*)	4	2	7	0		
A Pound (or the *Mina*)	100	64	7	0		
A Penny (or the *Denarius*)		0	7	3		
A Farthing (or the *Aſſarium*)	20*th Den.*	0	0	1		.5
A Farthing (or the *Quadrans*)	40*th*	0	0	0		.8
A Mite	80*th*	0	0	0		.4

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N°1. THE General FRONTISPIECE *to face the* TITLE.
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To whom all the Prophets *are emblematically represented as giving Witness, that through his Name whoever believeth in him shall receive remission of Sins.*

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The Gospel according to S. MATTHEW.

THE ARGUMENT.

We have, in this gospel of St. Matthew, an history of the birth, life, miracles, and merciful acts, sufferings, death, resurrection and ascension of the holy Jesus; all which are matters of the most stupendous and amazing nature, most essentially necessary to be known and believed, in order to true happiness, and should be the subjects of our constant praises. The first chapter contains the genealogy, pedigree, and wonderful incarnation of our Saviour Jesus Christ. This evangelist and St. John were eye-witnesses of what they wrote; but St. Mark and St. Luke penned their accounts from the relations of other inspired persons. The word gospel means glad tidings, or good news from God; and by the New Testament we are to understand a recent and more ample discovery of the divine mind and will to mankind, as likewise a precious legacy bequeathed by our Redeemer to all his faithful followers: in which sacred repository of glorious truths is contained such a bright display of the wisdom, power, and goodness of God, as should continually impress on our minds a proper degree of admiration and gratitude. According to the unanimous testimony of the antients, Matthew wrote his gospel in Hebrew, or the Syriac language, about the eighth year after our Saviour's passion. This evangelist, in writing his gospel, had chiefly in view, to shew us the royal genealogy of Christ, and to represent to us, in a very copious manner, the life, conversation, and actions of our Redeemer. His style is natural and unaffected, as that of an historian, and especially of a sacred writer, should be.

CHAP. I.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *The miraculous conception of Mary; Joseph's doubts are satisfied by an angel, who declareth the name and office of Christ: Jesus is born.*

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; ad Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. The Fifth Year before the Common Account called Anno Dom.

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord hath bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAP.

COMMENTARY AND NOTES ON CHAP. I.

1 *The book of the generation*, &c.] St. Matthew wrote this book for the use of the converted Jews, and therefore very properly begins his genealogy with Abraham, the father of the faithful, and great progenitor of their nation.

2 *Judas and his brethren.*] That is, the twelve patriarchs, who became heads of their respective tribes.

5 *And Salmon begat Booz of Rachab*, &c.] Several women are mentioned in our Saviour's genealogy, and all, or most of them, have a brand of infamy upon them; for instance, Thamar was one, with whom her father-in-law Judah committed incest; Rachab is called an harlot; Ruth came of Moab, whom Lot begat of his own daughter; and Bathsheba, the wife of Uriah, was one with whom David had committed adultery. The wisdom of God has left these upon record, 1. To denote the freeness of divine grace. 2. To encourage the greatest sinners to come unto Christ, who came to save the most notorious, as well as those whose lives have been less scandalous: and whose persons and natures he is able to sanctify. 3. For the support of the illegitimate and base-born; and that persons will be condemned for their own sins, and not for those of their parents; for mankind became objects of God's wrath, not for illegitimacy, but unregeneracy, unbelief, and hardness of heart.

16 *Christ.*] A Greek word, signifying, anointed: it answers to the Hebrew word Messiah.

23 *Behold, a virgin*, &c.] See Isaiah vii. 14.

25 *Her firstborn*, &c.] This does not imply that Mary had other children afterwards; but that she had none before.

GENERAL REFLECTIONS on Chap. I.

It is our duty not only to hearken always with great attention and reverence to the reading of the gospel, but to read it ourselves, meditate continually upon it, and make the utmost advantage possible of the instructions and truths contained in it, in doing which we should look to God for his blessing.

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CHAP. II.

1 The wise men out of the east are directed by a star to Christ. 14 Joseph fleeth with the young child and his mother into Egypt. 16 Herod's massacre of the children in Bethlehem.

The Fourth Year before the Common Account called Anno Dom.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 ¶ When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, are not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. The Fourth Year before the Common Account called Anno Dom.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, The Third Year before the Common Account called Anno Dom.

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

1 The preaching of John the Baptist: his office, and manner of living: 5 he baptizeth in Jordan, 7 and rebuketh the Pharisees. 13 Christ is baptized.

IN those days came John the Baptist, preaching in the wilderness of Judea, A. D. 26.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham

COMMENTARY AND NOTES ON CHAP II.

1 *Behold, there came wise men,* &c.] These were Arabian or Persian Philosophers, called Magi, who spent much time in studying the motions of the heavenly bodies; and there was a tradition among the heathens, that about that time a most glorious person was to be born.

2 *To worship him.*] To prostrate themselves before him.

6 *And thou Bethlehem, in the land of Juda,* &c.] "Bethlehem" signifies, the house of bread, and was so called from its fertility and fruitfulness; and, as some think, with reference to Christ, the true bread of life, being born there. Bethlehem was a mean and contemptible place in itself; but being honoured with being the birth-place of Christ, how great is it!

8 *That I may come and worship him also.*] This was gross dissimulation in Herod, whose intention was, to kill the infant king, from an apprehension that his empire was to be of a temporal, and not of a spiritual nature.

14 *When he arose, he took the young child and his mother by night,* &c.] Joseph's readiness to comply with the divine command, implies, that faith gave wings to his obedience, and instantly vanquished all his fears, and afforded a fuller supply than all the treasures of the Arabian princes. So likewise, if we find our direction is clear, our compliance should be speedy, as we cannot be too forward and expeditious in the execution of the divine commands: and it is no shame for us to fly from the rage of persecutors, when our Lord doth both practise, and command it also.

15 *And was there until,* &c.] Bishop Hall thinks that our Lord remained about five years in Egypt.

22 *Archelaus,* &c.] He was the sixth son of Herod the Great, and as cruel a tyrant as his father: in the beginning of his reign he caused three thousand Jews to be massacred in the temple. Augustus banished him into Gaul for his cruelties.

23 *He shall be called a Nazarene.*] This was a term of reproach among the Jews, given to any despicable, worthless fellow; and as the prophets foretold that the Messiah should be despised, traduced, and rejected, therefore Christ's dwelling at Nazareth was a fulfilment of their predictions.

GENERAL REFLECTIONS on Chap. II.

The events in this chapter may convince us, that divine Providence directed, in a particular manner, all that happened to Jesus Christ; and that the utmost endeavours of men can never prevent the execution of the designs of God, nor hurt those whom he protects.

COMMENTARY AND NOTES ON CHAP. III.

2 *The kingdom of heaven,* &c.] The kingdom of God, through the preaching of the gospel, and which consists in righteousness, peace, and joy in the Holy Ghost.

7 *O generation of vipers,* &c.] John here severely reproves the Pharisees and Sadducees, calling them a perverse and hypocritical generation of men, who supposed that by external ceremonial performances they would escape the wrath of God.

9 *And think not to say within yourselves, We have Abraham,* &c.] Trust not to your outward privileges, and glory not in them; flatter not yourselves, that because you are Abraham's seed, and the only visible church, that therefore the judgments of God will not reach you; for God can out of the obdurate Gentile world, who now worship stones, raise up a people, and take them into covenant to himself, and cast you all out, who have Abraham's blood running in your veins, but nothing of Abraham's faith in your hearts, nor of his obedience in your lives.

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Gravelot. pinx. MATTHEW, Chap. II. Ver. 14. Grainger sculp.

He took the young Child, and his Mother, and departed into Egypt.

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Engraved for The Revd Dr WRIGHT's Complete BRITISH FAMILY BIBLE.



ANGELS Miniſtring unto CHRIST.

Burdone pinx. *Parker sculp.*

MATTHEW, Chap. IV. Ver. 11.

The Devil leaveth him & behold Angels came and ministered unto him.

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Anno DOMINI 26. Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

A.D. 27. 13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

1 *Christ fasteth, and is tempted:* 17 *beginneth to preach;* 18 *calleth some to be apostles;* 23 *and healeth the diseased.*

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Anno DOMINI 27.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast A.D. 30. into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, A.D. 31. *by* the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAP. V.

1 *Christ beginneth his sermon upon the mount, declaring who are blessed:* 13 *he calleth his disciples the salt of the earth, the light of the world.*

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed

16 *Went up straightway out of the water,* &c.] It should be rendered thus: Jesus, when he was baptized, went up out of the water, and lo, straightway the heavens were opened, &c.

17 *Lo a voice from heaven, saying, This is my beloved Son,* &c.] The divinity of Christ was quiescent in him till he entered upon his prophetic office, at thirty years old, and after; and the Holy Ghost now descends, to shew that Christ was the person set apart for the work and office of a Mediator; and also for the qualification of him for the performance of his office. This was Christ's unction, *Isaiah* lxi. 1. when he was anointed above his fellows, to be the king, priest, and prophet of his church.

General Reflections on Chap. III.

The preaching of John the Baptist teaches us, that without repentance and holiness of life, no one can be a disciple of Jesus Christ, nor enter into the kingdom of God.

COMMENTARY and NOTES on CHAP. IV.

1 *Then was Jesus led up,* &c.] The first Adam was tempted and seduced by the serpent, in a most delicious garden; but Christ, the second Adam, was assaulted by the devil in a barren wilderness, and overcame him: this is for the encouragement of our faith.

6 *And saith unto him, If thou be the Son of God,* &c.] It is no wonder to hear heretics and hypocrites quote scripture, when Satan himself durst recite it: he that had profanely touched the sacred body of Christ with his hand, sticks not presumptuously to handle the holy scriptures of God with his tongue: but it is also observable, how wretchedly the devil wrests, perverts, and misapplies the scripture: when God promises his angels shall keep us, it is in all God's ways, not in any of our own crooked paths; for although sincere Christians have the promise of the guardianship of holy angels, yet then only may they expect their protection, when they are walking in the way of their duty, and using the means for their own preservation, in the fear of God.

8 *Again the devil,* &c.] Satan having now thrown off the mask, and assumed his own proper character, and knowing Christ to be endued with divine power, bids him survey the surrounding nations, and impudently promised him all these things if he would worship him.

13 *Leaving Nazareth, he came and dwelt at Capernaum,* &c.] The latter was a sea-coast town in the borders of Zabulon and Nephthalim. The special providence of God, in this change of our Saviour's habitation, is very conspicuous; for by that means the prophecy in *Isaiah* ix. 1. which declares, that in that dark part of the country, the Messiah, the true light, should shine forth; and indeed, wherever the gospel is preached among a people, it is as light springing up and shining forth amongst them; quickening and enlivening, reviving and chearing the souls of those that entertain it, how great soever their outward darkness and distress may be.

General Reflections on Chap. IV.

We are here taught, by our Lord's example, in time of temptation, to have recourse to the holy scriptures, that by faith we may repel the fiery darts of Satan, and learn to trust in that gracious God who can controul the power of hell, and cause all things to work for our good.

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Anno DOMINI 31.

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Anno DOMINI 31.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black:

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 ¶ Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP.

COMMENTARY AND NOTES ON CHAP. V.

3 *Blessed are the poor in spirit*, &c.] From hence to the 11th verse, we have a golden chain of beatitudes, which those real Christians shall be partakers of, who are truly humble, meek, pious, merciful, holy, peaceable, and promoters of peace, and who suffer in a righteous cause.

14 *Ye are the light of the world*, &c.] Ye should, by your exemplary life, be as the standard of true religion, set up in the sight of man, like a city built upon a hill.

17 *Think not that I am come to destroy the law*, &c.] Our Lord here gives us to understand, that he had no design to abrogate any part of the moral law, or to exempt mankind from the least measure of their duty, either towards God or man, but that he came to fulfil it, first, by giving a fuller and stricter interpretation of it, than the Pharisees were wont to give, for they taught, that the law only reached the outward man, and restrained outward actions; whereas our Saviour taught, that the law of God is an eternal and unchangeable rule of life and manners, and is to remain in force as long as the world stands, and the frame of heaven and earth endures.

20 *Except your righteousness*, &c.] Except from a principle of divine grace, in your souls, you hate sin, and love holiness, you are not Christians, and consequently unfit for heaven.

29 *If thy right eye offend thee*, &c.] As if our Lord had said, It is your duty to avoid whatsoever leads to sin, or may be an occasion of it: if you find that the view of an ensnaring object will inflame you, you must, though not absolutely put out your eye, yet make a covenant therewith that you will not look upon it: this is to kill sin in the root.

40 *Let him have thy cloke also.*] Such like maxims as these imply, that it is much better to bear some loss, than fall into violent contentions, or proceed to law-suits.

48 *Be ye therefore perfect*, &c.] This means, not that we can be perfect or sinless, for that is impossible: but that we should by the grace of God, aspire to such degrees of piety and heavenly mindedness as the present frail state of mortality will admit of.

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CHAP. VI.

Anno DOMINI 31.

1 *Chriſt continuing his ſermon, ſpeaketh of alms,* 5 *prayer,* 14 *forgiving our brethren,* 16 *faſting,* 19 *laying up treaſure in heaven:* 24 *of ſerving God and mammon.*

TAKE heed that ye do not your alms before men, to be ſeen of them: otherwiſe ye have no reward of your Father which is in heaven.

2 Therefore when thou doeſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do in the ſynagogues and in the ſtreets, that they may have glory of men. Verily I ſay unto you, They have their reward.

3 But when thou doeſt alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret himſelf ſhall reward thee openly.

5 ¶ And when thou prayeſt, thou ſhalt not be as the hypocrites *are:* for they love to pray ſtanding in the ſynagogues and in the corners of the ſtreets, that they may be ſeen of men. Verily I ſay unto you, They have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret; and thy Father which ſeeth in ſecret ſhall reward thee openly.

7 But when ye pray, uſe not vain repetitions, as the heathen *do:* for they think that they ſhall be heard for their much ſpeaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye aſk him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you:

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

16 ¶ Moreover, when ye faſt, be not, as the hypocrites, of a ſad countenance: for they disfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, They have their reward.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face;

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father, which ſeeth in ſecret, ſhall reward thee openly.

19 ¶ Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal:

20 But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal:

21 For where your treaſure is, there will your heart be alſo. Anno DOMINI 31.

22 ¶ The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs!

24 ¶ No man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

25 Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his ſtature?

28 And why take ye thought for raiment? Conſider the lilies of the field, how they grow; they toil not, neither do they ſpin:

29 And yet I ſay unto you, That even Solomon in all his glory was not arrayed like one of theſe.

30 Wherefore, if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or, What ſhall we drink? or, Wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek:) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs; and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of itſelf. Sufficient unto the day *is* the evil thereof.

CHAP. VII.

1 *Chriſt proceedeth in his ſermon to condemn raſh judgment;* 6 *forbiddeth the proſtitution of holy things;* 7 *recommendeth prayer;* 13 *exhorteth to enter in at the ſtrait gate.*

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you again.

3 And why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the beam that is in thine own eye?

4 Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither caſt

GENERAL REFLECTIONS on Chap. V.

This inimitable ſermon points out to us the indiſpenſable neceſſity Chriſtians are under of being holy in heart and life; and that a mere external profeſſion, or partial obedience, will not be acceptable in the ſight of God.

COMMENTARY AND NOTES ON CHAP. VI.

2 *They have their reward.*] The praiſe of men is the only recompence they ſhall have. It may be rendered, They hinder their reward.

9—13 *After this manner,* &c.] This celebrated and comprehenſive prayer is intended as a model for our addreſſes to the throne of mercy, ſince it includes in it all that is neceſſary for the glory of God, and our happineſs and comfort.

19 *Lay not up,* &c.] The meaning is, that we muſt not place our affections upon riches in ſuch a manner, as to forget the end God had in beſtowing them, namely, his own glory, and our good and that of our indigent fellow-creatures.

22 *The light of the body,* &c.] Unleſs the eyes of your underſtanding are enlightened, you can ſee nothing in a proper manner.

25 *Take no thought for your life,* &c.] Do not be ſo anxiouſly ſolicitous about theſe things, as to become ſervants of mammon, and forget your duty towards God.

33 *Seek ye firſt the kingdom of God,* &c.] Let your firſt and chief care be, to become a ſubject in the kingdom of grace in this world, that thereby you may be an inheritor of the kingdom of glory in the next; and in order to both, ſeek after an univerſal holineſs both in heart and life, and then fear not the want of thoſe outward comforts; they ſhall be added in meaſure, though not in exceſs; to ſatisfy, though not to ſatiate; for health, though not for ſurfeit.

GENERAL REFLECTIONS on Chap. VI.

Theſe divine leſſons ſhould be always imprinted on our minds, and be ever preſent with us in the midſt of our worldly concerns, to the end that they may ſecure us from too ſtrict an union with them, and engage us chiefly to ſeek after the eternal goods that are reſerved for us in heaven: God grant us this grace!

COMMENTARY AND NOTES ON CHAP. VII.

6 *Give not that which is holy unto the dogs,* &c.] By dogs and ſwine are meant incorrigible and irreclaimable ſinners, hardened ſcorners of holy things: we are hereby forbidden to ſpeak of the ſacred myſteries of religion before ſuch perſons, who will be apt to blaſpheme and ridicule them.

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Anno DOMINI 31. caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rend you.

7 ¶ Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you:

8 For every one that aſketh receiveth; and he that ſeeketh findeth; and to him that knocketh it ſhall be opened.

9 Or what man is there of you, whom if his ſon aſk bread, will he give him a ſtone?

10 Or if he aſk a fiſh, will he give him a ſerpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that aſk him.

12 Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.

13 ¶ Enter ye in at the ſtrait gate: for wide *is* the gate, and broad *is* the way, that leadeth to deſtruction, and many there be which go in thereat:

14 Becauſe ſtrait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves.

16 Ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles?

17 Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and caſt into the fire.

20 Wherefore by their fruits ye ſhall know them.

21 ¶ Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works?

23 And then will I profeſs unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock:

25 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell not: for it was founded upon a rock.

26 And every one that heareth theſe ſayings of mine, and doeth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand:

27 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell: and great was the fall of it.

28 And it came to paſs, when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine:

29 For he taught them as *one* having authority, and not as the ſcribes. Anno DOMINI 31.

CHAP. VIII.

2 Chriſt cleanſeth the leper; 28 driveth the devils out of two men poſſeſſed, and ſuffereth them to go into the ſwine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.

3 And Jeſus put forth *his* hand, and touched him, ſaying, I will; be thou clean. And immediately his leproſy was cleanſed.

4 And Jeſus ſaith unto him, See thou tell no man; but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them.

5 ¶ And when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him,

6 And ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented.

7 And Jeſus ſaith unto him, I will come and heal him.

8 The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed.

9 For I am a man under authority, having ſoldiers under me: and I ſay to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth *it*.

10 When Jeſus heard *it*, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

11 And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

13 And Jeſus ſaid unto the centurion, Go thy way; and as thou haſt believed, *ſo* be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

14 ¶ And when Jeſus was come into Peter's houſe, he ſaw his wife's mother laid, and ſick of a fever.

15 And he touched her hand, and the fever left her: and ſhe aroſe, and miniſtered unto them.

16 ¶ When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with *his* word, and healed all that were ſick:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare *our* ſickneſſes.

18 ¶ Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide.

19 And

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7 *Aſk, and it ſhall be given you*, &c.] Amidſt all your wants and diſtreſſes, apply yourſelves to God in fervent prayer for his aſſiſtance; and if you do this with faith, conſtancy, and importunity, ye ſhall certainly obtain whatever ye deſire, as far as may be neceſſary.

13 *Enter ye in at the ſtrait gate*, &c.] All mankind are travellers, and there are but two ways in which they walk, the one ſtrait and narrow, that leads to life and ſalvation; the other broad and wide, which leads to hell and deſtruction; but becauſe of the apparent difficulties in the way to ſalvation (by reaſon of the depravity of human nature); hence it is that ſo few walk in the one, and ſo many in the other.

21 *Not every one that ſaith unto me, Lord, Lord*, &c.] Not every one who makes an outward profeſſion of religion, and calls upon my name: but they only who love and obey the truth, ſhall enter into the kingdom of heaven.

26, 27 *Every one that heareth theſe ſayings of mine*, &c.] As the houſe without foundation is eaſily overturned and ruined; ſo this mere profeſſor, who does not live ſuitable to the precepts of the goſpel, cannot reſiſt the violence of temptation, and will not be able to ſtand before God in judgment, but ſhall periſh for ever.

GENERAL REFLECTIONS on Chap. VII.

We hence learn, that there is a neceſſity of being well grounded in the principles of religion, ſo as to be able to diſtinguiſh between truth and error; that our knowledge ſhould not be barely ſpeculative, but influence the heart, and appear in the life; otherwiſe Chriſt will diſown us when he comes to judge the world in righteouſneſs.

COMMENTARY AND NOTES ON CHAP. VIII.

5 *There came unto him a centurion*, &c.] He was captain over an hundred men; and was probably a proſelyte to the Jewiſh religion: however, he appears to have been a very humane and humble perſon. He came for help and healing, believing in and relying upon the power of Chriſt. Hence we may perceive, that ſuch is the freeneſs of divine grace, that it extends itſelf to all orders and degrees of men, without exception. Even thoſe who exerciſe the bloody trade of war are within the reach of mercy. Chriſt doth not ſo much regard who we are, and whence we are, as what we are reſpecting our faith in his power and goodneſs, and with what diſpoſitions we come unto him.

16 *They brought unto him many that were poſſeſſed with devils*, &c.] It was very common, about the time of our Saviour's coming in the fleſh, for the devil bodily to poſſeſs perſons, and grievouſly torment them. This is one of the ſad and diſmal evils to which ſin has expoſed us; when we give Satan the power of our hearts, it is juſt that God ſhould give him the poſſeſſion of our bodies. But bleſſed be God, Jeſus Chriſt, in whom we truſt, can deliver us from Satan's power, and all the dreadful conſequences thereof.

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19 And a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20 And Jeſus ſaith unto him, The foxes have holes, and the birds of the air *have* neſts; but the Son of man hath not where to lay *his* head.

21 And another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my father.

22 But Jeſus ſaid unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ſhip, his diſciples followed him.

24 And, behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep.

25 And his diſciples came to *him*, and awoke him, ſaying, Lord, ſave us: we periſh.

26 And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea; and there was a great calm.

27 But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him!

28 ¶ And when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way.

29 And, behold, they cried out, ſaying, What have we to do with thee, Jeſus, thou ſon of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many ſwine feeding.

31 So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

32 And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and, behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils.

34 And, behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought *him* that he would depart out of their coaſts.

CHAP. IX.

1 *Chriſt cureth one ſick of the palſy;* 9 *calleth Matthew;* 10 *eateth with publicans and ſinners.*

AND he entered into a ſhip, and paſſed over, and came into his own city.

2 And, behold, they brought to him a man ſick of the palſy, lying on a bed: and Jeſus ſeeing their faith ſaid unto the ſick of the palſy; Son, be of good cheer; thy ſins be forgiven thee.

3 And, behold, certain of the ſcribes ſaid within themſelves, This *man* blaſphemeth.

4 And Jeſus knowing their thoughts ſaid, Wherefore think ye evil in your hearts?

5 For whether is eaſier to ſay, *Thy* ſins be forgiven thee; or to ſay, Ariſe, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſy), Ariſe, take up thy bed, and go unto thine houſe. Anno DOMINI 31.

7 And he aroſe, and departed to his houſe.

8 But when the multitude ſaw *it*, they marvelled, and glorified God, which had given ſuch power unto men.

9 ¶ And as Jeſus had paſſed forth from thence, he ſaw a man, named Matthew, ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe and followed him.

10 ¶ And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples.

11 And when the Phariſees ſaw *it*, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners?

12 But when Jeſus heard *that*, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

14 ¶ Then came to him the diſciples of John, ſaying, Why do we and the Phariſees faſt oft, but thy diſciples faſt not?

15 And Jeſus ſaid unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worſe.

17 Neither do men put new wine into old bottles: elſe the bottles break, and the wine runneth out, and the bottles periſh: but they put new wine into new bottles, and both are preſerved.

18 ¶ While he ſpake theſe things unto them, behold, there came a certain ruler, and worſhipped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live.

19 And Jeſus aroſe, and followed him, and *ſo did* his diſciples.

20 ¶ And, behold, a woman, which was diſeaſed with an iſſue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole.

22 But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 ¶ And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe,

24 He ſaid unto them, Give place: for the maid is not dead, but ſleepeth. And they laughed him to ſcorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid aroſe.

26 And the fame hereof went abroad into all that land.

¶ 27 And

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22 *But Jeſus ſaid*, &c.] Our Saviour conſidering the Jews as dead in treſpaſſes and ſins, therefore, in order to convince them of their awful ſtate, and the danger they were in, tells them, that ſuch as were ſpiritually dead, were the moſt proper to depoſit in the grave thoſe who were dead in a natural ſenſe.

22 *And he ſaid unto them, Go*, &c.] Our bleſſed Saviour might permit the devils thus to enter the herd as a puniſhment to the Gadarenes for keeping ſwine, which were a ſnare to the Jews; and to make trial of their diſpoſition, whether they would be more affected with the loſs of their cattle, than with the recovery of their countrymen, or the ſalvation of their ſouls by the doctrine of the goſpel.

GENERAL REFLECTIONS on Chap. VIII.

This chapter affords a diſplay of the infinite power and goodneſs of our Lord, in the miracles which he wrought; and alſo the admirable faith and humility of the Roman centurion. The divinity alſo of Chriſt is evident from the power he exerciſed over the devils, who could do nothing without his permiſſion.

COMMENTARY AND NOTES ON CHAP. IX.

4 *And Jeſus knowing their thoughts*, &c.] A twofold demonſtration is here given of the divinity of our Saviour. He firſt lets them underſtand that he knew their thoughts; for to ſearch the hearts, and to know the thoughts of the children of men, is not in the power of any creature, but is the prerogative of God only. Secondly, by forgiving ſins in his own name, and by his own authority, he gave the world an undeniable proof and convincing evidence of his Godhead.

9 *And as Jeſus paſſed*, &c.] Matthew ſeems to have been one of the quæſtors, or tax-gatherers, who were accounted men of the moſt abandoned character: however, his leaving an eaſy lucrative employment to follow the afflicted Jeſus, proves that he believed him to be the Son of God.

13 *I am not come to call the righteous*, &c.] I came not to call ſuch ſelf-righteous perſons as you Phariſees are.

22 *Daughter, be of good comfort, thy faith hath made thee whole*, &c.] This miraculous cure afforded an evident proof to the woman, that Chriſt was really God; and was alſo a ſpecimen of the almighty power by which the reſurrection of all men ſhall be effected at the laſt day.

27 *And*

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27 ¶ And when Jeſus departed thence, two blind men followed him, crying, and ſaying, *Thou* ſon of David, have mercy on us.

28 And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith be it unto you.

30 And their eyes were opened; and Jeſus ſtraitly charged them, ſaying, See *that* no man know *it*.

31 But they, when they were departed, ſpread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man poſſeſſed with a devil.

33 And when the devil was caſt out, the dumb ſpake: and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34 But the Phariſees ſaid, He caſteth out devils through the prince of the devils.

35 And Jeſus went about all the cities and villages, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing every ſickneſs and every diſeaſe among the people.

36 ¶ But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd.

37 Then ſaith he unto his diſciples, The harveſt truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

CHAP. X.

1 Chriſt ſendeth out his twelve apoſtles with power to do miracles; 5 he inſtructeth them.

AND when he had called unto *him* his twelve diſciples, he have them power *againſt* unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs and all manner of diſeaſe.

2 Now the names of the twelve apoſtles are theſe; The firſt, Simon, who is called Peter, and Andrew his brother; James *the ſon* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the ſon* of Alpheus, and Lebbeus, whoſe ſurname was Thaddeus;

4 Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

5 ¶ Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the loſt ſheep of the houſe of Iſrael.

7 And as ye go, preach, ſaying, The kingdom of heaven is at hand.

8 Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.

9 Provide neither gold, nor ſilver, nor braſs in your purſes,

10 Nor ſcrip for *your* journey, neither two coats, neither ſhoes, nor yet ſtaves: for the workman is worthy of his meat.

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11 And into whatſoever city or town ye ſhall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an houſe, ſalute it.

13 And if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe or city, ſhake off the duſt of your feet.

15 Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.

16 ¶ Behold, I ſend you forth as ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs as doves.

17 But beware of men: for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues;

18 And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye ſhall ſpeak: for it ſhall be given you in that ſame hour what ye ſhall ſpeak.

20 For it is not ye that ſpeak, but the Spirit of your father which ſpeaketh in you.

21 And the brother ſhall deliver up the brother to death, and the father the child: and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death.

22 And ye ſhall be hated of all *men* for my name's ſake: but he that endureth to the end ſhall be ſaved.

23 But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, Ye ſhall not have gone over the cities of Iſrael, till the Son of man be come.

24 The diſciple is not above *his* maſter, nor the ſervant above his lord.

25 It is enough for the diſciple that he be as his maſter, and the ſervant as his lord. If they have called the maſter of the houſe Beelzebub, how much more *ſhall they call* them of his houſhold?

26 Fear them not therefore: for there is nothing covered, that ſhall not be revealed; and hid, that ſhall not be known.

27 What I tell you in darkneſs, *that* ſpeak ye in light: and what ye hear in the ear, *that* preach ye upon the houſe tops.

28 And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

29 Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.

30 But

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27 *And when Jeſus departed from thence, two blind men,* &c.] It is worthy of remark, that the ruler, and others who came to Chriſt for cure and healing, believed him to be a man unto whom almighty God had communicated divine power; but theſe poor blind men believed him to be the Meſſias, by their calling him the Son of David; and according to their faith, ſo was their ſucceſs; their faith capacitated them for a cure; agreeable to that declaration in ſcripture: All things are poſſible to him that believeth.

37, 38 *The harveſt truly is plenteous,* &c.] There are many precious ſouls who are waiting for the revelation of the Meſſiah, and the communications of his grace by the goſpel; pray therefore to the Almighty, that he will provide ſkilful and faithful miniſters for that purpoſe.

GENERAL REFLECTIONS on Chap. IX.

The example before us ſhews, that our Lord has reſpect to humility and faith, and that the infallible means of obtaining his favour, is to truſt in his word, and rely on his goodneſs: we ſhould alſo beſeech God to ſend zealous and pious miniſters, that might labour with efficacy in the converſion of men, and eſtabliſhment of his kingdom.

COMMENTARY AND NOTES ON CHAP. X.

2 *Apoſtles,* &c.] This word is Greek, and ſignifies ſent, becauſe Chriſt ſent his diſciples to preach the goſpel. The reader will find a full account of the Lives of the Twelve Apoſtles in a work lately publiſhed, called, *The Life of our Lord and Saviour Jeſus Chriſt,* &c. printed for ALEX. HOGG.

6 *But go rather to the loſt ſheep of the houſe of Iſrael.*] Chriſt calls the Iſraelites ſheep, though they were not obedient to the voice of their ſhepherd, becauſe they were God's choſen people: and he calls them the loſt ſheep, becauſe they were both loſt in themſelves, and alſo in great danger of being eventually and finally loſt, by the ignorance and wickedneſs of their ſpiritual guides, the Scribes and Phariſees.

10 *Neither ſhoes,* &c.] Chriſt's deſign in giving theſe directions is, to teach his diſciples to truſt more to divine providence, than to their own wiſdom, or ſkill in providing for themſelves.

16 *I ſend you forth as ſheep,* &c.] Our Lord hereby intimates, that the enemies of the goſpel have as great an inclination to devour and deſtroy the miniſters of Chriſt, as wolves have, from their natural ferocity, to deſtroy harmleſs ſheep: therefore exhorts his diſciples to conduct themſelves with wiſdom and innocence.

19 *Take no thought how or what ye ſhall ſpeak,* &c.] Strive not to make ſtudied pleas, or rhetorical apologies for yourſelves, ſince the ſpirit ſhall dictate to you, and ſupply you with ſuitable arguments.

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30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows,

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of mé: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAP. XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Anno DOMINI 31.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

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34 *I came not to send peace, but a sword.*] Consequentially, not intentionally: meaning, that the purity of your doctrines being utterly inconsistent with the passions, lust, incredulity, and perverseness of men, will provoke all such to persecute you; and even fathers, sons, and brethren shall destroy one another in their fury against the truth.

41 *In the name of a prophet,* &c.] Hospitably, and with a pious regard to his sacred office.

GENERAL REFLECTIONS on Chap. X.

It appears from hence, that troubles, divisions, and persecution, have often been raised in the world on account of the gospel; but they are caused by the depravity of men: but that nevertheless ministers ought to be zealous in their sacred office, and private Christians should be willing to renounce all that is dear to them to follow Jesus Christ.

COMMENTARY AND NOTES ON CHAP. XI.

3 *Art thou he that should come,* &c.] It is evident, from John's testimony, concerning Christ, (see *Luke* iii. 16. *John* i. 29) that he knew he was the promised Messiah: but sent his disciples, in order to remove their prejudices and those of the Jews, and confirm them in

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the true faith, by the evidence of their senses, and the declaration of Christ himself.

11 *He that is least in the kingdom of heaven,* &c.] The least inspired apostle, or preacher of the gospel, as he enters more deeply into the mysteries of redemption, is, in respect of the dignity of his office, greater than the Baptist, the immediate fore-runner of Christ.

17 *We have piped unto you,* &c.] This and the following verses denote, that profane men are such enemies of the gospel, that they seek every opportunity of vilifying the character of those ministers and Christians who come to them with messages of mercy from the Almighty.

25 *I thank thee, O Father—because thou hast hid these things,* &c.] By this we are to understand God's leaving them to their own darkness, or denying them that light which they had no desire to see; plainly intimating, that God judicially hides the mysteries of heavenly wisdom from worldly-wise men, who wilfully reject the truth, or despitefully persecute it.

28 *All ye that labour and are heavy laden,* &c.] Come to me, all ye that are weary of the slavery of sin, and seek reconciliation with God.

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CHAP. XII.

1 *The diſciples pluck the ears of corn on the ſabbath day.*
31 *Blaſphemy againſt the Holy Ghoſt.*

AT that time Jeſus went on the ſabbath day through the corn; and his diſciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath day.

3 But he ſaid unto them, Have ye not read what David did, when he was an hungred, and they that were with him.

4 How he entered into the houſe of God, and did eat the ſhewbread, which was not lawful for him to eat, neither for them which were with him, but only for the prieſts?

5 Or have ye not read in the law, how that on the ſabbath days the prieſts in the temple profane the ſabbath, and are blameleſs?

6 But I ſay unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not ſacrifice, ye would not have condemned the guiltleſs.

8 For the Son of man is Lord even of the ſabbath day.

9 ¶ And when he was departed thence, he went into their ſynagogue:

10 And, behold, there was a man which had *his* hand withered. And they aſked him, ſaying, Is it lawful to heal on the ſabbath days? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a ſheep? Wherefore it is lawful to do well on the ſabbath days.

13 Then ſaith he to the man, Stretch forth thine hand. And he ſtretched *it* forth; and it was reſtored whole, like as the other.

14 ¶ Then the Phariſees went out, and held a council againſt him, how they might deſtroy him.

15 But when Jeſus knew *it*, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they ſhould not make him known:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 Behold my ſervant, whom I have choſen; my beloved, in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles.

19 He ſhall not ſtrive, nor cry; neither ſhall any man hear his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, till he ſend forth judgment unto victory.

21 And in his name ſhall the Gentiles truſt.

22 ¶ Then was brought unto him one poſſeſſed with a devil, blind, and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23 And all the people were amazed, and ſaid, Is not this the ſon of David?

24 ¶ But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

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25 And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf is brought to deſolation; and every city or houſe divided againſt itſelf ſhall not ſtand:

26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand?

27 And if I by Beelzebub caſt out devils, by whom do your children caſt *them* out? therefore they ſhall be your judges.

28 But if I caſt out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or elſe how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me is againſt me; and he that gathereth not with me ſcattereth abroad.

31 Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy *againſt* the *Holy* Ghoſt ſhall not be forgiven unto men.

32 And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart bringeth forth good things: and an evil man out of the evil treaſure bringeth forth evil things.

36 But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

38 ¶ Then certain of the ſcribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee.

39 But he anſwered and ſaid unto them, An evil and adulterous generation ſeeketh after a ſign; and there ſhall no ſign be given to it, but the ſign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it: becauſe they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth *it* empty, ſwept, and garniſhed.

45 Then

General Reflections on Chap. XI.

We ſee, in this chapter, that nothing can ſatisfy unbelieving or vicious men, who reject every means of ſalvation, and thus become more hardened in ſin: but whatever ſuch perſons may think, it is certain, that the puniſhment of thoſe will be moſt ſevere, who, living under the goſpel diſpenſation, deſpiſe its invitations and precepts, and trample under foot the blood of the Son of God.

COMMENTARY and NOTES on CHAP. XII.

3 *But he ſaid unto them, Have ye not read*, &c.] Our Lord's reply may ſerve for a reproof to the hypocritical Phariſees, and for a leſſon to his diſciples, teaching them and us, that works of mercy and neceſſity, for preſerving our lives, and better fitting us for divine ſervice, are certainly lawful on the ſabbath day.

10 *Is it lawful to heal*, &c.] The Phariſees hereby intended to render Chriſt odious to the common people, by repreſenting him as a ſabbath-breaker.

26 *And if Satan*, &c.] By this queſtion Chriſt evinced the fallacy of the arguments the Jews produced, and alſo the divine power by which his miracles were wrought; and, in the 29th verſe, ſhews, that by their maliciouſly oppoſing the truth, againſt the evidence of their ſenſes, and the conviction of their conſciences, they had committed the unpardonable ſin againſt the Holy Ghoſt.

37 *For by thy words thou ſhalt be juſtified*, &c.] According to the right or wrong uſing of the tongue, we may perceive whether men are Chriſtians, or not; whether they are bound to heaven or hell; for by a perſon's converſation may be known his ſtate, and the frame of his heart; according to which every one will be judged at the great day.

50 *Whoſoever*

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45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there: and the laſt *ſtate* of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren ſtood without, deſiring to ſpeak with him.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren?

49 And he ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother and my brethren!

50 For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

CHAP. XIII.

1 *The parable of the ſower.* 10 *Why Chriſt taught in parables.* 24 *Divers other parables.* 53 *Chriſt's countrymen are offended in him.*

THE ſame day went Jeſus out of the houſe, and ſat by the ſea ſide.

2 And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat; and the whole multitude ſtood on the ſhore.

3 And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow;

4 And when he ſowed, ſome *ſeeds* fell by the way ſide, and the fowls came and devoured them up:

5 Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth:

6 And when the ſun was up, they were ſcorched; and becauſe they had no root, they withered away.

7 And ſome fell among thorns; and the thorns ſprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, ſome an hundredfold, ſome ſixtyfold, ſome thirtyfold.

9 Who hath ears to hear, let him hear.

10 ¶ And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

12 For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away even that he hath.

13 Therefore ſpeak I to them in parables: becauſe they ſeeing ſee not; and hearing they hear not, neither do they underſtand.

14 And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive:

15 For this people's heart is waxed groſs, and *their* ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

16 But bleſſed *are* your eyes, for they ſee: and your ears, for they hear.

17 For verily I ſay unto you, That many prophets and righteous *men* have deſired to ſee *thoſe things* which ye ſee, and have not ſeen *them*; and to hear *thoſe things* which ye hear, and have not heard *them*.

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18 ¶ Hear ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdom, and underſtandeth *it* not, then cometh the wicked *one*, and catcheth away that which was ſown in his heart. This is he which received ſeed by the way ſide.

20 But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns is he that heareth the word; and the care of this world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful.

23 But he that received ſeed into the good ground is he that heareth the word, and underſtandeth *it*; which alſo beareth fruit, and bringeth forth, ſome an hundredfold, ſome ſixty, ſome thirty.

24 ¶ Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

28 He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, ſaying, The kingdom of heaven is like to a grain of muſtard ſeed, which a man took, and ſowed in his field:

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree, ſo that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable ſpake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three meaſures of meal, till the whole was leavened.

34 All theſe things ſpake Jeſus unto the multitude in parables; and without a parable ſpake he not unto them:

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables; I will utter things which have been kept ſecret from the foundation of the world.

36 ¶ Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare

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50 *Whoſoever ſhall do the will*, &c.] Whoſoever obeys my commands from a principle of love to God, is the neareſt and deareſt to me, and ſhall be the object of my favour and ſpecial regard.

GENERAL REFLECTIONS on Chap. XII.

From the tenor of this chapter we may underſtand, that mercy, juſtice, and love, are indiſpenſable duties; that it is a moſt dreadful thing to ſlight divine truths; and that nothing is more pleaſing to the Redeemer than applying to him by faith and prayer, and in the mean time leading a life of holy obedience to his commands.

COMMENTARY AND NOTES ON CHAP. XIII.

3 *In parables*, &c.] This was an uſual method of inſtruction among the greateſt Jewiſh doctors, in order to beſpeak attention, and to adapt the doctrine to all capacities.

16 *Bleſſed are your eyes, for they ſee*, &c.] Meaning, that ſuch as have received the leaſt meaſure of ſpiritual knowledge and ſaving illumination, are in a happy and bleſſed condition; for as they are made capable of farther meaſures of divine knowledge, ſo ſhall they be partakers of them.

21 *Hath he not root in himſelf*, &c.] By the word "root" is meant a well-grounded faith, which works by love to God and man.

25 *But while men ſlept*, &c.] This parable ſhews, that the wicked will always be mixed with the righteous in this world; and as iniquity can never be prevented, nor immediately puniſhed, conſiſtently with the wiſdom and goodneſs of God, every complaint is therefore excluded, and we are forced to acknowledge, that God is juſt and righteous in all his dealings with mankind, which will manifeſtly appear at the great day of retribution, when an eternal ſeparation will be made between him that feareth God, and him that feareth him not.

33 *Another parable ſpake he unto them*, &c.] This and the preceding parable tend to ſhew the progreſſive nature, both with reſpect to individuals and its propagation in the world; inaſmuch as from ſmall and unlikely beginnings, it is found to ſpread and increaſe, fructify and grow up, to the ſalvation of all thoſe who embrace and adhere to its precepts.

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Anno DOMINI 31. Declare unto us the parable of the tares of the field.

37 He anſwered and ſaid unto them, He that ſoweth the good ſeed is the Son of man;

38 The field is the world; the good ſeed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that ſowed them is the devil; the harveſt is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; ſo ſhall it be in the end of this world.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity;

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treaſure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, ſeeking goodly pearls:

46 Who, when he had found one pearl of great price, went and ſold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was caſt into the ſea, and gathered of every kind:

48 Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt.

50 And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

51 Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore every ſcribe *which is* inſtructed unto the kingdom of heaven is like unto a man *that is* an houſholder, which bringeth forth out of his treaſure *things* new and old.

53 ¶ And it came to paſs, *that* when Jeſus had finiſhed theſe parables, he departed thence.

54 And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this *man* this wiſdom, and *theſe* mighty works?

55 Is not this the carpenter's ſon? is not his mother called Mary? and his brethren, James, and Joſes, and Simon, and Judas?

56 And his ſiſters, are they not all with us? Whence then hath this *man* all theſe things?

57 And they were offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own country, and in his own houſe.

58 And he did not many mighty works there becauſe of their unbelief.

CHAP. XIV.

1 *Herod's opinion of Chriſt.* 3 *John the Baptiſt beheaded.* 13 *Five loaves and two fiſhes.* 22 *He walketh on the ſea to his diſciples.*

AT that time Herod the Tetrarch heard of the Anno DOMINI 32. fame of Jeſus,

2 And ſaid unto his ſervants, This is John the Baptiſt; he is riſen from the dead; and therefore mighty works do ſhew forth themſelves in him.

3 ¶ For Herod had laid hold on John, and bound A.D. 30. him, and put *him* in priſon for Herodias' ſake, his brother Philip's wife.

4 For John ſaid unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, becauſe they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleaſed Herod.

7 Whereupon he promiſed with an oath to give her whatſoever ſhe would aſk.

8 And ſhe, being before inſtructed of her mother, ſaid, Give me here John Baptiſt's head in a charger.

9 And the king was ſorry: nevertheleſs for the oath's ſake, and them which ſat with him at meat, he commanded *it* to be given *her.*

10 And he ſent, and beheaded John in the priſon.

11 And his head was brought in a charger, and given to the damſel: and ſhe brought *it* to her mother.

12 And his diſciples came, and took up the body, and buried it, and went and told Jeſus.

13 ¶ When Jeſus heard *of it,* he departed thence A.D. 32. by ſhip into a deſert place apart: and when the people had heard *thereof,* they followed him on foot out of the cities.

14 And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

15 And when it was evening, his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt; ſend the multitude away, that they may go into the villages and buy themſelves victuals.

16 But Jeſus ſaid unto them, They need not depart; give ye them to eat.

17 And they ſay unto him, We have here but five loaves, and two fiſhes.

18 He ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſs, and took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed, and brake, and gave the loaves to *his* diſciples, and the diſciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baſkets full.

21 And they that had eaten were about five thouſand men, beſide women and children.

22 ¶ And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23 And when he had ſent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ſhip was now in the midſt of the ſea, toſſed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jeſus went unto them, walking on the ſea.

26 And when the diſciples ſaw him walking on the ſea,

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44 *Again, the kingdom of heaven is like,* &c.] By the treaſure hid in the field, and the pearl of great price, are underſtood Chriſt, the grace of the goſpel, and the way to life and ſalvation therein diſcovered.

46 *Who when he had found one pearl,* &c.] The goſpel is fitly compared to a treaſure, ſince, when cordially embraced, it enriches all who poſſeſs it; and to a pearl, becauſe of its beauty and preciouſneſs.

58 *He did not many mighty works,* &c.] Unbelief of God's word is the grand obſtacle which prevents the generality of mankind from receiving bleſſings at his hand.

GENERAL REFLECTIONS on Chap. XIII.

We ſhould particularly attend to what our Lord ſays concerning the word, his laſt coming, the end of the world, the univerſal judgment, and the puniſhment of the wicked; ſo that by watchfulneſs unto prayer, and a faithful perſeverance in the ſervice of God, we may not be ſurpriſed at that terrible day.

COMMENTARY AND NOTES ON CHAP. XIV.

1 *The Tetrarch,* &c.] Governor of the fourth part of a kingdom.

2 *He is riſen from the dead,* &c.] Herod being a Sadducee, believed in the reſurrection, or the ſoul's immortality; nevertheleſs, this paſſage being as it were extorted from him, evidences that the Jews believed that doctrine.

10 *He ſent, and beheaded John,* &c.] Providence ſo permitted it to be, that the people might no longer be divided between him and Chriſt, but follow and adhere to the Meſſiah.

25 *The fourth watch,* &c.] The firſt began at ſix in the evening, the ſecond at nine, the third at twelve or midnight, and the fourth at three in the morning.

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ſea, they were troubled, ſaying, It is a ſpirit; and they cried out for fear.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer; it is I; be not afraid.

28 And Peter anſwered him and ſaid, Lord, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw the wind boiſterous, he was afraid; and beginning to ſink, he cried, ſaying, Lord, ſave me.

31 And immediately Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And when they were come into the ſhip, the wind ceaſed.

33 Then they that were in the ſhip came and worſhipped him, ſaying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Genneſaret.

35 And when the men of that place had knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed;

36 And beſought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

CHAP. XV.

1 *Chriſt reproveth the ſcribes and Phariſees.* 10 *What defileth a man.* 21 *He healeth divers,* 32 *and feedeth four thouſand.*

THEN came to Jeſus ſcribes and Phariſees, which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſs the tradition of the elders? for they waſh not their hands when they eat bread.

3 But he anſwered and ſaid unto them, Why do ye alſo tranſgreſs the commandment of God by your tradition?

4 For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death.

5 But ye ſay, Whoſoever ſhall ſay to *his* father or *his* mother, *It is* a gift, by whatſoever thou mighteſt be profited by me;

6 And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Eſaias propheſy of you, ſaying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worſhip me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and ſaid unto them, Hear, and underſtand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended, after they heard this ſaying?

13 But he anſwered and ſaid, Every plant, which my heavenly Father hath not planted, ſhall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

15 Then anſwered Peter and ſaid unto him, Declare unto us this parable.

16 And Jeſus ſaid, Are ye alſo yet without underſtanding?

17 Do not ye yet underſtand, that whatſoever entereth in at the mouth goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies:

20 Theſe are *the things* which defile a man: but to eat with unwaſhen hands defileth not a man.

21 ¶ Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, *thou* ſon of David; my daughter is grievouſly vexed with a devil.

23 But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away; for ſhe crieth after us.

24 But he anſwered and ſaid, I am not ſent but unto the loſt ſheep of the houſe of Iſrael.

25 Then came ſhe and worſhipped him, ſaying, Lord, help me.

26 But he anſwered and ſaid, It is not meet to take the childrens' bread, and to caſt *it* to dogs.

27 And ſhe ſaid, Truth, Lord: yet the dogs eat of the crumbs which fall from their maſters' table.

28 Then Jeſus anſwered and ſaid unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ And Jeſus departed from thence, and came nigh unto the ſea of Galilee; and went up into a mountain, and ſat down there.

30 And great multitudes came unto him, having with them *thoſe that were* lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus' feet; and he healed them:

31 Inſomuch that the multitude wondered, when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael.

32 ¶ Then Jeſus called his diſciples *unto him,* and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

33 And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude?

34 And Jeſus ſaith unto them, How many loaves have ye? And they ſaid, Seven, and a few little fiſhes.

35 And he commanded the multitude to ſit down on the ground.

36 And he took the ſeven loaves and the fiſhes, and gave thanks, and brake *them,* and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left ſeven baſkets full,

38 And

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27 *Be of good cheer; it is I,* &c.] Literally, Be of good cheer, I am; a form of ſpeech uſed by the one and true God, to expreſs his eternal exiſtence, or the truth of his Godhead.

31 *O thou of little faith, wherefore didſt thou doubt?*] Peter affords an inſtance, whereby we ſee, that a perſon may be a true believer, who nevertheleſs is ſometimes doubting: by which the faithfulneſs of God is queſtioned, and our faith eclipſed for a ſeaſon.

GENERAL REFLECTIONS on Chap. XIV.

This chapter is an admonition to miniſters to rebuke wicked perſons with courage and zeal, and ſhews that impurity is odious in the ſight of God. The fear of Peter indicates, that Chriſtians are no longer ſecure, than while they live by faith in the Son of God, and walk as in his preſence.

COMMENTARY AND NOTES ON CHAP. XV.

5 *It is a gift, by whatſoever,* &c.] The Jewiſh doctors taught that children might aſſign their riches to the uſe of the temple, without paying the leaſt regard to their poor or afflicted parents; thus making void the fifth commandment by their tradition.

13 *Every plant,* &c.] Every doctrine, which, like their vain traditions, is not founded on divine inſtitution, and the nature of things, but human invention, ſhall be rooted up.

31 *They glorified the God of Iſrael.*] They acknowledged his faithfulneſs in ſending the promiſed Meſſiah, and praiſed him for his mighty and ſalutary works.

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38 And they that did eat were four thouſand men, beſide women and children.

39 And he ſent away the multitude, and took ſhip, and came into the coaſts of Magdala.

CHAP. XVI.

1 *The Phariſees require a ſign.* 4 *Jeſus warneth his diſciples againſt their leaven.* 13 *The people's opinion, and Peter's confeſſion, of Chriſt.* 21 *Jeſus foreſheweth his own death.* 24 *Affliction to be borne.*

THE Phariſees alſo with the Sadducees came and tempting deſired him that he would ſhew them a ſign from heaven.

2 He anſwered and ſaid unto them, When it is evening, ye ſay, *It will be* fair weather: for the ſky is red.

3 And in the morning, *It will be* foul weather to day: for the ſky is red and lowring. O *ye* hypocrites, ye can diſcern the face of the ſky; but can ye not *diſcern* the ſigns of the times?

4 A wicked and adulterous generation ſeeketh after a ſign; and there ſhall no ſign be given unto it, but the ſign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his diſciples were come to the other ſide, they had forgotten to take bread.

6 Then Jeſus ſaid unto them, Take heed and beware of the leaven of the Phariſees and of the Sadducees.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread.

8 *Which* when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among yourſelves, becauſe ye have brought no bread?

9 Do ye not underſtand, neither remember the five loaves of the five thouſand, and how many baſkets ye took up?

10 Neither the ſeven loaves of the four thouſand, and how many baſkets ye took up?

11 How is it that ye do not underſtand that I ſpake *it* not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees and of the Sadducees?

12 Then underſtood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phariſees and of the Sadducees.

13 ¶ When Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I the Son of man am?

14 And they ſaid, Some *ſay that thou art* John the Baptiſt: ſome, Elias; and others, Jeremias, or one of the prophets.

15 He ſaith unto them, But whom ſay ye that I am?

16 And Simon Peter anſwered and ſaid, Thou art the Chriſt, the Son of the living God.

17 And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I ſay alſo unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell ſhall not prevail againſt it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.

20 Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

21 ¶ From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders and chief prieſts and ſcribes, and be killed, and be raiſed again the third day.

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22 Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, LORD: this ſhall not be unto thee.

23 But he turned, and ſaid unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.

24 ¶ Then ſaid Jeſus unto his diſciples, If any *man* will come after me, let him deny himſelf, and take up his croſs, and follow me.

25 For whoſoever will ſave his life ſhall loſe it: and whoſoever will loſe his life for my ſake ſhall find it.

26 For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?

27 For the Son of man ſhall come in the glory of his Father with his angels; and then he ſhall reward every man according to his work.

28 Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the Son of man coming in his kingdom.

CHAP. XVII.

1 *The transfiguration of Chriſt:* 14 *He healeth the lunatick,* 22 *foretelleth his paſſion,* 24 *and payeth tribute.*

AND after ſix days Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did ſhine as the ſun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moſes and Elias talking with him.

4 Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias.

5 While he yet ſpake, behold a bright cloud overſhadowed them: and behold a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed; hear ye him.

6 And when the diſciples heard *it*, they fell on their face, and were ſore afraid.

7 And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they had liſted up their eyes, they ſaw no man ſave Jeſus only.

9 And as they came down from the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead.

10 ¶ And his diſciples aſked him, ſaying, Why then ſay the ſcribes that Elias muſt firſt come?

11 And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things.

12 But I ſay unto you, That Elias is come already, and they knew him not, but have done unto him whatſoever they liſted. Likewiſe ſhall alſo the Son of man ſuffer of them.

13 Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

14 ¶ And when they were come to the multitude, there

GENERAL REFLECTIONS on Chap. XV.

A moſt important leſſon is contained in this chapter, namely, that mere external actions do not defile many, and render them guilty before God, but chiefly the wicked thoughts and motions of the heart, and deſires tending to impurity, unrighteouſneſs, pride, ſlander, and other ſins that are offenſive to God.

COMMENTARY AND NOTES ON CHAP. XVI.

3 *Ye can diſcern the face of the ſky,* &c.] Ye can judge of natural objects, but thoſe which relate to the Meſſiah and his kingdom you are utter ſtrangers to.

18 *Thou art Peter, and upon this rock,* &c.] The papiſts abſurdly infer, that Peter was the rock on which Chriſt intended to build his church: in which caſe it would have but a precarious foundation: but the meaning is, On the faith which thou haſt expreſſed, and the declaration thou haſt uttered, that I am the Son of God, the true Meſſiah, my church (all my faithful followers) ſhall be built, and enabled to withſtand all the force of hell united together.

GENERAL REFLECTIONS on Chap. XVI.

From hence we may learn, that irreligious perſons diſregard divine truths, while the upright and ſincere embrace them; that the profane pervert the plaineſt ſcriptures to the baſeſt purpoſes; that the remains of unbelief may be found in the beſt of men: and that the ſalvation or loſs of the ſoul is of infinite importance.

COMMENTARY AND NOTES ON CHAP. XVII.

5 *Hear ye him.*] Regard his gracious words with the utmoſt attention.

16 *Elias is come,* &c.] Meaning John the Baptiſt, in the ſpirit and power of Elias.

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Anno DOMINI 32. there came to him a *certain* man, kneeling down to him, and ſaying,

15 Lord, have mercy on my ſon: for he is lunatick, and ſore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy diſciples, and they could not cure him.

17 Then Jeſus anſwered and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18 And Jeſus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20 And Jeſus ſaid unto them, Becauſe of your unbelief: for verily I ſay unto you, If ye have faith as a grain of muſtard ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place; and it ſhall remove; and nothing ſhall be impoſſible unto you.

21 Howbeit this kind goeth not out but by prayer and faſting.

22 ¶ And while they abode in Galilee, Jeſus ſaid unto them, The Son of man ſhall be betrayed into the hands of men:

23 And they ſhall kill him, and the third day he ſhall be raiſed again. And they were exceeding ſorry.

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and ſaid, Doth not your maſter pay tribute?

25 He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children, or of ſtrangers;

26 Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free.

27 Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up; and when thou haſt opened his mouth, thou ſhalt find a piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

1 *Chriſt warneth his diſciples to be humble:* 15 *teacheth us how to deal with our brethren:* 23 *ſetting it forth by the parable of a king that took account of his ſervants.*

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven?

2 And Jeſus called a little child unto him, and ſet him in the midſt of them,

3 And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.

5 And whoſo ſhall receive one ſuch little child in my name receiveth me.

6 But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a millſtone were hanged about his neck, and *that* he were drowned in the depth of the ſea.

7 ¶ Woe unto the world becauſe of offences! for it muſt needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and caſt *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be caſt into everlaſting fire. Anno DOMINI 32.

9 And if thine eye offend thee, pluck it out, and caſt *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell fire.

10 ¶ Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to ſave that which was loſt.

12 How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13 And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that *ſheep*, than of the ninety and nine which went not aſtray.

14 Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 ¶ Moreover if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed.

17 And if he ſhall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I ſay unto you, Whatſoever ye ſhall bind on earth ſhall be bound in heaven, and whatſoever ye ſhall looſe on earth ſhall be looſed in heaven.

19 Again I ſay unto you, That if two of you ſhall agree on earth as touching any thing that ye ſhall aſk, it ſhall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midſt of them.

21 ¶ Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times?

22 Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but, Until ſeventy times ſeven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his ſervants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thouſand talents.

25 But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife, and children, and all that he had, and payment to be made.

26 The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

28 But the ſame ſervant went out, and found one of his fellowſervants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt.

29 And his fellowſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

31 So

20, 21 *Becauſe of your unbelief*, &c.] Infidelity will always prove a bar to the favour of the Almighty; while on the contrary, faith and prayer, founded on the veracity of God in the ſcriptures, will enable us to ſurmount every difficulty.

25 *Of whom do the kings of the earth take cuſtom or tribute*, &c.] This queſtion implies, that if the tax was levied for the ſervice of the temple, then our Saviour was under no obligation to pay it, being the Son of God, to whom it was dedicated.

GENERAL REFLECTIONS on Chap. XVII.

Here is ſet before us the efficacy of faith and prayer: alſo the wonderful humility and condeſcenſion of Chriſt, in paying the tribute money; which ſhould be an example to us, that we ſubmit to government, and ſubmit to its ſupport without grudging; but eſpecially where the ſervice of God and works of piety require it.

COMMENTARY AND NOTES ON CHAP. XVIII.

8 *If thy hand or thy foot offend thee*, &c.] Let nothing, how dear ſoever to thee, prove a hindrance to the performance of your duty.

20 *In my name*, &c.] Where any meet as Chriſtians, to pray or converſe together on divine things for their mutual improvement, there I will be preſent to confer favour and illumination.

35 So

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31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

1 *Christ healeth the sick in Judea:* 3 *answereth concerning divorcement: sheweth when marriage is necessary:* 13 *and receiveth little children.*

33. AND it came to pass *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

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14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life.

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

CHAP. XX.

1 *The parable of the labourers who were hired at different hours to work in the vineyard.* 17 *Jesus foretelleth his own passion,* 20 *and teacheth humility.*

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And

35 *So likewise shall my heavenly Father do also unto you,* &c.] An awful threatning, sufficient to strike with terror the most fierce and implacable mind, and discountenance every species of revenge.

GENERAL REFLECTIONS on Chap. XVII.

In this chapter are inculcated the necessity of humility, meekness, hospitality and benevolence; and the dreadful effects of pride, covetousness, ambition, and revenge among Christians.

COMMENTARY AND NOTES ON CHAP. XIX.

3, 4 *The Pharisees also come unto him, tempting him,* &c.] By the law of Moses, no man could put away his wife, except for incontinency: the Pharisees taught otherwise: but our Lord establishes the divine law; and also condemns the practice of polygamy or the having more wives than one, as inconsistent both with the law of God and nature.

12 *There be eunuchs,* &c.] Meaning, that some have, by the grace of God, lived chastely in a state of celibacy, that they might attend without distraction to the duties and practice of religion.

22 *Of such,* &c.] That is, true Christians resemble children in their teachableness, innocence, simplicity, humility, and meekness.

21 *Jesus said unto him,* &c.] This injunction evidenced the avarice of the youth, who would part with nothing for religion; though he could vaingloriously assert (as it cost him nothing but a lie) that he had from his childhood kept the law without the least deviation.

24 *It is easier for a camel,* &c.] Some persons have been strangely puzzled about this proverbial expression, affirming, that the Greek word *kamelos* signifies also a cable-rope, which cannot more easily pass through a common-sized needle than a camel. The expression implies, the apparent impossibility that the incrusted hearts of men should be so divested of the love of riches, as to be disposed to embrace the gospel; but even this has, in some few instances, been surmounted by almighty power.

GENERAL REFLECTIONS on Chap. XIX.

In this chapter are set before us, the inviolable nature of matrimonial institution; the tractable and meek disposition of sincere Christians; and the great danger of riches, when people set their hearts upon them, and employ them for sinful purposes.

COMMENTARY AND NOTES ON CHAP. XX.

1 *The kingdom of heaven is like unto a man,* &c.] The householder is God Almighty; the vineyard signifies the dispensations of religion in general; and the labourers mean professors of religion. The parable represents the various interpositions of providence respecting the salvation of mankind, from Adam to Noah, which was the first hour; from Noah to Abraham, the third; from Abraham to Moses, the sixth; from Moses to Christ's coming, the ninth; and the space from Christ to the end of the world, the eleventh hour. Some understand it of the different periods of a man's life.

6 *They*

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MATTHEW, Chap. XVIII. Ver. 33.

Renwoldson sculp.

Should'st not thou also have had Compassion on thy fellow-servant, even as I had pity on thee.

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2 And when he had agreed with the labourers for a penny a day, he ſent them into his vineyard.

3 And he went out about the third hour, and ſaw others ſtanding idle in the market-place,

4 And ſaid unto them; Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way.

5 Again he went out about the ſixth and ninth hour, and did likewiſe.

6 And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle?

7 They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard; and whatſoever is right, *that* ſhall ye receive.

8 So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them *their* hire, beginning from the laſt unto the firſt.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a penny.

11 And when they had received *it*, they murmured againſt the good man of the houſe,

12 Saying, Theſe laſt have wrought *but* one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day.

13 But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this laſt, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good?

16 So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

17 ¶ And Jeſus going up to Jeruſalem took the twelve diſciples apart in the way, and ſaid unto them,

18 Behold, we go up to Jeruſalem; and the Son of man ſhall be betrayed unto the chief prieſts, and unto the ſcribes, and they ſhall condemn him to death,

19 And ſhall deliver him to the Gentiles to mock, and to ſcourge, and to crucify *him*: and the third day he ſhall riſe again.

20 ¶ Then came to him the mother of Zebedee's children with her ſons, worſhipping *him* and deſiring a certain thing of him.

21 And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able.

23 And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but *it ſhall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation againſt the two brethren.

25 But Jeſus called them *unto him*, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great exerciſe authority upon them.

26 But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter;

27 And whoſoever will be chief among you, let him be your ſervant: Anno DOMINI 33.

28 Even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

29 ¶ And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you?

33 They ſay unto him, Lord, that our eyes may be opened.

34 So Jeſus had compaſſion *on them*, and touched their eyes: and immediately their eyes received ſight, and they followed him.

CHAP. XXI.

1 *Chriſt rideth into Jeruſalem upon an aſs.* 12 *He driveth the buyers and ſellers out of the temple,* 17 *and curſeth the barren fig tree.*

AND when they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples,

2 Saying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe *them*, and bring *them* unto me.

3 And if any *man* ſay ought unto you, ye ſhall ſay, The Lord hath need of them, and ſtraightway he will ſend them.

4 All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the foal of an aſs.

6 And the diſciples went, and did as Jeſus commanded them,

7 And brought the aſs, and the colt, and put on them their clothes, and they ſet *him* thereon.

8 And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David: Bleſſed *is* he that cometh in the name of the Lord; Hoſanna in the higheſt.

10 And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

11 And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee.

12 ¶ And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the moneychangers, and the ſeats of them that ſold doves,

13 And ſaid unto them, It is written, my houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 ¶ And when the chief prieſts and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the ſon of David; they were ſore diſpleaſed,

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea; have ye never read,

9 *They received every man a penny.*] The penny ſignifies the goſpel, with its privileges and advantages, which is freely offered to all, without reſpect of perſons.

28 *A ranſom for many.*] By "many" are here meant all ſuch as ſhould be brought to repentance and the knowledge of the truth.

GENERAL REFLECTIONS on Chap. XX.

This chapter teaches us, that our life is a work as well as a warfare; let us then be diligent, and beware of forming carnal notions of God and religion; for Chriſt's kingdom is of a ſpiritual nature, and all the doctrines of Chriſtianity are calculated to detach our minds from temporal things, that we may fix them on God and eternal happineſs.

COMMENTARY AND NOTES ON CHAP. XXI.

9 *Hoſanna*, &c.] This word, in Hebrew, ſignifies, Save, we beſeech thee; the ſame as, God ſave the king; Chriſt being the king of his church, and is ſo termed in ſcripture.

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read, Out of the mouth of babes and ſucklings thou haſt perfected praiſe?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he ſaw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and ſaid unto it, Let no fruit grow on thee henceforward for ever. And preſently the fig tree withered away.

20 And when the diſciples ſaw *it*, they marvelled, ſaying, How ſoon is the fig tree withered away!

21 Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith, and doubt not, ye ſhall not only do this *which is done* to the fig tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; it ſhall be done.

22 And all things, whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive.

23 ¶ And when he was come into the temple, the chief prieſts and the elders of the people came unto him as he was teaching, and ſaid, By what authority doeſt thou theſe things? and who gave thee this authority?

24 And Jeſus anſwered and ſaid unto them, I alſo will aſk you one thing, which if ye tell me, I in likewiſe will tell you by what authority I do theſe things.

25 The baptiſm of John, whence was it? from heaven, or of men? And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay unto us, Why did ye not then believe him?

26 But if we ſhall ſay, Of men; we fear the people; for all hold John as a prophet.

27 And they anſwered Jeſus and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I do theſe things.

28 ¶ But what think ye? A *certain* man had two ſons; and he came to the firſt, and ſaid, Son, go work to day in my vineyard.

29 He anſwered and ſaid, I will not: but afterward he repented, and went.

30 And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I *go*, ſir: and went not.

31 Whether of them twain did the will of *his* father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteouſneſs, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had ſeen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain houſholder, which planted a vineyard, and hedged it round about, and digged a winepreſs in it, and built a tower, and let it out to huſbandmen, and went into a far country:

34 And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it.

35 And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again, he ſent other ſervants more than the firſt: and they did unto them likewiſe. Anno DOMINI 33.

37 But laſt of all he ſent unto them his ſon, ſaying, They will reverence my ſon.

38 But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir; come, let us kill him, and let us ſeize on his inheritance.

39 And they caught him, and caſt *him* out of the vineyard, and ſlew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen?

41 They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out *his* vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſon.

42 Jeſus ſaith unto them, Did ye never read in the ſcriptures, The ſtone which the builders rejected, the ſame is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whoſoever ſhall fall on this ſtone ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

45 And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46 But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

CHAP. XXII.

1 *The parable of the marriage of the king's ſon.* 9 *The vocation of the Gentiles.* 12 *The puniſhment of one that came without a wedding garment.*

AND Jeſus anſwered and ſpake unto them again by parables, and ſaid,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his ſon,

3 And ſent forth his ſervants to call them that were bidden to the wedding: and they would not come.

4 Again, he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandiſe:

6 And the remnant took his ſervants, and entreated *them* ſpitefully, and ſlew *them*.

7 But when the king heard *thereof*, he was wroth: and he ſent forth his armies and deſtroyed thoſe murderers, and burned up their city.

8 Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye ſhall find, bid to the marriage.

10 So thoſe ſervants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with guests.

11 And when the king came in to ſee the guests, he ſaw there a man which had not on a wedding garment:

12 And

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16 *Out of the mouth of babes and ſucklings*, &c.] Intimating, that theſe acclamations of the children were not fortuitous, but by a divine inſtinct, and for the fulfilling of an antient prophecy; ſee *Pſalm* viii.

20 *How ſoon is the fig tree withered away!*] This viſible ſimilitude implies, that thoſe who have only a formal profeſſion of religion, without bringing forth any fruit, will at length be curſed and rooted out of God's heritage, as the Jews were.

24—27 *I alſo will aſk you one thing*, &c.] The wiſdom of our Lord ſhines very conſpicuous by this addreſs; becauſe whether the prieſts anſwered in the affirmative or negative, or gave no reply at all, they abſolutely condemned themſelves.

38 *When the huſbandmen ſaw the ſon, they ſaid*, &c.] After all the indignities the Jewiſh nation had offered to the meſſengers and prophets of the Moſt High, they added this at laſt to fill up the meaſure of their iniquities, namely, to put to death the Son of God by the hands of the Romans.

44 *Whoſoever ſhall fall*, &c.] Whoſoever ſhall build his hopes of ſalvation on me as the rock of ages, ſhall with a broken and contrite heart confeſs his ſins, and find mercy; but divine vengeance will overtake all thoſe who ſlight and deſpiſe the offers of the goſpel.

GENERAL REFLECTIONS on Chap. XXI.

It appears from hence, that meekneſs and humility are great ornaments in the Chriſtian character; that by faith and prayer we obtain bleſſings from the Lord; and that corrupt miniſters in the church, as well as profane perſons, are the greateſt enemies of the goſpel of Chriſt.

COMMENTARY AND NOTES on CHAP. XXII.

2 *The kingdom of heaven*, &c.] The goſpel diſpenſation is here compared to a marriage feaſt, at which our Lord aſſumes the character of the bridegroom; ſee chap. ix. 15. *Mark* ii. 19. *Luke* v. 34. and *John* iii. 19.

5, 6 *They made light of it*, &c.] The Jews deſpiſed the preaching of the goſpel, and, with reſpect to the apoſtles, added inſult and cruelty to obſtinacy.

11 *He ſaw there a man which had not on a wedding garment.*] The wedding garment is generally underſtood to mean the righteouſneſs, which, to whomſoever imparted, will be inſeparably connected with holineſs of heart and life; this is the opinion of our moſt judicious commentators.

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12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither careſt thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

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39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAP. XXIII.

1 *Christ exhorteth to observe the doctrine, but not to follow the evil examples, of the scribes and Pharisees:* 13 *he pronounceth divers woes against them for their blindness and hypocrisy.*

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon earth: for one is your father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye*

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21 *Render therefore unto Cesar*, &c.] This exhortation comprehends the whole of our duty to God and man; which the Pharisees being conscious they were deficient in, were inwardly vexed and ashamed, and at the same time astonished at the wisdom of the reply, by which he avoided the snare.

29, 30 *Jesus answered—Ye do err, not knowing the scriptures*, &c.] The Jews had carnal notions of a future state; not considering, that as it will be glorious, spiritual, and immortal, consequently marriage will be unnecessary.

40 *On these two commandments*, &c.] All the duties of religion are comprised in a fervent love to God, and benevolence towards our neighbour.

GENERAL REFLECTIONS on Chap. XXII.

We may gather from this chapter, that Christianity is widely different from what wicked men conceive it to be, as it tends to inculcate self denial, humility, patience, integrity, the fear of God, love to him as our Creator and Redeemer, and universal charity and good-will towards men.

COMMENTARY AND NOTES ON Chap. XXIII.

4 *They bind heavy burdens*, &c.] Christ produces this and other charges to detect the hypocrisy of the Pharisees, who expounded the law in the severest sense, literally, and imposed upon others the utmost rigour of its precepts; but where themselves extremely corrupted, full of pride and ostentation, and did not take the least pains to practise the duties they enjoined.

9 *Call no man your father*, &c.] This means, that the real disciples of Christ are not to pay any regard to men, further than what they teach is consistent with the word of God.

26 *Cleanse*

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17 *Ye* fools and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold?

18 And, whoſoever ſhall ſwear by the altar, it is nothing; but whoſoever ſweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that ſanctifieth the gift?

20 Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

22 And he that ſhall ſwear by heaven ſweareth by the throne of God, and by him that ſitteth thereon.

23 Woe unto you, ſcribes and Phariſees, hypocrites! for ye pay tithe of mint and aniſe and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: theſe ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which ſtrain at a gnat and ſwallow a camel.

25 Woe unto you, ſcribes and Phariſees, hypocrites! for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſs.

26 *Thou* blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the outſide of them may be clean alſo.

27 Woe unto you, ſcribes and Phariſees, hypocrites! for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanneſs.

28 Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity.

29 Woe unto you, ſcribes and Phariſees, hypocrites! becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore be ye witneſſes unto yourſelves, that ye are the children of them which killed the prophets.

32 Fill ye up then the meaſure of your fathers.

33 *Ye* ſerpents, *ye* generation of vipers, how can ye eſcape the damnation of hell?

34 ¶ Wherefore, behold, I ſend unto you prophets, and wiſe men, and ſcribes: and *ſome* of them ye ſhall kill and crucify; and *ſome* of them ye ſhall ſcourge in your ſynagogues, and perſecute *them* from city to city:

35 That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel unto the blood of Zacharias ſon of Barachias, whom ye ſlew between the temple and the altar.

36 Verily I ſay unto you, All theſe things ſhall come upon this generation.

37 O Jeruſalem, Jeruſalem, *thou* that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your houſe is left unto you deſolate.

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39 For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

CHAP. XXIV.

1 *Chriſt foretelleth the deſtruction of the temple:* 3 *what calamities ſhall go before it;* 23 *the ſign of the day of judgment.* 42 *Watch for your maſter's coming.*

AND Jeſus went out, and departed from the temple: and his diſciples came to *him* for to ſhew him the buildings of the temple.

2 And Jeſus ſaid unto them, See ye not all theſe things? verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down.

3 ¶ And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us, when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world?

4 And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you.

5 For many ſhall come in my name, ſaying, I am Chriſt; and ſhall deceive many.

6 And ye ſhall hear of wars and rumours of wars: ſee that ye be not troubled: for all *theſe things* muſt come to paſs, but the end is not yet.

7 For nation ſhall riſe againſt nation and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes, in divers places.

8 All theſe *are* the beginning of ſorrows.

9 Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations, for my name's ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall riſe, and ſhall deceive many.

12 And becauſe iniquity ſhall abound, the love of many ſhall wax cold.

13 But he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 And this goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations; and then ſhall the end come.

15 When ye therefore ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtand in the holy place, (whoſo readeth let him underſtand:)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the houſetop not come down to take any thing out of his houſe:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give ſuck in thoſe days!

20 But pray ye that your flight be not in the winter, neither on the ſabbath day:

21 For then ſhall be great tribulation, ſuch as was not

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26 *Cleanſe thou firſt that which is within the cup*, &c.] See that thy mind or heart be firſt cleanſed, and then thy life will of courſe be reformed.

35 *The blood of Zacharias ſon of Barachias*, &c.] Zacharias is expreſly ſaid to have been ſlain between the temple and the altar, 2 *Chron.* xxiv. 21. it was uſual with the Jews to change the names of perſons for others of nearly the ſame import: this prophet was the ſon of Jehoiada, i. e. one that confeſſes him; and Barachias, one that bleſſes the Lord.

39 *Ye ſhall not ſee me henceforth*, &c.] By this we are to underſtand, their not ſeeing him in the quality of a teacher, guardian and friend, till they ſhall ſay, Bleſſed, &c. that is, till in the latter times the nation ſhould be converted to Chriſtianity.

General Reflections on Chap. XXIII.

The diſciples of Jeſus Chriſt, and particularly thoſe to whom the care of the church is intruſted, ought to be wholly free from hypocriſy, ambition, and covetouſneſs, if they would not reſemble thoſe Phariſees whom our Lord curſed; that they themſelves ought to walk in the ways of God, and cauſe others to come in alſo, by contributing with all their might to the converſion of ſinners, and the edification of all men.

Commentary and Notes on Chap. XXIV.

14 *And this goſpel*, &c.] The goſpel was preached in the Roman provinces, and among many other heathen nations, within thirty years after the crucifixion of Chriſt; ſo that by the "end" in this verſe, our Saviour means the end of the Jewiſh ſtate, and it is certain that the city and temple of Jeruſalem were ſoon after deſtroyed.

15 *The abomination of deſolation*, &c.] This means the Roman army, whoſe enſigns were brought into the temple, where they ſacrificed to them.

16 *Then let them which be in Judea flee*, &c.] This counſel was wiſely remembered and followed by the Chriſtians, for we do not read, that ſo much as one of them periſhed in the deſtruction of Jeruſalem, having before removed to Pella, and other places, beyond Jordan.

21 *Then ſhall be great tribulation*, &c.] Joſephus ſays, if the misfortunes of all from the beginning of the world, were ſo compared with thoſe of the Jews, they would appear much inferior; for they were afflicted at the ſame time with famine, peſtilence, conflagrations, maſſacres, robberies, and war, and one million one hundred thouſand periſhed; ſo that if God had put an end to this deſtruction, not only the Jews as a nation, but the Chriſtians alſo would have been extirpated.

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not ſince the beginning of the world to this time, no, nor ever ſhall be.

22 And except thoſe days ſhould be ſhortened, there ſhould no fleſh be ſaved: but for the elect's ſake thoſe days ſhall be ſhortened.

23 Then if any man ſhall ſay unto you, Lo, here *is* Chriſt, or there; believe *it* not.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that, if it *were* poſſible, they ſhall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they ſhall ſay unto you, Behold, he is in the deſert; go not forth: behold, *he is* in the ſecret chambers; believe *it* not.

27 For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be.

28 For wherefoever the carcaſe is, there will the eagles be gathered together.

29 Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of heaven ſhall be ſhaken:

30 And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory.

31 And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

32 ¶ Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that ſummer *is* nigh:

33 So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, *even* at the doors.

34 Verily I ſay unto you, This generation ſhall not paſs, till all theſe things be fulfilled.

35 Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 For as the days of Noe *were*, ſo ſhall alſo the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the Son of man be.

40 Then ſhall two be in the field; the one ſhall be taken, and the other left.

41 Two *women ſhall be* grinding at the mill; the one ſhall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.

44 Therefore be ye alſo ready: for in ſuch an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wiſe ſervant, whom his lord hath made ruler over his houſhold, to give them meat in due ſeaſon?

46 Bleſſed *is* that ſervant, whom his lord when he cometh ſhall find ſo doing.

47 Verily I ſay unto you, That he ſhall make him ruler over all his goods.

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48 But and if that evil ſervant ſhall ſay in his heart, My lord delayeth his coming;

49 And ſhall begin to ſmite *his* fellow ſervants, and to eat and drink with the drunken;

50 The lord of that ſervant ſhall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And ſhall cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

CHAP. XXV.

1 *The parable of the ten virgins*; 14 *and of the talents.* 31 *A deſcription of the laſt judgment.*

THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wiſe, and five *were* fooliſh.

3 They that *were* fooliſh took their lamps, and took no oil with them:

4 But the wiſe took oil in their veſſels with their lamps.

5 While the bridegroom tarried, they all ſlumbered and ſlept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

8 And the fooliſh ſaid unto the wiſe, Give us of your oil; for our lamps are gone out.

9 But the wiſe anſwered, ſaying, *Not ſo;* leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for yourſelves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was ſhut.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered and ſaid, Verily I ſay unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own ſervants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his ſeveral ability; and ſtraightway took his journey.

16 Then he that had received the five talents went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of thoſe ſervants cometh, and reckoneth with them.

20 And ſo he that had received five talents came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſide them five talents more.

21 His lord ſaid unto him, Well done, *thou* good and faithful ſervant: thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He alſo that received two talents came and ſaid, Lord,

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29 *The ſun ſhall be darkened*, &c.] Theſe following are the preludes of the great and terrible day of judgment, which was to ſucceed the deſtruction of Jeruſalem.

36 *Of that day and hour*, &c.] The time of Chriſt's ſecond coming to judge the world is known to God only.

GENERAL REFLECTIONS on Chap. XXIV.

Let the conſideration of the dreadful evils which overtook the Jews for their ſins and diſobedience, excite us to call upon God for his grace to preſerve us in his fear, that ſo we may eſcape the divine vengeance both here and at the day of judgment,

COMMENTARY AND NOTES ON Chap. XXV.

2 *Five of them were wiſe, and five were fooliſh.*] The firſt of theſe with the fair light of an outward profeſſion, have the principles of divine life in their heart: while the latter, having the mere blaze of a profeſſion, and being deſtitute of grace to keep it alive; it ends in ſmoke and darkneſs, failing when they moſt need the ſupport of religion, namely at death and judgment.

21 *Over a few things*, &c.] There is no proportion between the work and the reward. How trifling are the higheſt acts of obedience, from ſuch unprofitable ſervants as we are, when compared with the exceeding weight of glory in the life to come.

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Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſide them.

23 His lord ſaid unto him, well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou haſt *that is* thine.

26 His lord anſwered and ſaid unto him, *Thou* wicked and ſlothful ſervant, thou knoweſt that I reap where I ſowed not, and gather where I have not ſtrawed:

27 Thou oughteſt therefore to have put my money to the exchangers, and *then* at my coming I ſhould have received mine own with uſury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away even that which he hath.

30 And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

31 ¶ When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory:

32 And before him ſhall be gathered all nations: and he ſhall ſeparate them one from another, as a ſhepherd divideth *his* ſheep from the goats:

33 And he ſhall ſet the ſheep on his right hand, but the goats on the left.

34 Then ſhall the king ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

36 Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungered, and fed *thee?* or thirſty, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, Inaſmuch as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

41 Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirſty, and ye gave me no drink:

43 I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungered, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

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45 Then ſhall he anſwer them, ſaying, Verily, I ſay unto you, Inaſmuch as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

46 And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

CHAP. XXVI.

3 *The rulers conſpire againſt Chriſt.* 6 *A woman poureth precious ointment upon his head.* 14 *Judas bargaineth to betray him.* 17 *Chriſt eateth the paſſover,* 26 *inſtituteth his laſt ſupper:* 47 *is betrayed and apprehended.* 69 *Peter's denial and repentance.*

AND it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2 Ye know that after two days is *the feaſt of* the paſſover, and the Son of man is betrayed to be crucified.

3 ¶ Then aſſembled together the chief prieſts, and the ſcribes, and the elders of the people, unto the palace of the high prieſt, who was called Caiaphas,

4 And conſulted that they might take Jeſus by ſubtilty, and kill *him.*

5 But they ſaid, Not on the feaſt *day,* leſt there be an uproar among the people.

6 ¶ Now when Jeſus was in Bethany, in the houſe of Simon the leper,

7 There came unto him a woman having an alabaſter box of very precious ointment, and poured it on his head, as he ſat *at meat.*

8 But when his diſciples ſaw *it,* they had indignation, ſaying, To what purpoſe *is* this waſte?

9 For this ointment might have been ſold for much, and given to the poor.

10 When Jeſus underſtood *it,* he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that ſhe hath poured this ointment on my body, ſhe did *it* for my burial.

13 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, *there* ſhall alſo this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts,

15 And ſaid *unto them,* What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of ſilver.

16 And from that time he ſought an opportunity to betray him.

17 ¶ Now the firſt *day* of the *feaſt of* unleavened bread the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover?

18 And he ſaid, Go into the city to ſuch a man, and ſay unto him, The Maſter ſaith, My time is at hand; I will keep the paſſover at thy houſe with my diſciples.

19 And the diſciples did as Jeſus had appointed them; and they made ready the paſſover.

20 Now when the even was come, he ſat down with the twelve.

21 And

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31 *When the Son of man ſhall come in his glory,* &c.] Here the general judgment is diſplayed with the utmoſt magnificence, when every one will be acquitted or condemned according to their works; the juſt will be accepted at that day, inaſmuch as their actions have ſprung from the great principle of faith, piety, and love to Chriſt, whoſe righteouſneſs will be the meritorious cauſe of their being accepted while the wicked will be turned into hell, and all the nations that forget God.

40 *Unto one of the leaſt of theſe my brethren,* &c.] Such is the amazing condeſcenſion of the bleſſed Jeſus, that he conſidered the ſmalleſt act of kindneſs done to the meaneſt of his people, for his ſake, as done to himſelf.

GENERAL REFLECTIONS on Chap. XXV.

It is equally our duty and happineſs to meet death as a welcome meſſenger of peace; his terrors need not affect us, if we are reconciled to God through Chriſt Jeſus, are devoted to him, and evidence it by works of mercy towards his indigent members.

COMMENTARY AND NOTES ON CHAP. XXVI.

2 *The Son of man is betrayed to be crucified.*] It is obſervable, that on the very day the paſchal lamb, the type of the great deliverer of mankind, was eaten by the Jews, the Saviour himſelf, typified by that lamb, was ſacrificed for the ſins of mankind.

3 *Caiaphas.*] He was raiſed to the pontificate by Valerius Gratus, but was depoſed by Vitellius: he was a Sadducee, and conſequently a profeſſed enemy to Chriſt.

15 *Thirty pieces of ſilver.*] About three pound fifteen ſhillings, the price of the meaneſt ſlave.

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21 And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I?

23 And he anſwered and ſaid, He that dippeth *his* hand with me in the diſh, the ſame ſhall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, anſwered and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

26 ¶ And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to his diſciples, and ſaid, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it;

28 For this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins.

29 But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 ¶ And when they had ſung an hymn, they went out into the mount of Olives.

31 Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad.

32 But after I am riſen again, I will go before you into Galilee.

33 Peter anſwered and ſaid unto him, Though all *men* ſhall be offended becauſe of thee, *yet* will I never be offended.

34 Jeſus ſaid unto him, Verily I ſay unto thee, That this night, before the cock crow, thou ſhalt deny me thrice.

35 Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36 ¶ Then cometh Jeſus with them unto a place called Gethſemene, and ſaith unto the diſciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two ſons of Zebedee, and began to be ſorrowful and very heavy.

38 Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs not as I will, but as thou *wilt*.

40 And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak.

42 He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done.

43 And he came and found them aſleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, ſaying the ſame words.

45 Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take *your* reſt: behold, the hour is at hand, and the Son of man is betrayed into the hands of ſinners.

46 Riſe, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet ſpake, lo, Judas, one of the twelve, came, and with him a great multitude with ſwords and ſtaves, from the chief prieſts and elders of the people.

48 Now he that betrayed him gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he: hold him faſt. Anno DOMINI 33.

49 And forthwith he came to Jeſus, and ſaid, Hail, Maſter; and kiſſed him.

50 And Jeſus ſaid unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jeſus, and took him.

51 ¶ And, behold, one of them which were with Jeſus ſtretched out *his* hand, and drew his ſword, and ſtruck a ſervant of the high prieſt's, and ſmote off his ear.

52 Then ſaid Jeſus unto him, Put up again thy ſword into his place: for all they that take the ſword ſhall periſh by the ſword.

53 Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels?

54 But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?

55 In that ſame hour ſaid Jeſus to the multitudes, Are ye come out as againſt a thief with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him, and fled.

57 ¶ And they that had laid hold on Jeſus led *him* away to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled.

58 But Peter followed him afar off unto the high prieſt's palace, and went in, and ſat with the ſervants, to ſee the end.

59 Now the chief prieſts, and elders, and all the council, ſought falſe witneſs againſt Jeſus to put him to death;

60 But found none; yea, though many falſe witneſſes came, *yet* found they none. At the laſt came two falſe witneſſes,

61 And ſaid, This *fellow* ſaid, I am able to deſtroy the temple of God, and to build it in three days.

62 And the high prieſt aroſe, and ſaid unto him, Anſwereſt thou nothing? what *is it which* theſe witneſs againſt thee?

63 And Jeſus held his peace. And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God, thou tell us whether thou be the Chriſt, the Son of God.

64 Jeſus ſaith unto him, Thou haſt ſaid: nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? behold, now ye heard his blaſphemy.

66 What think ye? They anſwered and ſaid, He is guilty of death.

67 Then did they ſpit in his face, and buffeted him; and others ſmote *him* with the palms of their hands,

68 Saying, Propheſy unto us, thou Chriſt, Who is he that ſmote thee?

69 ¶ Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee.

70 But he denied before *them* all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that ſtood by

24 *The ſon of man goeth*, &c.] Though the death of Chriſt was predicted; yet this does not extenuate the crime of him who treacherouſly brought it about, being actuated by wicked motives.

26 *This is my body.*] The proper meaning is, This taking, or eating, is, or denotes, my body.

27, 28 *This is my blood—drink ye all of it*, &c.] All of you, and all of my diſciples in all ages, muſt drink of this cup, in faith, as it repreſents my blood ſhed for the remiſſion of men's ſins.

53 *More than twelve legions of angels*, &c.] A legion was a body of five or ſix thouſand men.

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Anno DOMINI 33. by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

1 *Christ is delivered bound to Pilate.* 3 *Judas hangeth himself.* 62 *Christ's sepulchre is sealed, and a watch set over it.*

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. Anno DOMINI 33.

20 ¶ But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest

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74 *Then began he to curse and to swear*, &c.] The fall of St. Peter affords a flagrant and melancholy proof of the frailty and inconstancy of human nature, unsupported by divine grace.

75 *He went out, and wept bitterly*, &c.] He could no longer stifle the agonizing pains of his own conscience, but went out into a private place, where he lamented his infidelity and ingratitude.

General Reflections on Chap. XXVI.

We may hence learn, that all the mysteries in the Old Testament point to something in the gospel dispensation; that we should beware of entertaining carnal conceptions concerning the Lord's Supper; should be extremely diffident of our own strength, and never think, that by our own strength we are able to resist the force of the least temptation.

COMMENTARY AND NOTES ON CHAP. XXVII.

2 *Delivered him to Pontius Pilate*, &c.] The power of life and death was vested solely in the Romans.

5 *He cast down the pieces*, &c.] It is supposed he hanged himself on a tree growing out of a precipice, and the branch breaking by the force with which he threw himself off, he burst asunder by the fall, and his bowels gushed out,

9 *That which was spoken by Jeremy*, &c.] Commentators have been greatly puzzled concerning this passage, which does not occur in *Jeremiah*, but in *Zech.* xi. 13. But the difficulty will vanish, if we consider, that the antient Jews divided the scriptures into three parts, viz. the law, the prophets, and the hagiographa, i. e. the holy writings. The first of these divisions contained the Pentateuch, or five books of Moses, and Joshua, Judges, Samuel, and the books of Kings; the second division had the prophets, at the head of which was put Jeremy; the last contained the Psalms, the Proverbs, Ecclesiastes, Canticles, Job, &c. Agreeable to which order, our Lord said, *Luke* xxiv. 44. "All things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me:" so that Jeremiah being the prophet from which the middle book, wherein the passage occurs, takes its name, the sentence is ascribed to him on that account.

15 *Now at that feast*, &c.] The custom of releasing a prisoner at the feast of passover, was in memory of the Jews deliverance from the bondage of Egypt.

24 *Washed his hands*, &c.] Pilate, by this action, made the most solemn declaration in his power, that the blessed Jesus was innocent, and transferred the whole guilt to his accusers.

25 *His blood be on us*, &c.] Surely it is not possible for any one who reflects on the miseries the Jews suffered at the siege of Jerusalem, and the rejection and dispersion since, not to conclude that this imprecation was remarkably fulfilled upon them.

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CHRIST's CRUCIFIXION.

Kaufman pinxt

MATTHEW, Chap. XXVII. Ver. 50.

Jesus, when he had cried again with a loud voice, yielded up the Ghost.

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Anno DOMINI 33. buildeſt *it* in three days, ſave thyſelf. If thou be the Son of God, come down from the croſs.

41 Likewiſe alſo the chief prieſts mocking *him*, with the ſcribes and elders, ſaid,

42 He ſaved others; himſelf he cannot ſave. If he be the King of Iſrael, let him now come down from the croſs, and we will believe him.

43 He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God.

44 The thieves alſo, which were crucified with him, caſt the ſame in his teeth.

45 ¶ Now from the ſixth hour there was darkneſs over all the land unto the ninth hour.

46 And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

47 Some of them that ſtood there, when they heard *that*, ſaid, This *man* calleth for Elias.

48 And ſtraightway one of them ran, and took a ſponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50 Jeſus when he had cried again with a loud voice, yielded up the ghoſt.

51 ¶ And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the ſaints which ſlept aroſe,

53 And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jeſus from Galilee, miniſtering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedee's children.

57 ¶ When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus' diſciple:

58 He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered.

59 And when Joſeph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that the deceiver ſaid, while he was yet alive, After three days I will riſe again.

64 Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. Anno DOMINI 33.

65 Pilate ſaid unto them, Ye have a watch: go your way, make *it* as ſure as ye can.

66 So they went, and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

CHAP. XXVIII.

1 *Chriſt's reſurrection declared.* 16 *Chriſt appeareth to his diſciples,* 18 *and ſendeth them to teach and baptize.*

IN the end of the ſabbath, as it began to dawn toward the firſt *day* of the week, came Mary Magdalene and the other Mary to ſee the ſepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it.

3 His countenance was like lightning, and his raiment white as ſnow:

4 And for fear of him the keepers did ſhake, and became as dead *men*.

5 And the angel anſwered and ſaid unto the women, Fear not ye: for I know that ye ſeek Jeſus, which was crucified.

6 He is not here: for he is riſen, as he ſaid. Come ſee the place where the Lord lay.

7 And go quickly, and tell his diſciples that he is riſen from the dead; and, behold, he goeth before you into Galilee; there ſhall ye ſee him: lo, I have told you.

8 And they departed quickly from the ſepulchre with fear and great joy; and did run to bring his diſciples word.

9 ¶ And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came and held him by the feet, and worſhipped him.

10 Then ſaid Jeſus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there ſhall they ſee me.

11 ¶ Now when they were going, behold, ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done.

12 And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers,

13 Saying, Say ye, His diſciples came by night, and ſtole him *away* while we ſlept.

14 And if this come to the governor's ears, we will perſuade him, and ſecure you.

15 So they took the money, and did as they were taught: and this ſaying is commonly reported among the Jews until this day.

16 ¶ Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 ¶ And Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt:

20 Teaching them to obſerve all things whatſoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world, Amen.

The

45 *Now from the ſixth*, &c.] We have the joint teſtimony of the Chriſtian fathers, and many reſpectable heathen authors, that this was a ſupernatural eclipſe of the ſun.

GENERAL REFLECTIONS on Chap. XXVII.

Let us praiſe the mercy of God, who delivered up his ſon to death for us; and the love of our bleſſed Saviour in giving up himſelf to redeem us; this ſhould excite us to love him as he has loved us, to ſeek our own ſalvation in him only, and renounce all ſin, ſince he died to deſtroy the works of the devil.

COMMENTARY AND NOTES ON CHAP. XXVIII.

13 *Saying, Say ye*, &c.] The charge of the Jewiſh rulers to the ſoldiers is a compound of the moſt conſummate ignorance and wickedneſs. Ignorance, becauſe it was conſidered in all nations as a capital crime for a ſoldier to ſleep on duty: if ſo, how could they preſume to ſay thus to the governor? And their wickedneſs will appear from the probable conjecture that the whole was a colluſion between the rulers and Pilate, whom they might bribe to their party, as his general conduct denoted him to have been a wicked perſon: he was a few years after baniſhed to Gaul for his crimes, where he became his own executioner.

19 *Baptizing them in the name of the Father*, &c.] Chriſtians are here commanded to acknowledge the Father, Son, and Holy Ghoſt, as the authors of their religion and ſalvation; the Father, for its origin; the Son, for its teacher; and the Holy Ghoſt, for its interpreter.

20 *I am with you alway*, &c.] As if our Lord had ſaid, I am indeed going to heaven, and ſhall not appear viſibly among you: but I ſhall always be ſpiritually with you and your ſucceſſors, till time ſhall be no more.

GENERAL REFLECTIONS on Chap. XXVIII.

The holy birth, life, death, reſurrection, and aſcenſion of Chriſt are the foundation of the Chriſtian's hopes: let us now therefore pray for the benefits of his interceſſion, and the eſtabliſhment of his truth in our hearts, that we may be led to believe in, adore him, and keep his commandments. May he give us grace ſo to do.

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The Goſpel according to S. MARK.

THE ARGUMENT.

St. Mark is ſuppoſed to have been one of the ſeventy diſciples of our Lord. He was the conſtant attendant of St. Peter, who is ſuppoſed to have dictated his goſpel to him about the end of the year 62. His goſpel, conſidering the copiouſneſs and majeſty of the ſubject, the variety of great actions and their ſurpriſing circumſtances, together with the number of ſound morals and curious remarks compriſed in it, is one of the ſhorteſt and cleareſt, the moſt marvellous and ſatisfactory hiſtories in the world. His ſtyle is majeſtic and grave, as well as ſimple and unaffected.

CHAP. I.

1 *The goſpel beginneth with the preaching of John the Baptiſt.* 9 *Jeſus is baptized;* 12 *tempted;* 14 *preacheth;* 16 *calleth Peter, Andrew, James, and John:* 23 *healeth one poſſeſſed of an unclean ſpirit.*

Anno DOMINI 26. THE beginning of the goſpel of Jeſus Chriſt, the Son of God;

2 As it is written in the prophets, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

3 The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins.

5 And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins.

6 And John was clothed with camel's hair, and with a girdle of a ſkin about his loins; and he did eat locuſts and wild honey;

7 And preached, ſaying, There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe.

8 I indeed have baptized you with water: but he ſhall baptize you with the Holy Ghoſt.

A.D. 27. 9 ¶ And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And ſtraightway coming up out of the water, he ſaw the heavens opened, and the Spirit like a dove deſcending upon him:

11 And there came a voice from heaven, *ſaying*, Thou art my beloved Son, in whom I am well pleaſed.

12 ¶ And immediately the ſpirit driveth him into the wilderneſs.

13 And he was there in the wilderneſs forty days, tempted of Satan; and was with the wild beaſts; and the angels miniſtered unto him.

A.D. 30. 14 ¶ Now after that John was put in priſon, Jeſus came into Galilee, preaching the goſpel of the kingdom of God,

15 And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the goſpel.

16 ¶ Now as he walked by the ſea of Galilee, he ſaw Simon and Andrew his brother caſting a net into the ſea: for they were fiſhers.

17 And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men.

18 And ſtraightway they forſook their nets, and followed him.

19 And when he had gone a little farther thence, he ſaw James the *ſon* of Zebedee, and John his brother, who alſo were in the ſhip mending their nets.

20 And ſtraightway he called them: and they left their father Zebedee in the ſhip with the hired ſervants, and went after him. Anno DOMINI 30.

21 And they went into Capernaum; and ſtraightway on the ſabbath day he entered into the ſynagogue, and taught. A.D. 31.

22 And they were aſtoniſhed at his doctrine: for he taught them as one that had authority, and not as the ſcribes.

23 ¶ And there was in their ſynagogue a man with an unclean ſpirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the Holy One of God.

25 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And when the unclean ſpirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean ſpirits, and they do obey him.

28 And immediately his fame ſpread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the ſynagogue, they entered into the houſe of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay ſick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and ſhe miniſtered unto them.

32 ¶ And at even, when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were ſick of divers diſeaſes, and caſt out many devils; and ſuffered not the devils to ſpeak, becauſe they knew him.

35 ¶ And in the morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they ſaid unto him, All *men* ſeek for thee.

38 And he ſaid unto them, Let us go into the next towns, that I may preach there alſo: for therefore came I forth.

39 And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

40 ¶ And there came out a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean.

41 And

COMMENTARY AND NOTES ON CHAP. I.

5 *All the land of Judea*, &c.] A part is here put for the whole; ſignifying, that great numbers reſorted to him from Jeruſalem and Judea.

22 *As one that had authority*, &c.] Immediate authority from God, and not like the ſcribes, who retailed nothing but their traditions and mere human doctrines.

24 *What have we to do with thee*, &c.] As Satan is an inveterate enemy to God and goodneſs, ſo likewiſe are all the wicked and profane.

34 *Suffered not the devils to ſpeak*, &c.] Our Saviour's commanding the unclean ſpirits to be ſilent, not only proves his divine power, but alſo ſhews, that he did not deſign that the whole ſplendor of his glory ſhould ſhine forth at once.

GENERAL

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Engraved for The Revd Dr WRIGHT's complete BRITISH FAMILY BIBLE.



Vandyke pinx. *Thornton sculp.*

Portraits *and* Dreſses *of*
The INSPIRED WRITERS *of the* HOLY SCRIPTURES *Plate 7.*

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Anno DOMINI 31.

41 And Jeſus, moved with compaſſion, put forth *his* hand, and touched him, and ſaith unto him, I will; be thou clean.

42 And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed.

43 And he ſtraightly charged him, and forthwith ſent him away;

44 And ſaith unto him, See thou ſay nothing to any man: but go thy way, ſhew thyſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded, for a teſtimony unto them.

45 But he went out, and began to publiſh *it* much, and to blaze abroad the matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.

CHAP. II.

3 *Chriſt healeth one ſick of the palſy:* 13 *calleth Matthew,* 15 *eateth with publicans and ſinners: excuſeth his diſciples for plucking the ears of corn on the ſabbath day.*

AND again he entered into Capernaum after ſome days; and it was noiſed that he was in the houſe.

2 And ſtraightway many were gathered together inſomuch that there was no room to receive *them*, no, not ſo much as about the door: and he preached the word unto them.

3 ¶ And they come unto him, bringing one ſick of the palſy, which was borne of four.

4 And when they could not come nigh unto him for the preſs, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the ſick of the palſy lay.

5 When Jeſus ſaw their faith, he ſaid unto the ſick of the palſy, Son, thy ſins be forgiven thee.

6 But there were certain of the ſcribes ſitting there, and reaſoning in their hearts,

7 Why doth this *man* thus ſpeak blaſphemies? who can forgive ſins but God only.

8 And immediately when Jeſus perceived in his ſpirit that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſick of the palſy, *Thy* ſins be forgiven thee; or to ſay, Ariſe, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive ſins, (he ſaith to the ſick of the palſy,)

11 I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe.

12 And immediately he aroſe, took up the bed, and went forth before them all; inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

13 ¶ And he went forth again by the ſea ſide; and all the multitude reſorted unto him, and he taught them.

14 And as he paſſed by, he ſaw Levi the *ſon* of Alpheus ſitting at the receipt of cuſtom, and ſaid unto him, Follow me. And he aroſe and followed him.

15 ¶ And it came to paſs, that, as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him.

16 And when the ſcribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicans and ſinners?

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17 When Jeſus heard *it*, he ſaith unto them, They that are whole have no need of the phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance.

18 ¶ And the diſciples of John and of the Phariſees uſed to faſt: and they come and ſay unto him, Why do the diſciples of John and of the Phariſees faſt, but thy diſciples faſt not?

19 And Jeſus ſaid unto them, Can the children of the bridechamber faſt, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot faſt.

20 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

21 No man alſo ſeweth a piece of new cloth on an old garment: elſe the new piece that filleth it up taketh away from the old, and the rent is made worſe.

22 And no man putteth new wine into old bottles: elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

23 ¶ And it came to paſs, that he went through the corn fields on the ſabbath day; and his diſciples began, as they went, to pluck the ears of corn.

24 And the Phariſees ſaid unto him, Behold why do they on the ſabbath day that which is not lawful?

25 And he ſaid unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the houſe of God in the days of Abiathar the high prieſt, and did eat the ſhewbread, which is not lawful to eat but for the prieſts, and gave alſo to them which were with him?

27 And he ſaid unto them, The ſabbath was made for man and not man for the ſabbath.

28 Therefore the Son of man is Lord alſo of the ſabbath.

CHAP. III.

1 *Chriſt healeth the withered hand,* 11 *rebuketh unclean ſpirits,* 13 *chooſeth his twelve apoſtles:* 31 *and ſheweth who are his brother, ſiſter, and mother.*

AND he entered again into the ſynagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the ſabbath day; that they might accuſe him.

3 And he ſaith unto the man which had the withered hand, Stand forth.

4 And he ſaith unto them, Is it lawful to do good on the ſabbath days, or to do evil? to ſave life or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched *it* out: and his hand was reſtored whole as the other.

6 ¶ And the Phariſees went forth, and ſtraightway took counſel with the Herodians againſt him, how they might deſtroy him.

7 But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea,

8 And

GENERAL REFLECTIONS on Chap. I.

The things contained in this chapter ſhould convince us of the divinity of Chriſt, and his goſpel; that his kingdom is ſpiritual, and his power infinite; and that the whole glory of our ſalvation is to be aſcribed to God alone.

COMMENTARY AND NOTES ON CHAP. II.

5 *Son, thy ſins be forgiven thee.*] Theſe words are expreſſive of our Lord's peculiar office, namely, to redeem and ſave ſinners: and as ſin was the primary cauſe of diſeaſes and death; ſo by removing the cauſe, the effect ceaſed: thus Chriſt proved himſelf to be the great phyſician of ſoul and body.

17 *They that are whole have no need of the phyſician,* &c.] As ye blame not a phyſician for attending the ſick, ſo neither ought ye to find fault with me for converſing with the wicked, whoſe ſpiritual diſeaſes I am ſent into the world to heal and remove.

GENERAL REFLECTIONS on Chap. II.

It appears from hence, that, beſides the power of healing diſtempers, Chriſt had alſo that of forgiving ſin, which ſhould lead us to conſider him as our Redeemer and Judge, from whom we may expect health to our ſouls, and pardon of our offences, by repentance and faith.

COMMENTARY AND NOTES ON CHAP. III.

5 *When he had looked round about,* &c.] How awful, yet amiable, does the Saviour of mankind appear, when he attentively ſurveys the aſſembly, and looks ſeverely round him with a juſt anger at their obſtinacy and malice: mixed with a tender compaſſion for the unhappineſs of their temper, and danger of their condition.

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8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite.

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said he is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came there then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold, my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.

Anno DOMINI 31.

1 *The parable of the sower.* 14 *Exposition of the parable.* 12 *The light of knowledge is given to be communicated to others.*

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 And when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: with

21 *He is beside himself.*] The Greek word also signifies, he is faint, having lately had no refreshment.

27 *No man can enter into a strong man's house*, &c.] These words imply that Christ was endued with almighty power, and therefore superior to the devil, which was evidently shewn by casting him out of the bodies of men.

GENERAL REFLECTIONS on Chap. III.

The miracles of Christ should confirm our faith in him; and his choice of the apostles is the effect of his great wisdom and goodness. The blasphemy of the Pharisees, and the terrible punishment denounced against them, should strike us with horror, and inspire us with fear of offending: and the love Christ expresses towards his disciples, ought to attract our affections to him, so as to hear his word, and do his will.

COMMENTARY AND NOTES ON CHAP. IV.

3 *There went out a sower to sow.*] This parable denotes the different reception the gospel meets with in the world: many sorts of people hear it, but only one sort embrace it cordially, so as to bring forth fruit in their life and practice; the rest being hindered by an evil disposition, and hard heart, the fear of persecution, or the cares of the world.

11 *Unto them that are without*, &c.] That are ignorant of God, and out of the way of salvation: living without hope, and without God in the world.

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with what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given,

25 For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

26 ¶ And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground;

27 And ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how.

28 For, the earth bringeth forth fruit of herſelf; firſt the blade then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

30 ¶ And he ſaid, Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?

31 *It is* like a grain of muſtard ſeed, which, when it is ſown in the earth, is leſs than all the ſeeds that be in the earth:

32 But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches; ſo that the fowls of the air may lodge under the ſhadow of it.

33 And with many ſuch parables ſpake he the word unto them, as they were able to hear *it*.

34 But without a parable ſpake he not unto them: and they were alone, he expounded all things to his diſciples.

35 ¶ And the ſame day, when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.

36 And when they had ſent away the multitude, they took him even as he was in the ſhip. And there were alſo with him other little ſhips.

37 And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe, and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill. And the wind ceaſed, and there was a great calm.

40 And he ſaid unto them, Why are ye ſo fearful? how is it that ye have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

CHAP. V.

1 *Chriſt caſteth out the legion of devils, and ſuffereth them to enter into the herd of ſwine:* 25 *He healeth a woman of an inveterate iſſue of blood:* 35 *he raiſeth Jairus' daughter to life.*

AND they came over unto the other ſide of the ſea, into the country of the Gadarenes.

2 And when he was come out of the ſhip, immediately there met him out of the tombs a man with an unclean ſpirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones.

6 And when he ſaw Jeſus afar off, he ran and worſhipped him,

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, *thou* Son of the moſt high God? I adjure thee by God, that thou torment me not.

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8 For he ſaid unto him, Come out of the man, *thou* unclean ſpirit.

9 And he aſked him, What *is* thy name? And he anſwered, ſaying, My name *is* Legion: for we are many.

10 And he beſought him much that he would not ſend them away out of the country.

11 Now there was there nigh unto the mountains a great herd of ſwine feeding.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entered into the ſwine: and the herd ran violently down a ſteep place into the ſea, (they were about two thouſand;) and were choked in the ſea.

14 And they that fed the ſwine fled, and told *it* in the city, and in the country. And they went out to ſee what it was that was done.

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right mind: and they were afraid.

16 And they that ſaw *it* told them how it befel to him that was poſſeſſed with the devil, and *alſo* concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil prayed him that he might be with him.

19 Howbeit Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all *men* did marvel.

21 ¶ And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him; and he was nigh unto the ſea.

22 And, behold, there cometh one of the rulers of the ſynagogue, Jairus by name; and when he ſaw him, he fell at his feet,

23 And beſought him greatly, ſaying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that ſhe may be healed; and ſhe ſhall live.

24 And *Jeſus* went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an iſſue of blood twelve years,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27 When ſhe had heard of Jeſus, came in the preſs behind, and touched his garment.

28 For ſhe ſaid, If I may touch but his clothes, I ſhall be whole.

29 And ſtraightway the fountain of her blood was dried up; and ſhe felt in *her* body that ſhe was healed of that plague.

30 And Jeſus, immediately knowing in himſelf that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my clothes?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32 And

24 *Take heed what ye hear*, &c.] Attend carefully to the doctrines delivered, that they are agreeable to ſcripture, and the analogy of faith.

GENERAL REFLECTIONS on Chap. IV.

This chapter teaches us, that unbelief is the root of all other ſins; and that they who do not credit the teſtimony of ſcripture concerning Chriſt, make God a liar, and ſeal their own condemnation.

COMMENTARY AND NOTES ON CHAP. V.

18 *He that had been poſſeſſed with the devil, prayed him*, &c.] Fearing a return of his calamity, he deſired to be near his deliverer: ſo far this fear is good: but Jeſus, knowing he could preſerve him as well abſent as preſent, judged it would tend more to the glory of God for him to repair to his friends, and declare how great a mercy God had vouchſafed to him.

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Anno DOMINI 31. 32 And he looked round about to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 ¶ While he yet ſpake, there came from the ruler of the ſynagogue's *houſe certain* which ſaid, Thy daughter is dead: why troubleſt thou the Maſter any further?

36 As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James.

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

40 And they laughed him to ſcorn. But when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entereth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaid unto her, Talitha cumi; which is, being interpreted, Damſel, I ſay unto thee, ariſe.

42 And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years. And they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraitly that no man ſhould know it; and commanded that ſomething ſhould be given her to eat.

CHAP. VI.

1 *Chriſt is ſlighted by his own countrymen:* 7 *he giveth the twelve power.* 14 *Divers opinions of Chriſt.* 16 *John Baptiſt beheaded.* 34 *The miracle of the loaves.*

AND he went out from thence, and came into his own country; and his diſciples followed him.

2 And when the ſabbath day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, ſaying, From whence hath this *man* theſe things? and what wiſdom *is* this which is given unto him, that even ſuch mighty works are wrought by his hands?

3 Is not this the carpenter, the ſon of Mary, the brother of James, and Joſes, and of Juda, and Simon? and are not his ſiſters here with us? And they were offended at him.

4 But Jeſus ſaid unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own houſe.

5 And he could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed *them*.

6 And he marvelled becauſe of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to ſend them forth by two and two; and gave them power over unclean ſpirits;

8 And commanded them that they ſhould take nothing for *their* journey, ſave a ſtaff only; no ſcrip, no bread, no money in *their* purſe:

9 But *be* ſhod with ſandals; and not put on two coats.

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, there abide till ye depart from that place.

11 And whoſoever ſhall not receive you, nor hear you, when ye depart thence, ſhake off the duſt under your feet for a teſtimony againſt them. Verily I ſay unto you, It ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. Anno DOMINI 32.

12 And they went out, and preached that men ſhould repent.

13 And they caſt out many devils, and anointed with oil many that were ſick, and healed *them*.

14 ¶ And king Herod heard *of him*; (for his name was ſpread abroad:) and he ſaid, That John the Baptiſt was riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

15 Others ſaid, That it is Elias. And others ſaid, That it is a prophet, or as one of the prophets.

16 ¶ But when Herod heard *thereof*, he ſaid, It is John, whom I beheaded: he is riſen from the dead. A.D. 32.

17 For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias' ſake, his brother Philip's wife: for he had married her.

18 For John had ſaid unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel againſt him, and would have killed him; but ſhe could not:

20 For Herod feared John, knowing that he was a juſt man and an holy, and obſerved him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a ſupper to his lords, high captains, and chief *eſtates* of Galilee; A.D. 32.

22 And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give *it* thee.

23 And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give *it* thee, unto the half of my kingdom.

24 And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, the head of John the Baptiſt.

25 And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me by and by in a charger the head of John the Baptiſt.

26 And the king was exceeding ſorry; *yet* for his oath's ſake, and for their ſakes which ſat with him, he would not reject her.

27 And immediately the king ſent an executioner and commanded his head to be brought; and he went and beheaded him in the priſon,

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And when his diſciples heard *of it*, they came and took up his corpſe, and laid it in a tomb.

30 ¶ And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

31 And he ſaid unto them, Come ye yourſelves apart into a deſert place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat.

32 And they departed into a deſert place by ſhip privately.

33 And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe

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43 *He charged them*, &c.] See chap. i. 34. iii. 12. *Matt.* ix. 30. and xii. 16.

GENERAL REFLECTIONS on Chap. V.

They who are ſenſible of the beneſits Chriſt has beſtowed on them, will be willing to follow him in obedience, make his mercies known, and ſpeak his praiſe; living in a firm belief of the immortality of the ſoul, and of a joyful reſurrection to life eternal.

COMMENTARY AND NOTES ON CHAP. VI.

5 *He could there do no mighty work*, &c.] God is both able and willing to extend his goodneſs to mankind, but their unbelief and perverſeneſs prevent them.

11 *For a teſtimony againſt them*, &c.] As a ſymbol that they are for ever excluded from the enjoyment of thoſe ſpiritual bleſſings which Chriſt came to beſtow on a loſt world.

27 *And immediately*, &c.] As a puniſhment for this act of cruelty, we learn from ſeveral of the antient fathers, that this daughter of Herodias being one day walking on the ice, it gave way, and her body ſunk to the bottom, while the head floated on the ſurface, till it was taken up by ſome fiſhermen, and thrown to the dogs.

GENERAL

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CHRIST raising
JAIRUS's DAUGHTER
who was Dead.

De la Fosse pinx.t **MARK, Chap. V. Ver. 41.** *Rennoldson sculp.*

He took the Damsel by the hand, & said unto her Damsel, I say unto thee, Arise.

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Anno DOMINI 32. cause they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 ¶ And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAP. VII.

1 *The Pharisees finding fault with his disciples for eating with unwashen hands:* 8 *they break God's commandment.* 14 *Meat defileth not a man.* 24 *Christ healeth one possessed.*

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. Anno DOMINI 32.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people unto *him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And

GENERAL REFLECTIONS on Chap. VI.

What deserves particular notice, in this chapter, is, respecting Herod's death, that vicious persons commonly hate those who reprove them for their disorderly lives, and that very great evils spring from impurity, as well as from the compliance which people shew for the wicked, and from rash oaths.

COMMENTARY AND NOTES ON CHAP. VII.

14 *Understand.*] Rather, consider attentively, meditate.

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Anno DOMINI 32.

29 And he ſaid unto her, For this ſaying go thy way; the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him.

33 And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue;

34 And looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*;

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

CHAP. VIII.

1 *Chriſt miraculouſly feedeth four thouſand perſons:* 10 *He refuſeth the Phariſees a ſign:* 22 *giveth a blind man his ſight:* 34 *and exhorteth to patience.*

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples *unto him*, and ſaith unto them,

2 I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat:

3 And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far.

4 And his diſciples anſwered him, From whence can a man ſatisfy theſe *men* with bread here in the wilderneſs?

5 And he aſked them, How many loaves have ye? And they ſaid, Seven.

6 And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them*; and they did ſet *them* before the people.

7 And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left ſeven baſkets.

9 And they that had eaten were about four thouſand: and he ſent them away.

10 ¶ And ſtraightway he entered into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him.

12 And he ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? verily I ſay unto you, There ſhall no ſign be given unto this generation.

13 And he left them, and entering into the ſhip again departed to the other ſide.

14 ¶ Now *the diſciples* had forgotten to take bread, neither had they in the ſhip with them more than one loaf.

15 And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and *of* the leaven of Herod.

16 And they reaſoned among themſelves, ſaying, *It is* becauſe we have no bread.

Anno DOMINI 32.

17 And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardened.

18 Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thouſand, how many baſkets full of fragments took ye up? They ſay unto him, Twelve.

20 And when the ſeven among four thouſand, how many baſkets full of fragments took ye up? And they ſaid, Seven.

21 And he ſaid unto them, How is it that ye do not underſtand?

22 ¶ And he cometh to Bethſaida; and they bring a blind man unto him, and beſought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he aſked him if he ſaw ought.

24 And he looked up, and ſaid, I ſee men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly.

26 And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jeſus went out, and his diſciples, into the towns of Ceſarea Philippi: and by the way he aſked his diſciples, ſaying unto them, Whom do men ſay that I am?

28 And they anſwered, John the Baptiſt: but ſome *ſay*, Elias; and others, One of the prophets.

29 And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art the Chriſt.

30 And he charged them that they ſhould tell no man of him.

31 ¶ And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the elders, and *of* the chief prieſts, and ſcribes, and be killed, and after three days riſe again.

32 And he ſpake that ſaying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for thou ſavoureſt not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me.

35 For whoſoever will ſave his life ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the goſpel's, the ſame ſhall ſave it.

36 For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?

37 Or what ſhall a man give in exchange for his ſoul?

38 Whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinful generation; of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father with the holy angels.

CHAP. IX.

2 *The tranſfiguration of Chriſt:* 11 *he inſtructeth his diſciples:* 14 *he caſteth out a dumb ſpirit:* 30 *he foretelleth his death and reſurrection;* 33 *and exhorteth to humility.*

AND

34 *He ſighed, &c.*] Chriſt's ſighing on this occaſion evidently diſplayed not only the great love he bore to the human race, but alſo the ſorrow that affected his compaſſionate heart, on a review of the miſeries which ſin had brought upon them.

GENERAL REFLECTIONS on Chap. VII.

We here ſee, that prayers offered up with humility and zeal, have a great efficacy; that if they do not obtain for us at firſt all that we deſire of God, yet if we perſevere in the path of duty, we ſhall at length obtain every needful bleſſing.

COMMENTARY AND NOTES ON CHAP. VIII.

15 *Beware of the leaven of the Phariſees, &c.*] Avoid hypocriſy, which is their ruling principle.

24 *I ſee men as trees, walking.*] Theſe words expreſs very properly the indiſtinctneſs of his viſion.

GENERAL REFLECTIONS on Chap. VIII.

Chriſt here teaches us, that they who will be his diſciples, muſt deny themſelves, and be prepared to ſuffer; and that there is nothing of ſo great importance to us, as to loſe or ſave our ſouls. May theſe conſiderations ſink deep into our hearts.

COMMENTARY

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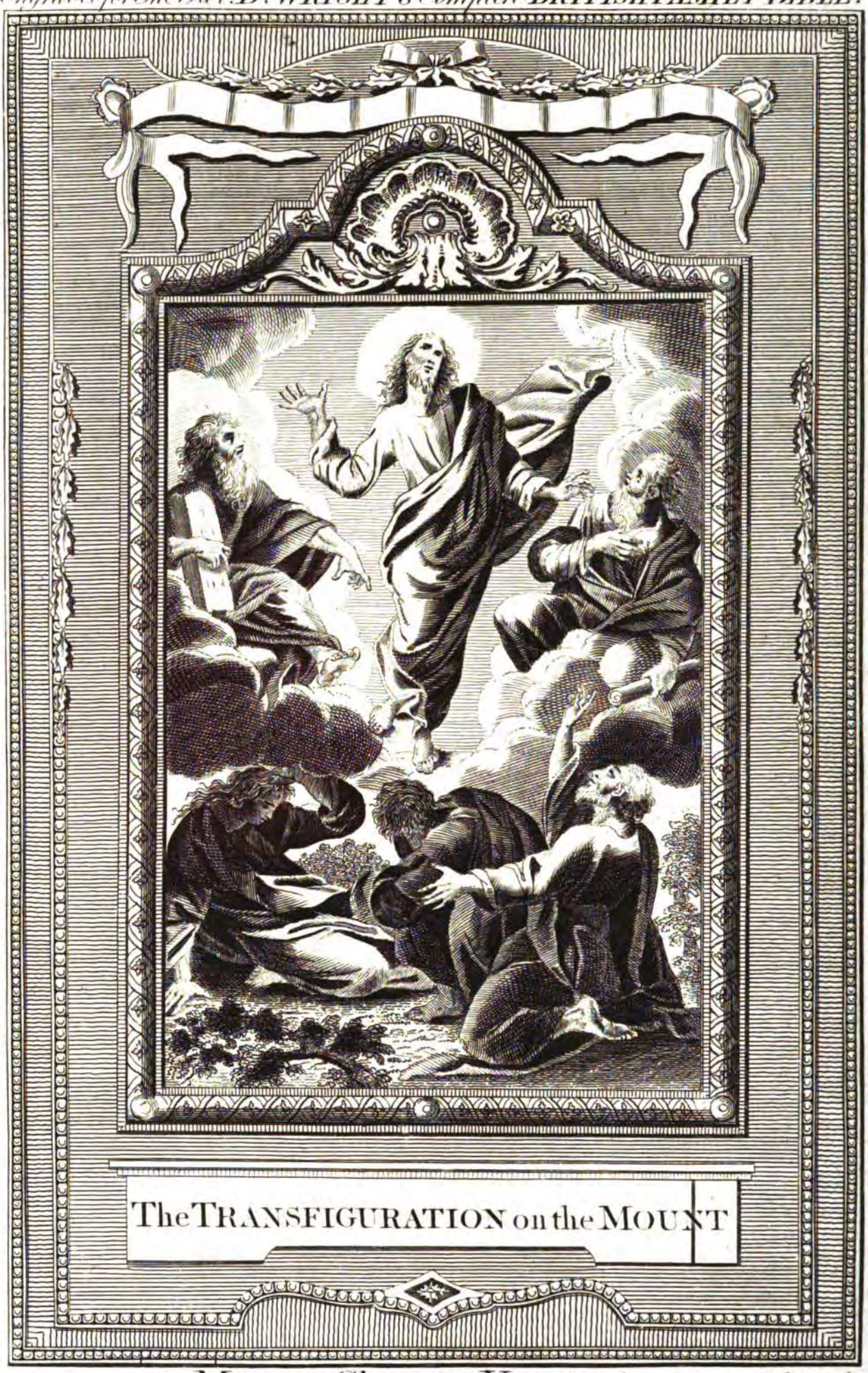

The TRANSFIGURATION on the MOUNT

MARK, Chap. IX. Ver. 2—4.

Jenkins sculp.

He was transfigured before them & there appeared Moses & Elias & they were talking with

Anno DOMINI 32.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Anno DOMINI 32.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt

COMMENTARY AND NOTES ON CHAP. IX.

1 *And he said*, &c.] This verse should have ended the last chapter, and is very injudiciously separated from it.

15 *They were greatly amazed*, &c.] Namely, at the scattered rays of glory that still remained in his face after the transfiguration.

23 *If thou canst believe*, &c.] The faith here insisted upon must have for its object the wisdom, power, and goodness of God.

43 *And if thy hand*, &c.] All inordinate passions and affections, and every beloved object, that obstructs your progress in the way of duty, must be mortified and renounced.

49 *Every one shall be salted with fire*, &c.] Rather, every one shall be salted *for* the fire; that is, seasoned or qualified, by divine grace, to suffer and do the will of God.

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Anno DOMINI 32. 50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAP. X.

1 *Christ teacheth concerning divorce:* 13 *blesseth the children that were brought unto him:* 23 *Telleth the danger of riches.*

A.D. 33. AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said to him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Anno DOMINI 33.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace:

GENERAL REFLECTIONS on Chap. IX.

We have here enforced the efficacy and necessity of faith, as well as of prayer and fasting: we are also exhorted to withstand every incitement to sin, how alluring soever the temptation may be.

COMMENTARY AND NOTES ON CHAP. X.

18 *And Jesus said unto him*, &c.] This question was put, in order to discover whether he would acknowledge Christ to be really good, for that was an epithet bestowed upon none but the great and adorable Jehovah.

30 *He shall receive an hundredfold*, &c.] The comforts and blessings of true religion shall be the Christian's present as well as everlasting reward.

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Engraved for The Revd. Dr. WRIGHT's Complete BRITISH FAMILY BIBLE.



Little Children brought to Christ.

Raphel pinxt.

MARK, Chap. X. Ver. 16.

He took them up in his Arms, put his hands upon them, & blessed them.

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Anno DOMINI 33. peace: but he cried the more a great deal, *Thou* ſon of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called. And they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee.

50 And he, caſting away his garment, roſe, and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52 And Jeſus ſaid unto him, Go thy way; thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

CHAP. XI.

1 *Chriſt rideth into Jeruſalem in triumph:* 12 *curſeth a barren fig tree:* 15 *and purgeth the temple.*

AND when they came nigh to Jeruſalem, unto Bethphage and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples,

2 And ſaith unto them, Go your way into the village over againſt you: and as ſoon as ye be entered into it, ye ſhall find a colt tied, whereon never man ſat; looſe him, and bring *him*.

3 And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him; and ſtraightway he will ſend him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they looſe him.

5 And certain of them that ſtood there ſaid unto them, What do ye, looſing the colt?

6 And they ſaid unto them even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed *them* in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna; Bleſſed *is* he that cometh in the name of the Lord:

10 Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord: Hoſanna in the higheſt.

11 And Jeſus entered into Jeruſalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And ſeeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it*.

15 ¶ And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the moneychangers, and the ſeats of them that ſold doves;

16 And would not ſuffer that any man ſhould carry *any* veſſel through the temple.

17 And he taught, ſaying unto them, Is it not written, My houſe ſhall be called of all nations the houſe of prayer? but ye have made it a den of thieves.

18 And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine. Anno DOMINI 33.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they paſſed by, they ſaw the fig tree dried up from the roots.

21 And Peter calling to remembrance ſaith unto him, Maſter, behold, the fig tree which thou curſedſt is withered away.

22 And Jeſus anſwering ſaith unto them, Have faith in God.

23 For verily I ſay unto you, That whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs; he ſhall have whatſoever he ſaith.

24 Therefore I ſay unto you, What things ſoever ye deſire, when ye pray, believe that ye receive *them*, and ye ſhall have *them*.

25 And when ye ſtand praying, forgive, if ye have ought againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your treſpaſſes.

27 ¶ And they come again to Jeruſalem: and as he was walking in the temple, there come to him the chief prieſt, and the ſcribes, and the elders,

28 And ſay unto him, By what authority doeſt thou theſe things? and who gave thee this authority to do theſe things?

29 And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things.

30 The baptiſm of John, was *it* from heaven or of men? anſwer me.

31 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then did ye not believe him?

32 But if we ſhall ſay, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering ſaith unto them, Neither do I tell you by what authority I do theſe things.

CHAP. XII.

1 *The parable of the vineyard,* 13 *touching the paying of tribute,* 18 *and the reſurrection.* 41 *The poor widow and her two mites.*

AND he began to ſpeak unto them by parables. A *certain* man planted a vineyard, and ſet an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to huſbandmen, and went into a far country.

2 And at the ſeaſon he ſent to the huſbandmen a ſervant, that he might receive from the huſbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and ſent *him* away empty.

4 And again he ſent unto them another ſervant; and at him they caſt ſtones, and wounded *him* in the head, and ſent *him* away ſhamefully handled.

5 And again he ſent another; and him they killed, and many others; beating ſome, and killing ſome.

6 Having yet therefore one ſon, his wellbeloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon.

7 But

GENERAL REFLECTIONS on Chap. X.

Let us here reflect, that the boaſting hypocrite will be deſpiſed of God, while the humble follower of Jeſus will thankfully receive ſalvation as a gift, to which he did not think himſelf entitled; for agreeable to the goſpel diſpenſation, the bleſſings of divine grace fall from the mountains of pride, and reſt in the vallies of humility.

COMMENTARY AND NOTES ON CHAP. XI.

13 *Seeing a fig-tree—he found nothing but leaves,* &c.] This paſſage points to thoſe who only make a bare profeſſion of Chriſtianity, while they remain uninfluenced by the power and ſpirituality of it, being deſtitute of faith and good works.

25 *And when ye ſtand,* &c.] As the imploring forgiveneſs of our ſins conſtitutes an eſſential part of prayer; ſo we ſhould never approach till we have divelted ourſelves of all ſentiments of enmity or revenge againſt our neighbour.

GENERAL REFLECTIONS on Chap. XI.

The proper uſe and exerciſe of faith is to believe the word of God; after which, we ſhould wait upon the Lord, in the way of duty, for the accompliſhment of it: for he is faithful who hath promiſed.

COMMENTARY

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Anno DOMINI 33.

7 But thoſe huſbandmen ſaid among themſelves, This is the heir; come, let us kill him, and the inheritance ſhall be our's.

8 And they took him, and killed *him*, and caſt *him* out of the vineyard.

9 What ſhall therefore the Lord of the vineyard do? he will come and deſtroy the huſbandmen, and will give the vineyard unto others.

10 And have ye not read this ſcripture; The ſtone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it was marvellous in our eyes?

12 And they ſought to lay hold on him, but feared the people: for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

13 ¶ And they ſend unto him certain of the Phariſees and of the Herodians, to catch him in *his* words.

14 And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man: for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Ceſar, or not?

15 Shall we give, or ſhall we not give? But he, knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a penny, that I may ſee *it*.

16 And they brought *it*. And he ſaith unto them, Whoſe *is* this image and ſuperſcription? And they ſaid unto him, Ceſar's.

17 And Jeſus anſwering ſaid unto them, Render to Ceſar the things that are Ceſar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come to him the Sadducees, which ſay there is no reſurrection; and they aſked him, ſaying,

19 Maſter, Moſes wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

20 Now there were ſeven brethren: and the firſt took a wife, and dying left no ſeed.

21 And the ſecond took her, and died, neither left he any ſeed: and the third likewiſe.

22 And the ſeven had her, and left no ſeed: laſt of all the woman died alſo.

23 In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them? for the ſeven had her to wife.

24 And Jeſus anſwering ſaid unto them, Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God?

25 For when they ſhall riſe from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they riſe: have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, aſked him, Which is the firſt commandment of all?

29 And Jeſus anſwered him, The firſt of all the commandments *is*, Hear, O Iſrael; the Lord our God is one Lord:

30 And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this *is* the firſt commandment.

Anno DOMINI 33.

31 And the ſecond *is* like, *namely* this, Thou ſhalt love thy neighbour as thyſelf. There is none other commandment greater than theſe.

32 And the ſcribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more than all whole burnt offerings and ſacrifices.

34 And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt aſk him *any queſtion*.

35 ¶ And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Chriſt is the ſon of David?

36 For David himſelf ſaid by the Holy Ghoſt, The LORD ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

37 David therefore himſelf calleth him Lord; and whence is he *then* his ſon? And the common people heard him gladly.

38 And he ſaid unto them in his doctrine, Beware of the ſcribes, which love to go in long clothing, and *love* ſalutations in the marketplaces,

39 And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts:

40 Which devour widows' houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

41 ¶ And Jeſus ſat overagainſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much.

42 And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43 And he called *unto him* his diſciples, and ſaith unto them, Verily I ſay unto you, That this poor widow hath caſt more in, than all they which have caſt into the treaſury:

44 For all *they* did caſt in of their abundance; but ſhe of her want did caſt in all that ſhe had, *even* all her living.

CHAP. XIII.

1 *Chriſt foretelleth the deſtruction of the temple;* 3 *ſheweth what ſigns and calamities ſhould go before,* 24 *and what ſhould happen at the time of his coming.*

AND as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones and what buildings *are here!*

2 And Jeſus anſwering ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

3 ¶ And as he ſat upon the mount of Olives over againſt the temple, Peter and James and John and Andrew aſked him privately,

4 Tell us, when ſhall theſe things be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

5 And Jeſus anſwering them began to ſay, Take heed leſt any *man* deceive you:

6 For many ſhall come in my name, ſaying, I am *Chriſt;* and ſhall deceive many.

7 And when ye ſhall hear of wars and rumours of wars, be ye not troubled: for *ſuch things* muſt needs be; but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdom againſt

COMMENTARY AND NOTES ON CHAP. XII.

7 *But thoſe huſbandmen*, &c.] Theſe were the Jewiſh rulers, and the heir was our bleſſed Redeemer, whom with wicked hands they put to death.

30 *Thou ſhalt love the Lord thy God*, &c.] That is, with the joint force of all thy faculties: when the heart and affections are alienated from God, the religion of that perſon is vain.

34 *Not far from the kingdom of God*, &c.] Not far from being a Chriſtian.

42 *Two mites*, &c.] A little given where a little is left behind, provided the heart be piouſly diſpoſed, will be an acceptable offering to God.

GENERAL REFLECTIONS on Chap. XII.

Chriſt, among other excellent leſſons, here teaches us the certainty of the reſurrection, and the ſtate of thoſe that ſhall riſe again; this ſhould confirm our hopes, and excite us to imitate the faith, piety, and patience of thoſe who now inherit the promiſes.

COMMENTARY AND NOTES ON Chap. XIII.

7 *Such things muſt needs be.*] From the wickedneſs of mankind in general.

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Anno DOMINI 33. against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of its house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then they shall see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is. Anno DOMINI 33.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

CHAP. XIV.

1 *The chief priests and scribes conspire against Christ.* 3 *A woman poureth precious ointment on his head.* 10 *Judas selleth him:* 43 *betrayeth him.* 66 *Peter's denial, and repentance.*

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And

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20 *The elect*, &c.] All who are effectually converted to Christianity.

22 *For false Christs*, &c.] These impostors were very numerous both before and after our Lord's ascension.

27 *Shall he send his angels, and they shall gather*, &c.] He shall send his messengers the apostles, who shall convert vast multitudes throughout the world; whom he will afterwards gather to himself at the day of judgment.

GENERAL REFLECTIONS on Chap. XIII.

As the various predictions of the prophets are for the most part come to pass; so it is no less certain that what Christ has no less positively told us about the end of the world, the universal judgment, and the punishment of wicked men, will assuredly be accomplished in due time.

COMMENTARY AND NOTES ON CHAP. XIV.

3 *There came a woman*, &c.] Supposed to be Mary Magdalen. The pouring ointment on the heads of celebrated persons was deemed the greatest mark of respect that could be shewn them.

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Anno DOMINI 33.

19 And they began to be ſorrowful, and to ſay unto him one by one, *Is* it I? and another *ſaid*, *Is* it I?

20 And he anſwered and ſaid unto them, *It is* one of the twelve, that dippeth with me in the diſh.

21 The ſon of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many.

25 Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had ſung an hymn, they went out into the mount of Olives.

27 And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.

28 But after that I am riſen, I will go before you into Galilee.

29 But Peter ſaid unto him, Although all ſhall be offended, yet *will* not I.

30 And Jeſus ſaith unto him, Verily I ſay unto thee, That this day, *even* in this night, before the cock crow twice, thou ſhalt deny me thrice.

31 But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

32 ¶ And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray.

33 And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy;

34 And ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were poſſible, the hour might paſs from him.

36 And he ſaid, Abba, Father, all things *are* poſſible unto thee; take away this cup from me: nevertheleſs not what I will, but what thou wilt.

37 And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch one hour?

38 Watch ye and pray, leſt ye enter into temptation. The ſpirit truly *is* ready, but the fleſh *is* weak.

39 And again he went away, and prayed, and ſpake the ſame words.

40 And when he returned, he found them aſleep again: for their eyes were heavy: neither wiſt they what to anſwer him.

41 And he cometh the third time, and ſaith unto them, Sleep on now, and take *your* reſt: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners.

42 Riſe up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts and the ſcribes and the elders.

44 And he that betrayed him had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead *him* away ſafely.

45 And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him. Anno DOMINI 33.

46 And they laid their hands on him, and took him.

47 And one of them that ſtood by drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear.

48 And Jeſus anſwered and ſaid unto them, Are ye come out, as againſt a thief, with ſwords and *with* ſtaves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the ſcriptures muſt be fulfilled.

50 And they all forſook him and fled.

51 And there followed him a certain young man, having a linen cloth caſt about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts and the elders and the ſcribes.

54 And Peter followed him afar off, even into the palace of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire.

55 And the chief prieſts and all the council ſought for witneſs againſt Jeſus to put him to death; and found none.

56 For many bare falſe witneſs againſt him, but their witneſs agreed not together.

57 And there aroſe certain, and bare falſe witneſs againſt him, ſaying,

58 We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither ſo did their witneſs agree together.

60 And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what *is it which* theſe witneſs againſt thee?

61 But he held his peace, and anſwered, nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed?

62 And Jeſus ſaid, I am: and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes?

64 Ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death.

65 And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy: and the ſervants did ſtrike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt:

67 And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew.

69 And a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy ſpeech agreeth *thereto*.

71 But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak.

72 And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before

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25 *I drink it new*, &c.] Wine is metaphorically ſtyled the blood of Chriſt: therefore this expreſſion may be underſtood to mean that ſuperior joy, which our Lord would experience when aſcended to heaven, in contemplating the great work of redemption he accompliſhed by ſhedding his blood upon the croſs for the fallen race.

65 *Some began to ſpit on him, and to cover his face*, &c.] This unparalleled inſtance of barbarity and inſolence was at the inſtigation of the prieſts. Thus was the Lord of life and death, and the judge of the world, placed at the bar of his own creatures, accuſed by falſe witneſſes, unjuſtly condemned by his judges, and barbarouſly inſulted by all!

72 *When*

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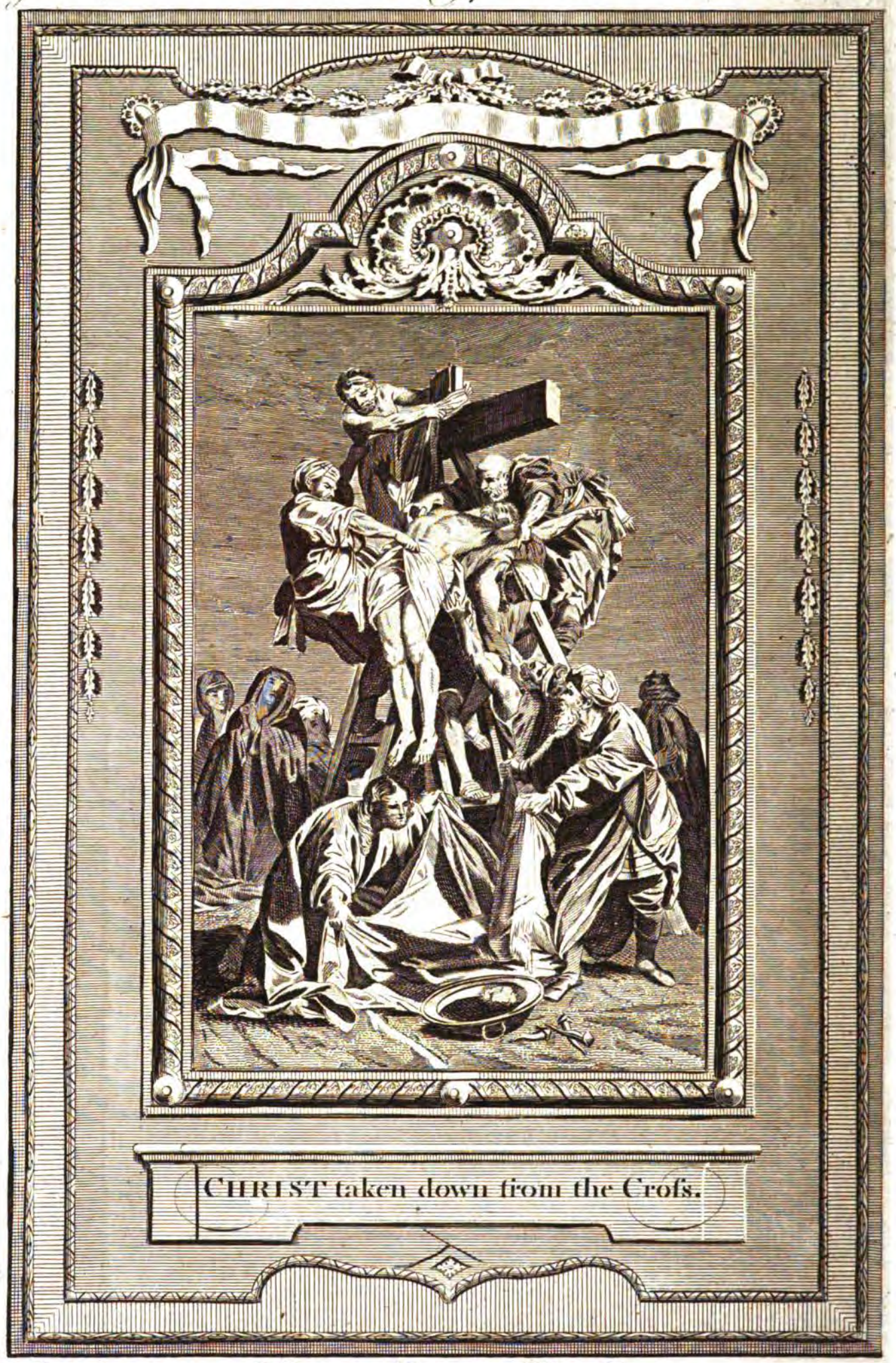

Corneille pinxt.

MARK, Chap. XV. Ver. 46.

Joseph brought fine linen & took him down, and wrapped him in the linen, &c.

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Anno DOMINI 33. fore the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAP. XV.

1 *Jesus is brought bound and accused before Pilate.* 6 *Pilate, prevailed upon by the clamours of the people, releaseth Barabbas, and giveth up Jesus to be crucified.*

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he answering said, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him. Anno DOMINI 33.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 ¶ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the vail of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counseller, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAP. XVI.

1 *Christ's resurrection is declared by angels to three women.* 9 *Christ himself appeareth to Mary Magdalene;* 12 *to two going into the country;* 14 *and to the eleven.*

AND

72 *When he thought thereon,* &c.] Peter, overwhelmed with sorrow and compunction, forced his way out with great abruptness, and then shed a torrent of tears.

General Reflections on Chap. XIV.

Peter's dreadful fall affords us a wholesome admonition to seek in humility, watchfulness, and prayer, that divine constancy and courage so necessary to secure us against the surprizes of temptation. Here is also a powerful inducement for us to love our Saviour most fervently, and to submit to the Lord's will in all things, after his example, who has thus condescended to expose himself freely to death for our sakes.

COMMENTARY and NOTES on CHAP. XV.

3 *He answered nothing.*] Jesus was silent on this occasion, lest the common people, moved by what he might say, should ask, and prevent his death.

24 *When they had crucified him,* &c.] The person to be crucified was nailed to the cross as it lay on the ground; and the foot of it was then thrust, with a violent shock, into a hole in the earth, made to receive it. This was the most cruel, shameful, and execrable kind of death that could be devised, and inflicted by the Romans only upon slaves, and the vilest of the people.

41 *Many other women,* &c.] It is remarkable, that though the disciples deserted our Lord in his extremity, yet, to the glory of divine grace, those women, though of the most timorous sex, adhered to him to the last.

General Reflections on Chap. XV.

We should look upon this precious death as the price of our redemption, and the support of our faith; so as to love this gracious Saviour, who hath so loved us; to renounce sin, as the greatest evil, which he came to destroy by his death, and to learn of him to bear our cross, and suffer patiently, when called thereto.

COMMENTARY

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Anno DOMINI 33.

AND when the ſabbath was paſt, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought ſweet ſpices, that they might come and anoint him.

2 And very early in the morning the firſt *day* of the week, they came unto the ſepulchre at the riſing of the ſun.

3 And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre?

4 And when they looked, they ſaw that the ſtone was rolled away: for it was very great.

5 And entering into the ſepulchre, they ſaw a young man ſitting on the right ſide, clothed in a long white garment; and they were affrighted.

6 And he ſaith unto them, Be not affrighted: Ye ſeek Jeſus of Nazareth, which was crucified: he is riſen; he is not here: behold the place where they laid him.

7 But go your way, tell his diſciples and Peter that he goeth before you into Galilee: there ſhall ye ſee him, as he ſaid unto you.

8 And they went out quickly, and fled from the ſepulchre; for they trembled and were amazed: neither ſaid they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jeſus* was riſen early the firſt *day* of the week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils.

10 *And* ſhe went and told them that had been with him, as they mourned and wept. Anno DOMINI 33.

11 And they, when they had heard that he was alive, and had been ſeen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the reſidue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.

15 And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature.

16 He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.

17 And theſe things ſhall follow them that believe: In my name ſhall they caſt out devils; they ſhall ſpeak with new tongues;

18 They ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.

19 ¶ So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with ſigns following. Amen.

COMMENTARY AND NOTES ON CHAP. XVI.

7 *Tell his diſciples and Peter*, &c.] The reaſon of Peter's being particularly diſtinguiſhed on this occaſion, was, becauſe he had moſt need of comfort, under the anguiſh of his mind, on account of his late denial of his Maſter.

16 *He that believeth and is baptized*, &c.] As baptiſm, which takes place of circumciſion, is a ſign of admiſſion into the viſible church of Chriſt; ſo that faith which worketh by love, poſſeſſed in the heart, is a certain mark of admiſſion into the inviſible or ſpiritual church of Chriſt, and an earneſt of ſalvation; for without faith it is impoſſible to pleaſe God.

17 *Theſe ſigns ſhall follow them that believe*, &c.] The apoſtles wrought many miracles after our Lord's aſcenſion.

GENERAL REFLECTIONS on Chap. XVI.

Our Lord's reſurrection is the principle upon which Chriſtianity is founded, for unleſs Chriſt had riſen from the dead, both our faith and hope had been in vain: let us therefore beg of God to give us grace to aſpire after thoſe high and heavenly things which he hath prepared for them that love and obey.

The Goſpel according to S. LUKE.

THE ARGUMENT.

St. Luke was originally a phyſician of Antioch; he is alſo ſaid to have been ſkilled in painting. His ſtyle reſembles that of his great maſter St. Paul, by whom he was converted, and whoſe companion and attendant he was, and like him he had a learned and liberal education. This evangeliſt has a wonderful and moſt entertaining variety of ſelect circumſtances in his narration of our Saviour's divine actions; he has many parables, relations, and accounts of perſons, omitted by the other evangeliſts.

CHAP. I.

1 *Luke's preface.* 5, 26 *John and Chriſt conceived.* 57 *John's birth.* 67 *Zacharias' prophecy.*

FORASMUCH as many have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye witneſſes, and miniſters of the word;

Before the Common Account, called Anno Domini the ſixth Year.

3 It ſeemed good to me alſo, having had perfect underſtandng of all things from the very firſt, to write unto thee in order, moſt excellent Theophilus,

4 That thou mighteſt know the certainty of thoſe things, wherein thou haſt been inſtructed.

5 THERE was in the days of Herod, the king of Judea, a certain prieſt named Zacharias, of the courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Eliſabeth.

Before the Common Account, called Anno Domini, the ſixth Year.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs.

7 And they had no child, becauſe that Eliſabeth was barren, and they both were *now* well ſtricken in years.

8 And it came to paſs, that while he executed the prieſt's office before God in the order of his courſe,

9 According to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incenſe.

11 And there appeared unto him an angel of the Lord ſtanding on the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13 But

COMMENTARY AND NOTES ON CHAP. I.

3 *Moſt excellent Theophilus.*] This noble perſonage is ſaid to have been a citizen of conſiderable rank, converted by St. Peter, at Antioch.

5 *Herod, the king of Judea*, &c.] He was ſtyled Herod the Great: but was a moſt cruel tyrant; he murdered his queen Mariamne, and Ariſtobulus the high prieſt, and maſſacred the children of Bethlehem.

13 *They*

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Before the Account called Anno Domini the ſixth Year.

13 But the angel ſaid unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Eliſabeth ſhall bear thee a ſon, and thou ſhalt call his name John.

14 And thou ſhalt have joy and gladneſs; and many ſhall rejoice at his birth.

15 For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink; and he ſhall be filled with the Holy Ghoſt, even from his mother's womb.

16 And many of the children of Iſrael ſhall he turn to the Lord their God.

17 And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt; to make ready a people prepared for the Lord.

18 ¶ And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife well ſtricken in years.

19 And the angel anſwering ſaid unto him, I am Gabriel, that ſtand in the preſence of God; and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.

20 And, behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon.

21 And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple.

22 And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the temple: for he beckoned unto them, and remained ſpeechleſs.

23 And it came to paſs, that, as ſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

24 ¶ And after thoſe days his wife Eliſabeth conceived, and hid herſelf five months, ſaying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 ¶ And in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth,

27 To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and ſaid, Hail, *thou that art* highly favoured, the Lord *is* with thee: bleſſed *art* thou among women.

29 And when ſhe ſaw *him*, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.

30 And the angel ſaid unto her, Fear not, Mary: for thou haſt found favour with God.

31 And, behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name JESUS.

32 He ſhall be great, and ſhall be called the Son of the Higheſt: and the Lord God ſhall give unto him the throne of his father David:

33 And he ſhall reign over the houſe of Jacob for ever: and of his kingdom there ſhall be no end.

34 Then ſaid Mary unto the angel; How ſhall this be, ſeeing I know not a man?

35 And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

36 And behold, thy couſin Eliſabeth ſhe hath alſo conceived a ſon in her old age: and this is the ſixth month with her who was called barren.

Before the Account called Anno Domini the ſixth Year.

37 For with God nothing ſhall be impoſſible.

38 And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary aroſe in thoſe days, and went into the hill country with haſte, into a city of Juda;

40 And entered into the houſe of Zacharias, and ſaluted Eliſabeth.

41 And it came to paſs, that, when Eliſabeth heard the ſalutation of Mary, the babe leaped in her womb; and Eliſabeth was filled with the Holy Ghoſt:

42 And ſhe ſpake out with a loud voice, and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord ſhould come to me?

44 For, lo, as ſoon as the voice of thy ſalutation ſounded in mine ears, the babe leaped in my womb for joy.

45 And bleſſed *is* ſhe that believed: for there ſhall be a performance of thoſe things which were told her from the Lord.

46 ¶ And Mary ſaid, My ſoul doth magnify the Lord,

47 And my ſpirit hath rejoiced in God my Saviour.

48 For he hath regarded the low eſtate of his handmaiden: for, behold, from henceforth all generations ſhall call me bleſſed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath ſhewed ſtrength with his arm; he hath ſcattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their ſeats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath ſent empty away.

54 He hath holpen his ſervant Iſrael, in remembrance of *his* mercy;

55 As he ſpake to our fathers, to Abraham, and to his ſeed for ever;

56 And Mary abode with her about three months, and returned to her own houſe.

57 ¶ Now Eliſabeth's full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon.

58 And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her.

59 And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father.

60 And his mother anſwered and ſaid, Not *ſo;* but he ſhall be called John.

61 And they ſaid unto her, There is none of thy kindred that is called by this name.

62 And they made ſigns to his father, how he would have him called.

63 And he aſked for a writing table, and wrote, ſaying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *looſed*, and he ſpake, and praiſed God.

65 And fear came on all that dwelt round about them: and all theſe ſayings were noiſed abroad throughout all the hill country of Judea.

66 And

13 *Thy prayer is heard*, &c.] Zacharias' prayer was undoubtedly heard in the perſon of a ſon who was to be the Meſſiah's harbinger or forerunner.

17 *He ſhall go before him*, &c.] The only antecedent to the relative "him" is "the Lord their God," ver. 16. and who was the Lord God of Iſrael, before whom John went, but the Lord Jeſus Chriſt? called in the Old Teſtament the God of Abraham, &c.

19 *I am Gabriel, that ſtand in the preſence of God*, &c.] Hereby aſſerting that he was of the ſuperior order of angels, and conſequently not an evil ſpirit. This angel told Daniel of the coming of the Meſſiah, and was ſent on the ſame heavenly errand to the virgin Mary.

33 *Of his kingdom there ſhall be no end.*] This kingdom is of a ſpiritual nature, ſet up in the hearts of believers, and which will endure for ever in heaven.

48 *He hath regarded*, &c.] He hath condeſcended to look with a peculiar and aſtoniſhing regard and compaſſion upon the contempt and diſtreſs to which my low circumſtances expoſed me.

51 *With his arm*, &c.] When the leaſt degree of the divine power is implied, it is expreſſed by the "finger" of God; and when the greater, by the "hand;" and when the greateſt and moſt ſtupendous, by his "arm."

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Before the Account called Anno Domini the fifth Year.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAP. II.

1 *Augustus taxeth the Roman empire.* 6 *The birth of Christ:* 8 *An angel relateth it.* 21 *Christ is circumcised.* 22 *Mary purified.*

Before the Account called Anno Domini the fifth Year.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Before the Account called Anno Domini the fifth Year.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Before the Account called Anno Domini the fourth Year.

21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 ¶ And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna, a prophetess, the daughter

72, 73 *To perform the mercy—to remember—The oath*, &c.] It is remarkable, that "to perform the mercy" alludes to the name of John; "to remember," alludes to the name of Zacharias; and the "oath," to the name of Elisabeth.

GENERAL REFLECTIONS on Chap. I.

The reading of this chapter should stir us up to bless God with Zacharias, for having saved us by our Lord Jesus Christ; and to extol his mercy, as well as his faithfulness, and the truth of his promises.

COMMENTARY AND NOTES ON CHAP. II.

1 *And it came to pass*, &c.] St. Luke's account of this taxation is corroborated by the testimonies of the most celebrated Roman historians.

11 *Christ the Lord.*] The angel has added this exalted and sublime character with a particular emphasis: this glorious Messiah, whom the prophet Jeremiah calls, The Lord our righteousness, is called by the apostle, The Lord from heaven.

26 *And it was revealed*, &c.] It is evident, from what Simeon said on this occasion, that he considered the kingdom of our Lord in a spiritual light: see ver. 32.

36 *And there was one Anna*, &c.] This was a devout woman, who was waiting for the accomplishment of the prophecies concerning the Messiah: it is ridiculous to suppose she was the mother of the virgin Mary, as the papists fondly dream.

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Parker sculp.

LUKE, Chap. II. Ver. 29.

(Lord, now let thy Servant depart in Peace, according to thy Word.)

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Before the Account called Anno Domini the fourth Year.

daughter of Phanuel, of the tribe of Aſer: ſhe was of a great age, and had lived with an huſband ſeven years from her virginity;

37 And ſhe *was* a widow of about fourſcore and four years, which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom: and the grace of God was upon him.

A. D. 8. 41 ¶ Now his parents went to Jeruſalem every year at the feaſt of the paſſover.

42 And when he was twelve years old, they went up to Jeruſalem after the cuſtom of the feaſt.

43 And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it*.

44 But they, ſuppoſing him to have been in the company, went a day's journey; and they ſought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs?

50 And they underſtood not the ſaying which he ſpake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

CHAP. III.

1 *John's preaching:* 15 *his teſtimony of Chriſt: Herod impriſoneth him.* 21 *Chriſt baptized:* 23 *his genealogy.*

A. D. 26. NOW in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 Annas and Caiphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

3 And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins;

4 As it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways *ſhall be* made ſmooth;

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Anno DOMINI 26.

8 Bring forth therefore fruits worthy of repentance, and begin not to ſay within yourſelves, We have Abraham to *our* father: for I ſay unto you, That God is able of theſe ſtones to raiſe up children unto Abraham.

9 And now alſo the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and caſt into the fire.

10 And the people aſked him, ſaying, What ſhall we do then?

11 He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.

12 Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13 And he ſaid unto them, Exact no more than that which is appointed you.

14 And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe *any* falſely; and be content with your wages.

15 ¶ And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt, or not;

16 John anſwered, ſaying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the Holy Ghoſt and with fire:

17 Whoſe fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 ¶ But Herod the tetrarch, being reproved by him A. D. 30. for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he ſhut up John in priſon.

21 ¶ Now when all the people were baptized, it A. D. 27. came to paſs, that Jeſus alſo being baptized, and praying, the heaven was opened,

22 And the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Son; in thee I am well pleaſed.

23 ¶ And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was *the ſon* of Heli,

24 Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph,

25 Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eſli, which was *the ſon* of Nagge,

26 Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Juda,

27 Which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri,

28 Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Coſam, which was *the ſon* of Elmodam, which was *the ſon* of Er,

29 Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi,

30 Which

49 *Wiſt ye not that I muſt be about my Father's buſineſs?*] The Syriac tranſlation reads, Did you not know that I muſt be in my Father's houſe?

GENERAL REFLECTIONS on Chap. II.

We ought, in an eſpecial manner, to join our praiſes with thoſe of the angels, that a Saviour is born unto us; and adore him for that extraordinary degree of underſtanding, wiſdom, and zeal, with which, in his earlieſt youth, the Spirit of God endowed him in a rich and abundant meaſure.

COMMENTARY AND NOTES ON CHAP. III.

2 *Annas and Caiphas being the high prieſts,* &c.] As, according to the law of Moſes, there could be but one high prieſt at a time (as typical of the one mediator), therefore it is probable that Caiphas was the ſagan or deputy of Annas, and yet might be ſtyled the high prieſt, by courteſy.

11 *He that hath two coats,* &c.] This implies, that Chriſtians ſhould be always diſpoſed to relieve the wants and neceſſities of their indigent brethren.

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Anno DOMINI 26.

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naason,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxed, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAP. IV.

1 *Christ tempted:* 13 *his victory:* 14 *the Nazarites admire him:* 33 *he casteth out a devil:* 38 *healeth Simon's mother in law,* 40 *and other diseased persons.*

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

A.D. 30. 14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all. Anno DOMINI 31.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bear him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And

38 *Adam, which was the son of God,* &c.] Being formed by the immediate power of God, he might with great propriety be called the son of God: in this sense, God styles himself a father, *Deut.* xxxii. 6.

GENERAL REFLECTIONS on Chap. III.

The preaching of John tends to shew that the kingdom of Christ is of a spiritual nature, with respect to the genealogy of our Saviour, we must observe, that St. Matthew derives that of Joseph from Solomon, the son of David; and St. Luke deduces the virgin's pedigree from Nathan, who was also David's son.

COMMENTARY AND NOTES ON CHAP. IV.

13 *When the devil had ended all the temptation,* &c.] These temptations are intended to shew the many dangers Christians are in from Satan, who may be overcome by faith and prayer, founded on the scriptures; and let us remember, that we have a faithful and merciful high priest, who can succour us in time of need, and deliver from temptation.

17 *When he had opened the book,* &c.] The original signifies, He unrolled the volume. The sacred books were rolled up into volumes, like the modern Pentateuchs in the Jewish synagogues, upon two sticks, or silver rollers.

30 *He passing through,* &c.] By rendering himself invisible, or by intimidating them: in either case, it was miraculous.

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Anno DOMINI 31.

39 And he ſtood over her, and rebuked the fever; and it left her: and immediately ſhe aroſe and miniſtered unto them.

40 ¶ Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Son of God. And he rebuking *them* ſuffered them not to ſpeak: for they knew that he was Chriſt.

42 ¶ And when it was day, he departed and went into a deſert place: and the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them.

43 And he ſaid unto them, I muſt preach the kingdom of God to other cities alſo: for therefore am I ſent.

44 And he preached in the ſynagogues of Galilee.

CHAP. V.

1 *Chriſt teacheth out of the ſhip.* 12 *He cleanſeth a leper; and healeth the palſy: calleth Matthew, and eateth with publicans and ſinners.*

AND it came to paſs, that, as the people preſſed upon him to hear the word of God he ſtood by the lake of Geneſaret,

2 And ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing *their* nets.

3 And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land. And he ſat down, and taught the people out of the ſhip.

4 ¶ Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon anſwering ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs at thy word I will let down the net.

6 And when they had this done, they incloſed a great multitude of fiſhes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink.

8 When Simon Peter ſaw *it*, he fell down at Jeſus' knees, ſaying, Depart from me; for I am a ſinful man, O Lord.

9 For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken:

10 And ſo *was* alſo James, and John, the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men.

11 And when they had brought their ſhips to land, they forſook all, and followed him.

12 ¶ And it came to paſs, when he was in a certain city, behold a man full of leproſy: who ſeeing Jeſus fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean.

13 And he put forth *his* hand, and touched him, ſaying, I will: be thou clean. And immediately the leproſy departed from him.

14 And he charged him to tell no man: but go, and ſhew thyſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.

15 But ſo much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himſelf into the wilderneſs, and prayed. Anno DOMINI 31.

17 ¶ And it came to paſs on a certain day, as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was *preſent* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palſy: and they ſought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in becauſe of the multitude, they went upon the houſetop, and let him down through the tiling with *his* couch into the midſt before Jeſus.

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee.

21 And the ſcribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins, but God alone?

22 But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts?

23 Whether is eaſier, to ſay, Thy ſins be forgiven thee; or to ſay, Riſe up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive ſins, (he ſaid unto the ſick of the palſy,) I ſay unto thee, Ariſe, and take up thy couch, and go unto thine houſe.

25 And immediately he roſe up before them, and took up what whereon he lay, and departed to his own houſe, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

27 ¶ And after theſe things he went forth, and ſaw a publican, named Levi, ſitting at the receipt of cuſtom: and he ſaid unto him, Follow me.

28 And he left all, roſe up, and followed him.

29 ¶ And Levi made him a great feaſt in his own houſe: and there was a great company of publicans and of others that ſat down with them.

30 But their ſcribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicans and ſinners?

31 And Jeſus anſwering ſaid unto them, They that are whole need not a phyſician; but they that are ſick.

32 I came not to call the righteous, but ſinners to repentance.

33 ¶ And they ſaid unto him, Why do the diſciples of John faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees; but thine eat and drink?

34 And he ſaid unto them, Can ye make the children of the bridechamber faſt, while the bridegroom is with them?

35 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

36 ¶ And he ſpake alſo a parable unto them; No man putteth a piece of a new garment upon an old; if otherwiſe then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh.

38 But new wine muſt be put into new bottles; and both are preſerved.

39 No man alſo having drunk old *wine* ſtraightway deſireth new: for he ſaith, The old is better.

CHAP.

GENERAL REFLECTIONS on Chap. IV.

After the example of Chriſt, we ſhould, by the power of God, reſiſt all temptations to preſumption, the love of glory, and the good things of this world; under this encouraging conſideration, that the gracious care of our Lord towards his people is the ſame yeſterday, to-day, and for ever.

COMMENTARY AND NOTES ON CHAP. V.

8 *Depart from me, for I am a ſinful man, O Lord.*] Theſe words are expreſſive of Peter's high ſentiments of our Lord, and the becoming conſciouſneſs of his own unworthineſs.

32 *I came not to call the righteous, but ſinners,* &c.] By the righteous, the moſt judicious commentators underſtand the ſelf-righteous Phariſees, who were the moſt virulent oppoſers of Chriſt and his goſpel, and hardened themſelves againſt the truth: the context ſeems to favour this interpretation.

36 *No man putteth,* &c.] This implies, that a real Chriſtian will be changed both in heart and life; and that, without this, a mere external profeſſion of religion will not avail.

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CHAP. VI.

1 *Touching the ears of corn that were plucked by the diſciples on the ſabbath.* 12 *Chriſt chooſeth the twelve apoſtles* 17 *He healeth divers diſeaſed:* 20 *and preacheth to his diſciples.*

AND it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn fields; and his diſciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawful to do on the ſabbath days?

3 And Jeſus anſwering them ſaid, Have ye not read ſo much as this, what David did, when himſelf was an hungred, and they which were with him;

4 How he went into the houſe of God, and did take and eat the ſhewbread, and gave alſo to them that were with him; which it is not lawful to eat but for the prieſts alone?

5 And he ſaid unto them, That the Son of man is Lord alſo of the ſabbath.

6 ¶ And it came to paſs alſo on another ſabbath, that he entered into the ſynagogue and taught: and there was a man whoſe right hand was withered.

7 And the ſcribes and Phariſees watched him, whether he would heal on the ſabbath day; that they might find an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the midſt. And he aroſe and ſtood forth.

9 Then ſaid Jeſus unto them, I will aſk you one thing; Is it lawful on the ſabbath days, to do good, or to do evil? to ſave life, or to deſtroy *it?*

10 And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored whole as the other.

11 And they were filled with madneſs; and communed one with another what they might do to Jeſus.

12 ¶ And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his diſciples: and of them he choſe twelve, whom alſo he named apoſtles;

14 Simon, (whom he alſo named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Mathew and Thomas, James the *ſon* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iſcariot, which was alſo the traitor.

17 ¶ And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the ſea coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes;

18 And they that were vexed with unclean ſpirits: and they were healed.

19 And the whole multitude ſought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his diſciples, and ſaid, Bleſſed *be ye* poor: for your's is the kingdom of God.

21 Bleſſed *are ye* that hunger now: for ye ſhall be filled. Bleſſed *are ye* that weep now: for ye ſhall laugh.

22 Bleſſed are ye, when men ſhall hate you, and when they ſhall ſeparate you *from their company*, and ſhall reproach *you*, and caſt out your name as evil, for the Son of man's ſake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets. Anno DOMINI 31.

24 But woe unto you that are rich! for ye have received your conſolation.

25 Woe unto you that are full! for ye ſhall hunger. Woe unto you that laugh now! for ye ſhall mourn and weep.

26 Woe unto you, when all men ſhall ſpeak well of you! for ſo did their fathers to the falſe prophets.

27 ¶ But I ſay unto you which hear, Love your enemies, do good to them which hate you,

28 Bleſs them that curſe you, and pray for them which deſpitefully uſe you.

29 And unto him that ſmiteth thee on the *one* cheek offer alſo the other; and him that taketh away thy cloke forbid not *to take thy* coat alſo.

30 Give to every man that aſketh of thee; and of him that taketh away thy goods aſk *them* not again.

31 And as ye would that men ſhould do to you, do ye alſo to them likewiſe.

32 For if ye love them which love you, what thank have ye? for ſinners alſo love thoſe that love them.

33 And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward ſhall be great, and ye ſhall be the children of the Higheſt: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father alſo is merciful.

37 Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven:

38 Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again.

39 And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch?

40 The diſciple is not above his maſter: but every one that is perfect ſhall be as his maſter.

41 And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble buſh gather they grapes.

45 A good man out of the good treaſure of his heart bringeth forth that which is good; and an evil man out of the evil treaſure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I ſay?

47 Who-

GENERAL REFLECTIONS on Chap. V.

The wonderful cures Chriſt wrought ſhould convince us that being an almighty and moſt merciful Saviour, he is no leſs inclined to grant us a cure for our ſouls, a deliverance from our ſins, and grace neceſſary to ſalvation; for the end of his coming was, to ſave penitent ſinners, through a lively faith in his merits.

COMMENTARY AND NOTES ON CHAP. VI.

12 *In prayer to God.*] Literally, in the prayer of God; importing, probably, an extraordinary and ſublime devotion.

20 *He lifted up his eyes on his diſciples and ſaid,* &c.] In the diſcourſe in *Matt.* v. our Lord pronounces only bleſſings; but in this, bleſſings and curſes likewiſe. By the poor, are meant the meek, humble, and lowly. By the rich, the proud, covetous, lovers of pleaſure, &c. By the full, the voluptuous, who ſpend their lives in wanton mirth and gaiety. And, laſtly, vainglorious and worldly perſons are cenſured, who ſeek applauſe by accommodating their conduct and doctrines to the luſts and paſſions of men.

39, 40 *Can the blind lead the blind,* &c.] Our Lord here cautions his hearers againſt ſubmitting implicitly to the conduct of ignorant or vicious teachers.

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The Meſsage of JOHN the Baptiſt to JESUS

Hamilton delin.

LUKE, Chap. VII. Ver. 19.

And John calling unto him two of his Diſciples, ſent them to Jeſus, ſaying, art thou He, &c.

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47 Whoſoever cometh to me, and heareth my ſayings, and doeth them, I will ſhew you to whom he is like:

48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an houſe upon the earth; againſt which the ſtream did beat vehemently, and immediately it fell; and the ruin of that houſe was great.

CHAP. VII.

1 *The centurion's faith:* 10 *Chriſt healeth his ſervant:* 11 *raiſeth the widow's ſon:* 19 *anſwereth John's meſſengers,* 36 *and declareth himſelf a friend to ſinners.*

NOW when he had ended all his ſayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's ſervant, who was dear unto him, was ſick, and ready to die.

3 And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant.

4 And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this:

5 For he loveth our nation, and he hath built us a ſynagogue.

6 Then Jeſus went with them. And when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thyſelf: for I am not worthy that thou ſhouldeſt enter under my roof:

7 Wherefore neither thought I myſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed.

8 For I alſo am a man ſet under authority, having under me ſoldiers, and I ſay unto one, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth *it*.

9 When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

10 And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

11 ¶ And it came to paſs the day after, that he went into a city called Nain; and many of his diſciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* ſtood ſtill. And he ſaid, Young man, I ſay unto thee, Ariſe.

15 And he that was dead ſat up, and began to ſpeak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the diſciples of John ſhewed him of all theſe things.

19 And John calling *unto him* two of his diſciples ſent *them* to Jeſus, ſaying, Art thou he that ſhould come? or look we for another?

20 When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come? or look we for another?

21 And in the ſame hour he cured many of *their* infirmities and plagues, and of evil ſpirits; and unto many *that were* blind he gave ſight.

22 Then Jeſus anſwering ſaid unto them, Go your way, and tell John what things ye have ſeen and heard; how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached.

23 And bleſſed is *he*, whoſoever ſhall not be offended in me.

24 ¶ And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind?

25 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparalled, and live delicately, are in kings' courts.

26 But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay unto you, Among thoſe that are born of women there is not a greater prophet than John the Baptiſt: but he that is leaſt in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, juſtified God, being baptized with the baptiſm of John.

30 But the Phariſees and lawyers rejected the council of God againſt themſelves, being not baptized of him.

31 ¶ And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?

32 They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptiſt came neither eating bread nor drinking wine; and ye ſay, He hath a devil.

34 The Son of man is come eating and drinking; and ye ſay, Behold a gluttonous man, and a winebibber, a friend of publicans and ſinners!

35 But wiſdom is juſtified of all her children.

36 ¶ And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſee's houſe, and ſat down to meat.

37 And, behold, a woman in the city, which was a ſinner, when ſhe knew that *Jeſus* ſat at meat in the Phariſee's houſe, brought an alabaſter box of ointment,

38 And ſtood at his feet behind *him* weeping, and began to wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment.

39 Now when the Phariſee which had bidden him ſaw *it*, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for ſhe is a ſinner.

40 And Jeſus anſwering ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him moſt?

43 Simon

GENERAL REFLECTIONS on Chap. VI.

From the contents of this chapter we are taught in general, that nothing can ſhake thoſe who to the knowledge of the goſpel are enabled to join the practice of its duties; whereas they who content themſelves with hearing Chriſt's word, without doing that which is ordered therein, cannot reſiſt temptations, nor attain ſalvation.

COMMENTARY AND NOTES ON CHAP. VII.

5 *He hath built us a ſynagogue.*] Tht is, at his own expence: he was, in all probability, a proſelyte to the Jewiſh religion.

12 *A dead man carried out,* &c.] The Jews buried their dead out of the city, ſee *Matt.* xxvii. 60. perhaps to prevent pollution.

30 *Rejected the counſel of God againſt themſelves,* &c.] Fruſtrated, by their unbelief, the gracious intention of God towards them.

44 *And*

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43 Simon anſwered and ſaid, I ſuppoſe that *he*, to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44 And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gaveſt me no kiſs; but this woman ſince the time I came in, hath not ceaſed to kiſs my feet.

46 My head with oil thou didſt not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I ſay unto thee, Her ſins, which are many, are forgiven; for ſhe loved much: but to whom little is forgiven, *the ſame* loveth little.

48 And he ſaid unto her, Thy ſins are forgiven.

49 And they that ſat at meat with him began to ſay within themſelves, Who is this that forgiveth ſins alſo?

50 And he ſaid to the woman, Thy faith hath ſaved thee; go in peace.

CHAP. VIII.

1 *Women miniſter unto Chriſt.* 4 *The parable of the ſower.* 22 *Chriſt rebuketh the winds:* 26 *he caſteth out the legion of devils,* 49 *and raiſeth Jairus's daughter to life.*

AND it came to paſs afterward, that he went throughout every city and village, preaching, and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him.

2 And certain women, which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom went ſeven devils,

3 And Joanna the wife of Chuza Herod's ſteward, and Suſanna, and many others, which miniſtered unto him of their ſubſtance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he ſpake by a parable:

5 A ſower went to ſow his ſeed: and as he ſowed, ſome fell by the way ſide; and it was trodden down, and the fowls of the air devoured it.

6 And ſome fell upon a rock; and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7 And ſome fell among thorns; and the thorns ſprang up with it, and choked it.

8 And other fell on good ground, and ſprang up, and bare fruit an hundred fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear.

9 ¶ And his diſciples aſked him, ſaying, What might this parable be?

10 And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

11 ¶ Now the parable is this: The ſeed is the word of God.

12 Thoſe by the way ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved.

13 They on the rock *are they*, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleaſures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honeſt and good heart, having heard the word, keep *it*, and bring forth fruit with patience. Anno DOMINI 31.

16 ¶ No man, when he hath lighted a candle, covereth it with a veſſel, or putteth *it* under a bed; but ſetteth *it* on a candleſtick, that they which enter in may ſee the light.

17 For nothing is ſecret, that ſhall not be made manifeſt; neither *any thing* hid, that ſhall not be known and come abroad.

18 Take heed therefore how ye hear: for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even that which he ſeemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the preſs.

20 And it was told him *by certain* which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee.

21 And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God, and do it.

22 ¶ Now it came to paſs on a certain day, that he went into a ſhip with his diſciples: and he ſaid unto them, Let us go over unto the other ſide of the lake. And they launched forth.

23 But as they ſailed he fell aſleep: and there came down a ſtorm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh. Then he aroſe and rebuked the wind and the raging of the water: and they ceaſed, and there was a calm.

25 And he ſaid unto them, Where is your faith? and they being afraid wondered, ſaying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over againſt Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* houſe, but in the tombs.

28 When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, *thou* Son of God moſt high? I beſeech thee, torment me not.

29 (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderneſs.)

30 And Jeſus aſked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entered into him.

31 And they beſought him that he would not command them to go out into the deep.

32 And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them.

33 Then went the devils out of the man, and entered into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choked.

34 When they that fed *them* ſaw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to ſee what was done; and came

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44 *And he turned to the woman*, &c.] By a beautiful figure in rhetoric, called apoſtrophe, our Saviour pointed firſt to the penitent woman; and then, turning to Simon, beſpoke his attention to what he was about to ſay.

GENERAL REFLECTIONS on Chap. VII.

Our Lord's reſtoring the dead to life, is an earneſt of our reſurrection, by the ſame almighty power at the laſt day. In the mean time, a lively faith, and an humble ſenſe of our own unworthineſs, are the means to obtain of God the effects of his mercy towards us.

COMMENTARY AND NOTES ON CHAP. VIII.

1 *The glad tidings of the kingdom of God*, &c.] The good news of God's reconcileableneſs to mankind, through Jeſus Chriſt.

10 *That ſeeing they might not ſee*, &c.] The preaching of the goſpel is either a teſtimony for, or againſt thoſe who hear it. The Phariſees, had all along ſhut their eyes, and ſaid, they would not ſee; and now Chriſt cloſes their eyes judicially, and ſays, they ſhall not ſee.

18 *Take heed therefore how ye hear*, &c.] Carefully attend to, and improve what you hear.

31 *The deep.*] The priſon or place where the fallen angels, or wicked ſpirits, are confined.

47 *She*

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Anno DOMINI 31. came to Jeſus, and found the man, out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid.

36 They alſo which ſaw *it* told them by what means he that was poſſeſſed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about beſought him to depart from them; for they were taken with great fear: and he went up into the ſhip, and returned back again.

38 Now the man out of whom the devils were departed beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Return to thine own houſe, and ſhew how great things God hath done unto thee. And he went his way, and publiſhed throughout the whole city how great things Jeſus had done unto him.

40 And it came to paſs, that, when Jeſus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus' feet, and beſought him that he would come into his houſe:

42 For he had one only daughter, about twelve years of age, and ſhe lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an iſſue of blood twelve years, which had ſpent all her living upon phyſicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her iſſue of blood ſtanched.

45 And Jeſus ſaid, Who touched me? When all denied, Peter and they that were with him ſaid, Maſter, the multitude throng thee and preſs *thee*, and ſayeſt thou, Who touched me?

46 And Jeſus ſaid, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet ſpake, there cometh one from the ruler of the ſynagogue's *houſe*, ſaying to him, Thy daughter is dead, trouble not the Maſter.

50 But when Jeſus heard *it*, he anſwered him, ſaying, Fear not: believe only, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her; but he ſaid, Weep not; ſhe is not dead, but ſleepeth.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe aroſe ſtraightway: and he commanded to give her meat.

56 And her parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

CHAP. IX.

1 Chriſt ſendeth out apoſtles. 7 Herod deſireth to ſee him. 28 The tranſfiguration: 37 he healeth a demoniac: 43 again foreſheweth his ſufferings.

THEN he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

2 And he ſent them to preach the kingdom of God, and to heal the ſick.

3 And he ſaid unto them, Take nothing for *your* journey, neither ſtaves, nor ſcrip, neither bread, neither money; neither have two coats apiece. Anno DOMINI 31.

4 And whatſoever houſe ye enter into there abide, and thence depart.

5 And whoſoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

6 And they departed, and went through the towns, preaching the goſpel, and healing every where.

7 ¶ Now Herod the Tetrarch heard of all that was done by him: and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead; A. D. 32.

8 And of ſome, that Elias had appeared; and of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded: but who is this, of whom I hear ſuch things? And he deſired to ſee him.

10 ¶ And the apoſtles, when they were returned, told him all that they had done. And he took them, and went aſide privately into a deſert place belonging to the city called Bethſaida.

11 And the people, when they knew *it*, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ And when the day began to wear away, then came the twelve, and ſaid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a deſert place.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes; except we ſhould go and buy meat for all this people.

14 For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down by fifties in a company.

15 And they did ſo, and made them all ſit down.

16 Then he took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baſkets.

18 ¶ And it came to paſs, as he was alone praying, his diſciples were with him: and he aſked them, ſaying, Whom ſay the people that I am?

19 They anſwering ſaid, John the Baptiſt; but ſome *ſay*, Elias; and others *ſay*, that one of the old prophets is riſen again.

20 He ſaid unto them, But whom ſay ye that I am? Peter anſwering ſaid, The Chriſt of God.

21 And he ſtraitly charged them, and commanded *them* to tell no man that thing;

22 Saying, the Son of man muſt ſuffer many things, and be rejected of the elders and chief prieſts and ſcribes, and be ſlain, and be raiſed the third day.

23 ¶ And he ſaid to *them* all, if any *man* will come after me, let him deny himſelf, and take up his croſs daily, and follow me.

24 For whoſoever will ſave his life ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

25 For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away?

26 For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be ſome ſtanding here,

47 *She came trembling*, &c.] She might dread our Lord's diſpleaſure, perhaps, for having touched him, when ſhe was under a legal impurity from her diſeaſe.

GENERAL REFLECTIONS on Chap. VIII.

We are here taught the manner in which we are to hear and receive the word of God, ſo that the effect may be, love to our Lord Jeſus Chriſt,

who is able to deſtroy the kingdom of Satan in the hearts of all thoſe who ſerve and obey him.

COMMENTARY AND NOTES on CHAP. IX.

25 *What is a man advantaged*, &c.] What compariſon is there between the tranſitory enjoyment of riches, honours, or pleaſures, and the ſaving or loſing our immortal ſouls?

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Anno DOMINI 32.

here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with thee, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name: and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. Anno DOMINI 32.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

1 *The seventy disciples* 17 *admonished to be humble:* 23 *Christ thanketh his Father for his grace:* 25 *teacheth the lawyer how to attain eternal life;* 43 *reprehendeth Martha.*

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter first say, Peace *be* to this house.

6 And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 ¶ Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had

35 *This is my beloved Son*, &c.] The original is very emphatical: This is my Son, the Beloved.

53 *They did not receive him*, &c.] Such travellers as went to Jerusalem professedly to worship, were the objects of the Samaritans indignation, for they had an antipathy to the religious worship of the Jews.

GENERAL REFLECTIONS on Chap. IX.

We are principally to take notice, from this chapter, that faith is not less necessary for salvation now, than it was formerly for working miracles: our stumblings and fallings proceed only from the want of faith, for which reason we ought to labour to be confirmed therein, and to beseech the Lord that it may be more and more increased in us.

COMMENTARY AND NOTES ON CHAP. X.

1 *After these things the Lord appointed other seventy*, &c.] The meaning is, that the Lord sent forth seventy disciples to preach the gospel, besides the twelve he had before commissioned for that purpose.

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Anno DOMINI 32. had a great while ago repented, ſitting in ſackcloth and aſhes.

14 But it ſhall be more tolerable for Tyre and Sidon at the day of judgment than for you.

15 And thou, Capernaum, which art exalted to heaven, ſhall be thruſt down to hell.

16 He that heareth you heareth me: and he that deſpiſeth you deſpiſeth me; and he that deſpiſeth me deſpiſeth him that ſent me.

17 ¶ And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name.

18 And he ſaid unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy: and nothing ſhall by any means hurt you.

20 Notwithſtanding in this rejoice not, that the ſpirits are ſubject unto you; but rather rejoice, becauſe your names are written in heaven.

21 ¶ In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father; for ſo it ſeemed good in thy ſight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* diſciples, and ſaid privately, Bleſſed *are* the eyes which ſee the things that ye ſee:

24 For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard *them*.

25 ¶ And behold a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life?

26 He ſaid unto him, What is written in the law? how readeſt thou?

27 And he anſwering ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf.

28 And he ſaid unto him, Thou haſt anſwered right. This do, and thou ſhalt live.

29 But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

30 And Jeſus anſwering ſaid, A certain *man* went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe a Levite, when he was at the place, came and looked *on him*, and paſſed by on the other ſide.

33 But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had compaſſion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

36 Which now of theſe three thinkeſt thou was neighbour unto him that fell among the thieves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe. Anno DOMINI 32.

38 Now it came to paſs, as they went, that he entered into a certain village: and a certain woman named Martha received him into her houſe.

39 And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus' feet, and heard his word.

40 But Martha was cumbered about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 And Jeſus anſwered and ſaid unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath choſen that good part, which ſhall not be taken away from her.

CHAP. XI.

1 *Chriſt teacheth to pray,* 14 *he caſteth out a devil:* 29 *He preacheth unto the people,* 37 *and reproveth the Phariſees and lawyers.*

AND it came to paſs, that, as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples. A.D. 33.

2 And he ſaid unto them, When ye pray, ſay, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, ſo in earth.

3 Give us day by day our daily bread.

4 And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to ſet before him?

7 And he from within ſhall anſwer and ſay, Trouble me not: the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee.

8 I ſay unto you, Though he will not riſe and give him becauſe he is his friend, yet becauſe of his importunity he will riſe and give him as many as he needeth.

9 And I ſay unto you, Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.

10 For every one that aſketh receiveth; and he that ſeeketh findeth; and to him that knocketh it ſhall be opened.

11 If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if *he aſk* a fiſh, will he for a fiſh give him a ſerpent?

12 Or if he ſhall aſk an egg, will he offer him a ſcorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more ſhall *your* heavenly Father give the Holy Spirit to them that aſk him?

14 ¶ And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake; and the people wondered.

15 But ſome of them ſaid, He caſteth out devils through Beelzebub the chief of the devils.

16 And others tempting *him*, ſought of him a ſign from heaven.

17 But he, knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf is brought to deſolation; and a houſe *divided* againſt a houſe falleth.

18 If

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18 *I beheld Satan, as lightning,* &c.] This denotes, that the tyrannical dominion of the devil in the hearts of men is ſubdued by the preaching of the goſpel, and the irreſiſtible power of Chriſt.

30 *A certain man went down,* &c.] By this admirable parable our bleſſed Saviour powerfully recommended that univerſal benevolence which is ſo familiar in the mouths, but foreign to the hearts, of many profeſſors of Chriſtianity.

GENERAL REFLECTIONS on Chap. X.

What moſt nearly concerns us, here, is, to adhere to Chriſt, to hearken to his word, and to make the ſalvation of our ſouls the chief concern of our lives.

COMMENTARY AND NOTES ON CHAP. XI.

15 *But ſome of them,* &c.] The Jews rendered themſelves inexcuſable by rejecting this teſtimony of Chriſt's almighty power, and by perſiſting to oppoſe his miniſtry, and hardening themſelves in ſin more and more, they became irretrievably obnoxious to the divine diſpleaſure.

23 *He*

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18 If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe yé ſay that I caſt out devils through Beelzebub.

19 And if I by Beelzebub caſt out devils, by whom do your ſons caſt *them* out? therefore ſhall they be your judges.

20 But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you.

21 When a ſtrong man armed keepeth his palace, his goods are in peace.

22 But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted and divideth his ſpoils.

23 He that is not with me is againſt me: and he that gathereth not with me ſcattereth.

24 When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out.

25 And when he cometh, he findeth *it* ſwept and garniſhed.

26 Then goeth he, and taketh *to him* ſeven other ſpirits more wicked than himſelf; and they enter in and dwell there: and the laſt *ſtate* of that man is worſe than the firſt.

27 ¶ And it came to paſs, as he ſpake theſe things, a certain woman of the company lifted up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather, bleſſed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to ſay, This is an evil generation: they ſeek a ſign; and there ſhall no ſign be given it, but the ſign of Jonas the prophet.

30 For as Jonas was a ſign unto the Ninevites, ſo ſhall the Son of man be to this generation.

31 The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth to hear the wiſdom of Solomon; and behold a greater than Solomon *is* here.

32 The men of Nineveh ſhall riſe up in the judgment with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a ſecret place, neither under a buſhel, but on a candleſtick, that they which come in may ſee the light.

34 The light of the body is the eye: therefore when thine eye is ſingle, thy whole body alſo is full of light; but when *thine eye* is evil thy whole body alſo *is* full of darkneſs.

35 Take heed therefore that the light which is in thee be not darkneſs.

36 If thy whole body therefore *be* full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

37 ¶ And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in, and ſat down to meat.

38 And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner.

39 And the Lord ſaid unto him, Now do ye Phariſees make clean the outſide of the cup and the platter; but your inward part is full of ravening and wickedneſs.

40 *Ye* fools, did not he that made that which is without make that which is within alſo?

41 But rather give alms of ſuch things as ye have; and, behold, all things are clean unto you. Anno DOMINI 33.

42 But woe unto you, Phariſees! for ye tithe mint and rue and all manner of herbs, and paſs over judgment and the love of God: theſe ought ye to have done, and not to leave the other undone.

43 Woe unto you, Phariſees! for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets.

44 Woe unto you, ſcribes and Phariſees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying thou reproacheſt us alſo.

46 And he ſaid, Woe unto you alſo *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourſelves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the ſepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witneſs that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres.

49 Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall ſlay and perſecute:

50 That the blood of all the prophets, which was ſhed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which periſhed between the altar and the temple: verily I ſay unto you, It ſhall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourſelves, and them that were entering in ye hindered.

53 And as he ſaid theſe things unto them, the ſcribes and the Pharſees began to urge *him* vehemently, and to provoke him to ſpeak of many things:

54 Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

CHAP. XII.

1 *Chriſt teacheth to avoid hypocriſy,* 13 *warneth the people to beware of covetouſneſs,* 31 *to ſeek the kingdom of God;* 33 *to give alms;* 35 *and to be ready when our Lord cometh.*

IN the mean time, when there were gathered together an innumerable multitude of people, inſomuch that they trode one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſy.

2 For there is nothing covered, that ſhall not be revealed; neither hid that ſhall not be known.

3 Therefore whatſoever ye have ſpoken in darkneſs ſhall be heard in the light; and that which ye have ſpoken in the ear in cloſets ſhall be proclaimed upon the houſetops.

4 And I ſay unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye ſhall fear: Fear him, which after he hath killed hath power to caſt into hell; yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many ſparrows.

8 Alſo

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23 *He that is not with me*, &c.] When two great powers are at ſuch irreconcileable enmity, the advancement of the one muſt tend to the ruin of the other.

34 *The light of the body is the eye*, &c.] What the eye is to the body, the very ſame thing the moral judgment and underſtanding (the directing principle) is to the mind.

52 *Ye have taken away the key of knowledge*, &c.] You take that key, not to uſe it, but to ſecret it.

GENERAL REFLECTIONS on Chap. XI.

The deſperate malice of the Jews againſt the work of the holy Spirit, ſhews that wicked men, by reſiſting the grace of God, may fall into the moſt ſhocking impiety, and be expoſed to the moſt dreadful puniſhment; and thoſe hypocrites who have only an outward purity, and neglect that of the mind and conſcience, are an abomination to the Lord.

COMMENTARY AND NOTES ON CHAP. XII.

2 *There is nothing covered that ſhall not be revealed*, &c.] The moſt ſecret actions ſhall be brought to light at the day of judgment.

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8 Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God:

9 But he that denieth me before men ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven: but unto him that blaſphemeth againſt the Holy Ghoſt it ſhall not be forgiven.

11 And when they bring you unto the ſynagogues, and *unto* magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay:

12 For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13 ¶ And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge or divider over you?

15 And he ſaid unto them, Take heed, and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

16 And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, *and* be merry.

20 But God ſaid unto him, *Thou* fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be, which thou haſt provided?

21 So *is* he that layeth up treaſure for himſelf, and is not rich toward God.

22 ¶ And he ſaid unto his diſciples, Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Conſider the ravens: for they neither ſow nor reap; which neither have ſtore houſe nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lilies how they grow: they toil not, they ſpin not; and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe.

28 If then God ſo clothe the graſs, which is to day in the field, and to morrow is caſt into the oven; how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 But rather ſeek ye the kingdom of God; and all theſe things ſhall be added unto you.

32 Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom.

33 ¶ Sell that ye have, and give alms; provide yourſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 ¶ Let your loins be girded about, and *your* lights burning;

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36 And ye yourſelves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe ſervants, whom the lord when he cometh ſhall find watching: verily I ſay unto you, that he ſhall gird himſelf, and make them ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo, bleſſed are thoſe ſervants.

39 And this know, that if the goodman of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom *his* lord ſhall make ruler over his houſhold, to give *them their* portion of meat in due ſeaſon?

43 Bleſſed *is* that ſervant, whom his lord when he cometh ſhall find ſo doing.

44 Of a truth I ſay unto you, that he will make him ruler over all that he hath.

45 But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin to beat the men-ſervants and maidens, and to eat and drink, and to be drunken;

46 The lord of that ſervant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers.

47 And that ſervant, which knew his lord's will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*.

48 But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*. For unto whomſoever much is given of him ſhall be much required: and to whom men have committed much, of him they will aſk the more.

49 ¶ I am come to ſend fire on the earth; and what will I, if it be already kindled?

50 But I have a baptiſm to be baptized with; and how am I ſtraitened till it be accompliſhed!

51 Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion:

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 The father ſhall be divided againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother; the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.

54 ¶ And he ſaid alſo to the people, When ye ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhower; and ſo it is.

55 And when *ye ſee* the ſouth wind blow, ye ſay, There will be heat; and it cometh to paſs.

56 *Ye* hypocrites, ye can diſcern the face of the ſky and of the earth; but how is it that ye do not diſcern this time?

57 ¶ Yea, and why even of yourſelves judge ye not what is right?

58 When thou goeſt with thine adverſary to the magiſtrate, *as thou art* in the way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon.

59 I

15 *For a man's life*, &c.] The happineſs of a man's life.

22 *Take no thought*, &c.] Be not anxiouſly ſolicitous about providing for the body; but perſevere with induſtry, in the path of duty, and then divine providence will cauſe all things to work together for your good.

29 *Neither be ye of doubtful mind.*] The margin ſeems to give us a better ſenſe, Live not in careful ſuſpenſe.

40 *The ſon of man cometh*, &c.] By this expreſſion are meant, death and judgment.

49 *I am come to ſend fire on the earth*, &c.] This denotes thoſe tribulations, perſecutions, and fiery trials, which were to accompany the propagation and profeſſion of the goſpel.

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59 I tell thee, thou ſhalt not depart thence, till thou haſt paid the very laſt mite.

CHAP. XIII.

1 Chriſt's ſermon of repentance. 6 The parable of the fruitleſs fig tree. 10 Chriſt healeth a crooked woman: 23 he exhorteth to enter the ſtrait gate: 31 and reproveth Herod.

THERE were preſent at that ſeaſon ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

2 And Jeſus anſwering ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3 I tell you, Nay: but, except ye repent, ye ſhall all likewiſe periſh.

4 Or thoſe eighteen, upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?

5 I tell you, Nay: but, except ye repent, ye ſhall all likewiſe periſh.

6 ¶ He ſpake alſo this parable; A certain *man* had a fig tree planted in his vineyard; and he came and ſought fruit thereon, and found none.

7 Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou ſhalt cut it down.

10 ¶ And he was teaching in one of the ſynagogues on the ſabbath.

11 And, behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up *herſelf.*

12 And when Jeſus ſaw her, he called *her to him,* and ſaid unto her, Woman, thou art looſed from thine infirmity.

13 And he laid *his* hands on her: and immediately ſhe was made ſtraight, and glorified God.

14 And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath day.

15 The Lord then anſwered him, and ſaid, *Thou* hypocrite, doth not each one of you on the ſabbath looſe his ox or *his* aſs from the ſtall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond on the ſabbath day?

17 And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it?

19 It is like a grain of muſtard ſeed, which a man took, and caſt into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jeruſalem.

23 ¶ Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them, Anno DOMINI 33.

24 Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence ye are:

26 Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 But he ſhall ſay, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourſelves* thruſt out.

29 And they ſhall come from the eaſt, and *from* the weſt, and from the north, and *from* the ſouth, and ſhall ſit down in the kingdom of God.

30 And, behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

31 ¶ The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he ſaid unto them, Go ye, and tell that fox, Behold, I caſt out devils, and I do cures to day and to morrow, and the third *day* I ſhall be perfected.

33 Nevertheleſs I muſt walk to day, and to morrow, and the *day* following: for it cannot be that a prophet periſh out of Jeruſalem.

34 O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your houſe is left unto you deſolate: and verily I ſay unto, Ye ſhall not ſee me, until *the time* come when ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XIV.

1 Chriſt healeth the dropſy on the ſabbath: 7 recommendeth humility; 12 and hoſpitality to the poor. 15 The parable of the great ſupper.

AND it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropſy.

3 And Jeſus anſwering ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath day?

4 And they held their peace. And he took *him,* and healed him, and let him go;

5 And anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath day?

6 And they could not anſwer him again to theſe things.

7 ¶ And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them,

8 When thou art bidden of any *man* to a wedding, ſit

GENERAL REFLECTIONS on Chap. XII.

We are in this chapter particularly exhorted to labour after the ſpiritual riches of Chriſt's everlaſting kingdom, preferably to all worldly enjoyments; and to lead a life of faith and piety here, that the day of judgment may not overtake us unawares. May God give us grace ſo to do!

COMMENTARY AND NOTES ON CHAP. XIII.

7, 8, 9 *Behold, theſe three years I come,* &c.] The years of the parable denote the whole time of the Jewiſh diſpenſation.

24 *Strive to enter in at the ſtrait gate,* &c.] If ye deſire to attain eternal happineſs, deny yourſelves the ſinful pleaſures and vanities of the world, and conform your lives to the precepts of the goſpel; for many, who pretend to be candidates for heaven, fall ſhort of it, by gratifying their beloved luſts.

32 *Go ye, and tell that fox,* &c.] Herod, by his conſummate artifice, recommended himſelf to the eſteem of the Jews, while he ſecured the friendſhip of the Romans.

GENERAL REFLECTIONS on Chap. XIII.

By the parable of the fig tree, we may learn, that God always warns before he puniſhes; and that he has no other views nor deſigns with regard to men, but thoſe of love; and that no evil befalls them, but what they bring upon themſelves by deſpiſing his goodneſs, and by ſlighting the offers of his grace.

COMMENTARY

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ſit not down in the higheſt room; leſt a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room.

10 But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

11 For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

12 ¶ Then ſaid he alſo to him that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompence be made thee.

13 But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind:

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ And when one of them that ſat at meat with him heard theſe things, he ſaid unto him, Bleſſed *is* he that ſhall eat bread in the kingdom of God.

16 Then ſaid he unto him, A certain man made a great ſupper, and bade many:

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come; for all things are now ready.

18 And they all with one *conſent* began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the lord ſaid unto the ſervant, Go out into the highways and hedges, and compel *them* to come in, that my houſe may be filled.

24 For I ſay unto you, That none of thoſe men which were bidden ſhall taſte of my ſupper.

25 ¶ And there went great multitudes with him: and he turned, and ſaid unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

27 And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple.

28 For which of you, intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have *ſufficient* to finiſh *it?*

29 Leſt haply, after he hath laid the foundation, and is not able to finiſh *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finiſh.

31 Or what king, going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

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32 Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoever he be of you that forſaketh not all that he hath, he cannot be my diſciple.

34 ¶ Salt *is* good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

35 It is neither fit for the land, nor yet for the dunghil; *but* men caſt it out. He that hath ears to hear, let him hear.

CHAP. XV.

3 *The parable of the loſt ſheep,* 8 *and piece of ſilver;* 11 *and of the prodigal ſon.*

THEN drew near unto him all the publicans and ſinners for to hear him.

2 And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

3 ¶ And he ſpake this parable unto them, ſaying,

4 What man of you, having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it?

5 And when he hath found *it*, he layeth *it* on his ſhoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, ſaying unto them, Rejoice with me; for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance.

8 ¶ Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find *it?*

9 And when ſhe hath found *it*, ſhe calleth *her* friends and *her* neighbours together, ſaying, Rejoice with me; for I have found the piece which I had loſt.

10 Likewiſe, I ſay unto you, there is joy in the preſence of the angels of God over one ſinner that repenteth.

11 ¶ And he ſaid, A certain man had two ſons:

12 And the younger of them ſaid to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living.

13 And not many days after the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living.

14 And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want.

15 And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine.

16 And he would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him.

17 And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger!

18 I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee,

19 And am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

20 And he aroſe, and came to his father. But when he

COMMENTARY AND NOTES ON CHAP. XIV.

15 *Bleſſed is he that ſhall eat bread,* &c.] Bleſſed is he, who, being admitted into heaven, ſhall enjoy the converſation and friendſhip of the inhabitants of that glorious place; for thoſe ſpiritual repaſts muſt regale and invigorate his mind beyond expreſſion.

26 *If any man come to me, and hate not his father,* &c.] No man can be a worthy diſciple of mine, who does not, from a principle of love to me, prefer his duty before all temporal conſiderations and advantages, before all the ties of natural relation or affection, and before the enjoyment even of life itſelf.

GENERAL REFLECTIONS on Chap. XIV.

Chriſt here warns us moſt expreſsly, that in order to be his diſciples, we muſt firſt renounce ourſelves, and every thing that may tend to hinder us from following him.

COMMENTARY AND NOTES ON CHAP. XV.

11 *A certain man had two ſons.*] This parable is generally ſuppoſed to be a repreſentation of the murmurings of the Jews for the calling of the Gentiles; but it may alſo be applied to individuals. In this inimitable compoſition, the amazing mercy of God is painted with captivating beauty; and, in all the three parables, the joys occaſioned among heavenly beings, at the converſion of a ſingle ſinner, are repreſented as joys even to God himſelf. Thus high do ſinful men ſtand in the eſtimation of God; for which cauſe they ſhould not caſt themſelves away in that trifling manner wherein multitudes deſtroy themſelves: neither ſhould any think the ſalvation of others a ſmall matter, as ſome ſeem to do.

GENERAL

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Anno DOMINI 33. he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.

21 And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put *it* on him; and put a ring on his hand, and ſhoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

25 Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

26 And he called one of the ſervants, and aſked what theſe things meant.

27 And he ſaid unto him, Thy brother is come; and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment: and yet thou never gaveſt me a kid, that I might make merry with my friends:

30 But as ſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

CHAP. XVI.

1 *The parable of the unjuſt ſteward.* 14 *Chriſt reproveth the hypocriſy of the Phariſees.* 19 *The parable of the rich man and Lazarus the beggar.*

AND he ſaid alſo unto his diſciples, There was a certain rich man, which had a ſteward; and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig; to beg I am aſhamed.

4 I am reſolved what to do, that, when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lord's debtors *unto him*, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore.

8 And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.

9 And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that, when ye fail, they may receive you into everlaſting habitations.

10 He that is faithful in that which is leaſt is faithful alſo in much: and he that is unjuſt in the leaſt is unjuſt alſo in much. Anno DOMINI 33.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true *riches*?

12 And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own?

13 No ſervant can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

14 ¶ And the Phariſees alſo, who were covetous, heard all theſe things: and they derided him.

15 And he ſaid unto them, Ye are they which juſtify yourſelves before men; but God knoweth your hearts: for that which is highly eſteemed among men is abomination in the ſight of God.

16 The law and the prophets *were* until John: ſince that time the kingdom of God is preached, and every man preſſeth into it.

17 And it is eaſier for heaven and earth to paſs, than one tittle of the law to fail.

18 Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from *her* huſband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared ſumptuouſly every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of ſores,

21 And deſiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his ſores.

22 And it came to paſs, that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.

24 And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham ſaid, Son, remember that thou in thy lifetime receiveſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beſide all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you cannot; neither can they paſs to us, that *would come* from thence.

27 Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe:

28 For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.

29 Abraham ſaith unto him, They have Moſes and the prophets; let them hear them.

30 And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.

CHAP.

GENERAL REFLECTIONS on Chap. XV.

In this chapter we ſee the deviations of ſinners, and the criminal abuſe they make of the favours of God; we ſee likewiſe the goodneſs of God in chaſtiſing them, in order to bring them back to their duty; the return of thoſe that come to God by repentance; the pardon which he grants them, and the joy that their converſion ought to excite in every pious and Chriſtian heart.

COMMENTARY AND NOTES ON CHAP. XVI.

8 *The lord commended the unjuſt ſteward*, &c.] The wiſdom of the ſteward, in contriving a method to make himſelf friends, is here commended; not the way by which he made them, if it was fraudulent.

13 *No ſervant can ſerve two maſters*, &c.] To love the world as our chief good, to ſeek it as our higheſt intereſt, and to ſerve it as our chief commander, cannot ſtand with the love and ſervice which we owe to God our Maker.

22 *The beggar died*, &c.] It is evident from hence, that the ſoul does not ſleep, after the death of the body, till the reſurrection, as ſome have aſſerted; but that good and bad paſs immediately out of this life into a ſtate of happineſs or miſery.

29 *They have Moſes and the prophets*, &c.] The ſcriptures read, the word preached, the ſacraments adminiſtered, are the ordinary means appointed by the wiſdom of God for man's ſalvation, and, by the grace of God accompanying them, are abundantly ſufficient for that purpoſe.

GENERAL REFLECTIONS on Chap. XVI.

From the caſe of Lazarus we may learn, that divine grace is ſometimes beſtowed moſt eminently, where the gifts of Providence have been diſpenſed more ſparingly; ſo that no judgment can be formed of the future condition of men in the next life, from their preſent ſtate in this world.

COMMENTARY

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CHAP. XVII.

Anno DOMINI 33.

1 *To avoid offence.* 5 *The power of faith.* 11 *Ten lepers healed:* 20 *of the kingdom of God and of Chriſt.*

THEN ſaid he unto the diſciples, It is impoſſible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.

3 ¶ Take heed to yourſelves: If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him.

4 And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

5 ¶ And the Apoſtles ſaid unto the Lord, Increaſe our faith.

6 And the Lord ſaid, If ye had faith as a grain of muſtard ſeed, ye might ſay unto this ſycamine tree, Be thou plucked up by the root, and be thou planted in the ſea; and it ſhould obey you.

7 But which of you, having a ſervant plowing or feeding cattle, will ſay unto him by and by, when he is come from the field, Go and ſit down to meat?

8 And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf, and ſerve me, till I have eaten and drunken; and afterward thou ſhalt eat and drink?

9 Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

10 So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

11 ¶ And it came to paſs, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off:

13 And they lifted up *their* voices, and ſaid, Jeſus, Maſter, have mercy on us.

14 And when he ſaw *them*, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that, as they went, they were cleanſed.

15 And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jeſus anſwering ſaid, Were there not ten cleanſed? but where *are* the nine?

18 There are not found that returned to give glory to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Phariſees, when the kingdom of God ſhould come, he anſwered them and ſaid, The kingdom of God cometh not with obſervation:

21 Neither ſhall they ſay, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 ¶ And he ſaid unto the diſciples, The days will come, when ye ſhall deſire to ſee one of the days of the Son of man, and ye ſhall not ſee *it*.

23 And they ſhall ſay to you, See here; or, ſee there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, ſhineth unto the other *part* under heaven; ſo ſhall alſo the Son of man be in his day. Anno DOMINI 33.

25 But firſt muſt he ſuffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, ſo ſhall it be alſo in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and deſtroyed them all.

28 Likewiſe alſo as it was in the days of Lot; they did eat, they drank, they bought, they ſold, they planted, they builded;

29 But the ſame day that Lot went out of Sodom it rained fire and brimſtone from heaven, and deſtroyed *them* all.

30 Even thus ſhall it be in the day when the Son of man is revealed.

31 In that day, he which ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back.

32 Remember Lot's wife.

33 Whoſoever ſhall ſeek to ſave his life ſhall loſe it; and whoſoever ſhall loſe his life ſhall preſerve it.

34 I tell you, in that night there ſhall be two *men* in one bed; the one ſhall be taken, and the other ſhall be left.

35 Two *women* ſhall be grinding together; the one ſhall be taken, and the other left.

36 Two *men* ſhall be in the field; the one ſhall be taken, and the other left.

37 And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Whereſoever the body *is*, thither will the eagles be gathered together.

CHAP. XVIII.

1 *The importunate widow.* 9 *The Phariſee and publican.* 15 *Children brought to Chriſt.* 28 *All muſt be left for Chriſt's ſake.* 35 *Chriſt reſtoreth a blind man to his ſight.*

AND he ſpake a parable unto them *to this end*, that men ought always *to* pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and ſhe came unto him, ſaying, Avenge me of mine adverſary.

4 And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man;

5 Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

6 And the Lord ſaid, Hear what the unjuſt judge ſaith.

7 And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them ſpeedily. Nevertheleſs when the Son of man cometh, ſhall he find faith on the earth?

9 ¶ And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others:

10 Two men went up into the temple to pray; the one a Phariſee, and the other a publican.

11 The

COMMENTARY AND NOTES ON CHAP. XVII.

5 *Increaſe our faith.*] The moſt eminent ſaints are very ſenſible of the imperfection of their faith, and very importunate with God daily for the increaſe of it: for ſtrong faith diſpoſes the ſoul to the moſt difficult duties of obedience, and particularly helps us to the practice of that hard duty of forgiving injuries.

20 *The kingdom of God cometh not with obſervation.*] The Meſſiah's kingdom does not conſiſt in any pompous outward form of government, but in the renewing of men's minds, the ſubjection of their wills, and conforming their lives to the commands of God.

31 *In that day*, &c.] Our Saviour had here in view the deſtruction of the city and temple of Jeruſalem, which took place about forty years afterwards; and not the general judgment, from which there can be no eſcape.

GENERAL REFLECTIONS on Chap. XVII.

The warnings contained in this chapter particularly concern thoſe who ſlight the precious advantages they enjoy, and the ſeaſon of the forbearance and mercy of God; ſuch perſons are in imminent danger of being ſurpriſed in their blindneſs and ſecurity, and of periſhing for ever in their impenitency.

COMMENTARY AND NOTES ON CHAP. XVIII.

1 *He ſpake a parable—that men ought always to pray*, &c.] This means, that the heart ſhould be always kept in a praying frame; eſteeming prayer not only as an ineſtimable privilege, but an indiſpenſible duty; inaſmuch as we are indigent, helpleſs, and dependent creatures, full of wants, and obnoxious to dangers, God delights in importunate prayer.

8 *When the Son of man cometh*, &c.] When he cometh to take vengeance on the obſtinate Jews, and deſtroy their city, and when he cometh to judge the world, he will find but few perſons in whom the genuine fruits and effects of faith are found.

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11 The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this publican.

12 I faſt twice in the week, I give tithes of all that I poſſeſs.

13 And the publican, ſtanding afar off, would not lift up ſo much as *his* eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

14 I tell you, this man went down to his houſe juſtified *rather* than the other: for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

15 And they brought unto him alſo infants, that he would touch them: but when *his* diſciples ſaw *it*, they rebuked them.

16 But Jeſus called them *unto him*, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

17 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child ſhall in no wiſe enter therein.

18 ¶ And a certain ruler aſked him, ſaying, Good Maſter, what ſhall I do to inherit eternal life?

19 And Jeſus ſaid unto him, Why calleſt thou me good? none *is* good, ſave one, *that is* God.

20 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father and thy mother.

21 And he ſaid, All theſe have I kept from my youth up.

22 Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven: and come, follow me.

23 And when he heard this, he was very ſorrowful, for he was very rich.

24 ¶ And when Jeſus ſaw that he was very ſorrowful, he ſaid, How hardly ſhall they that have riches enter into the kingdom of God!

25 For it is eaſier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* ſaid, Who then can be ſaved?

27 And he ſaid, the things which are impoſſible with men are poſſible with God.

28 ¶ Then Peter ſaid, Lo, we have left all, and followed thee.

29 And he ſaid unto them, Verily I ſay unto you, There is no man that hath left houſe, or parents, or brethren, or wife, or children, for the kingdom of God's ſake,

30 Who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.

31 ¶ Then he took *unto him* the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed.

32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated and ſpitted on:

33 And they ſhall ſcourge *him*, and put him to death: and the third day he ſhall riſe again.

34 And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken.

35 ¶ And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way ſide begging:

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36 And hearing the multitude paſs by, he aſked what it meant.

37 And they told him, that Jeſus of Nazareth paſſeth by.

38 And he cried, ſaying, Jeſus, *thou* ſon of David, have mercy on me.

39 And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, *Thou* ſon of David, have mercy on me.

40 And Jeſus ſtood, and commanded him to be brought unto him: and when he was come near, he aſked him,

41 Saying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my ſight.

42 And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee.

43 And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw *it*, gave praiſe unto God.

CHAP. XIX.

1 *Of Zaccheus a publican.* 11 *The ten pieces of money.* 28 *Chriſt rideth in triumph into Jeruſalem:* 41 *he weepeth over the city:* 45 *driveth the buyers and ſellers out of the temple.*

AND *Jeſus* entered and paſſed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he ſought to ſee Jeſus who he was; and could not for the preſs, becauſe he was little of ſtature.

4 And he ran before, and climbed up into a ſycamore tree to ſee him: for he was to paſs that *way*.

5 And when Jeſus came to the place, he looked up, and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down; for to day I muſt abide at thy houſe.

6 And he made haſte, and came down, and received him joyfully.

7 And when they ſaw *it*, they all murmured, ſaying, That he was gone to be a gueſt with a man that is a ſinner.

8 And Zaccheus ſtood, and ſaid unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by falſe accuſation, I reſtore *him* fourfold.

9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, for ſo much as he alſo is the ſon of Abraham.

10 For the Son of man is come to ſeek and to ſave that which was loſt.

11 ¶ And as they heard theſe things, he added and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

12 He ſaid therefore, A certain nobleman went into a far country to receive for himſelf a kingdom, and to return.

13 And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come.

14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this *man* to reign over us.

15 And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17 And

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23 *And when he heard this he was very ſorrowful*, &c.] Thoſe who are wedded to carnal objects, will renounce Chriſt rather than the world, when they ſtand in competition; not conſidering that the conſolations of religion are more than a compenſation for all that we can part with for the ſake of Chriſt.

GENERAL REFLECTIONS on Chap. XVIII.

We have here ſet before us the important duty of perſeverance in prayer, with its happy effects; that perſons may have a great appearance of piety, and yet, becauſe filled with pride, covetouſneſs, &c. be rejected of God; and that the greateſt obſtacle to the ſalvation of the rich is, that they ſet their hearts upon riches, which alienate their hearts from God.

COMMENTARY AND NOTES ON CHAP. XIX.

4 *And he ran before and climbed up*, &c.] Though fancy and curioſity might prompt Zaccheus to deſire a ſight of our Lord, he did not go unrewarded: which proves to us, that it is good to be near the place where Chriſt is, namely in Chriſtian aſſemblies, let the principles that bring us thither be what they may.

9 *For ſo much as he alſo is a ſon of Abraham.*] Either a natural ſon of Abraham, a Jew; or a ſpiritual ſon, a believer, the heir of Abraham's faith which was alſo imputed to him for righteouſneſs.

41 *He*

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17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.

18 And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19 And he ſaid likewiſe to him, Be thou alſo over five cities.

20 And another came, ſaying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, Out of thine own mouth will I judge thee, *thou* wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow.

23 Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required mine own with uſury?

24 And he ſaid unto them that ſtood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they ſaid unto him, Lord, he hath ten pounds.)

26 For I ſay unto you, That unto every one which hath ſhall be given; and from him that hath not even that he hath ſhall be taken away from him.

27 But thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay *them* before me.

28 ¶ And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

29 And it came to paſs, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he ſent two of his diſciples,

30 Saying, Go ye into the village over againſt *you*; in the which at your entering ye ſhall find a colt tied, whereon yet never man ſat: looſe him, and bring *him hither*.

31 And if any man aſk you, Why do ye looſe *him?* thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 And they that were ſent went their way, and found even as he had ſaid unto them.

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

35 And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon.

36 And as they went they ſpread their clothes in the way.

37 And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice and praiſe God with a loud voice for all the mighty works that they had ſeen;

38 Saying, Bleſſed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the higheſt.

39 And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples.

40 And he anſwered and ſaid unto them, I tell you that if theſe ſhould hold their peace, the ſtones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadſt known, even thou, at leaſt in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide,

44 And ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation.

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45 ¶ And he went into the temple and began to caſt out them that ſold therein, and them that bought;

46 Saying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But the chief prieſts and the ſcribes and the chief of the people ſought to deſtroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAP. XX.

1 *Chriſt avoucheth his authority.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Ceſar.* 27 *The Sadducees convinced.*

AND it came to paſs, *that* on one of thoſe days, as he taught the people in the temple, and preached the goſpel, the chief prieſts and the ſcribes came upon *him* with the elders,

2 And ſpake unto him, ſaying, Tell us, by what authority doeſt thou theſe things? or who is he that gave thee this authority?

3 And he anſwered and ſaid unto them, I will alſo aſk you one thing; and anſwer me:

4 The baptiſm of John, was it from heaven, or of men?

5 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then believed ye him not?

6 But and if we ſay, Of men; all the people will ſtone us: for they be perſuaded that John was a prophet.

7 And they anſwered, that they could not tell whence *it was*.

8 And Jeſus ſaid unto them, Neither tell I you by what authority I do theſe things.

9 ¶ Then began he to ſpeak to the people this parable; A certain man planted a vineyard, and let it forth to huſbandmen, and went into a far country for a long time.

10 And at the ſeaſon he ſent a ſervant to the huſbandmen, that they ſhould give him of the fruit of the vineyard: but the huſbandmen beat him and ſent *him* away empty.

11 And again he ſent another ſervant: and they beat him alſo, and entreated *him* ſhamefully, and ſent *him* away empty.

12 And again he ſent a third: and they wounded him alſo, and caſt *him* out.

13 Then ſaid the lord of the vineyard, What ſhall I do? I will ſend my beloved ſon: it may be they will reverence *him* when they ſee him.

14 But when the huſbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they caſt him out of the vineyard, and killed *him*. What therefore ſhall the Lord of the vineyard do unto them?

16 He ſhall come and deſtroy theſe huſbandmen, and ſhall give the vineyard to others. And when they heard *it*, they ſaid, God forbid.

17 And he beheld them, and ſaid, What is this then that is written, The ſtone which the builders rejected, the ſame is become the head of the corner?

18 Whoſoever ſhall fall upon that ſtone ſhall be broken; but on whomſoever it ſhall fall, it will grind him to powder.

19 ¶ And the chief prieſts and the ſcribes the ſame hour

41 *He beheld the city and wept over it.*] At the conſideration of their obſtinacy, and their wilfully rejecting the offers of grace and ſalvation; and alſo for the dreadful judgments that hung over their heads.

GENERAL REFLECTIONS on Chap. XIX.

The uſe we are to make of the parable of the nobleman, is, that God grants us his light and grace, to the end we may improve them to his glory, to our own ſalvation, and that of others, both by precept and example. The driving out the buyers and ſellers may ſerve as a caution to us not to behave irreverently in places of worſhip, and to avoid hypocriſy.

COMMENTARY AND NOTES on CHAP. XX.

17 *The ſtone which the builders rejected*, &c.] That is, Chriſt the Meſſiah, rejected by the Jews, ſhall receive and unite the Gentiles into his church, as a principal corner-ſtone ſupports and holds together the two ſides of a building.

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hour ſought to lay hands on him; and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20 And they watched *him*, and ſent forth ſpies which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power and authority of the governor.

21 And they aſked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither acceptеſt thou the perſon *of any*, but teacheſt the way of God truly:

22 Is it lawful for us to give tribute unto Ceſar or no?

23 But he perceived their craftineſs, and ſaid unto them, Why tempt ye me?

24 Shew me a penny. Whoſe image and ſuperſcription hath it? They anſwered and ſaid, Ceſar's.

25 And he ſaid unto them, Render therefore unto Ceſar the things which be Ceſar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his anſwer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any reſurrection; and they aſked him,

28 Saying, Maſter, Moſes wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

29 There were therefore ſeven brethren: and the firſt took a wife, and died without children.

30 And the ſecond took her to wife, and he died childleſs.

31 And the third took her; and in like manner the ſeven alſo: and they left no children, and died.

32 Laſt of all the woman died alſo.

33 Therefore in the reſurrection whoſe wife of them is ſhe? for ſeven had her to wife.

34 And Jeſus anſwering ſaid unto them, The children of this world marry, and are given in marriage:

35 But they which ſhall be accounted worthy to obtain that world and the reſurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the reſurrection.

37 Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the ſcribes anſwering ſaid, Maſter, thou haſt well ſaid.

40 And after that they durſt not aſk him any *queſtion at all.*

41 ¶ And he ſaid unto them, How ſay they that Chriſt is David's ſon?

42 And David himſelf ſaith in the book of Pſalms, The LORD ſaid unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footſtool.

44 David therefore calleth him Lord, how is he then his ſon?

45 Then in the audience of all the people he ſaid unto his diſciples,

46 Beware of the ſcribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts;

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47 Which devour widows' houſes, and for a ſhew make long prayers: the ſame ſhall receive greater damnation.

CHAP. XXI.

1 *Chriſt commendeth the poor widow:* 5 *foretelleth the deſtruction of the temple;* 7 *ſigns which ſhall precede the laſt day:* *he exhorteth to be watchful.*

AND he looked up, and ſaw the rich men caſting their gifts into the treaſury.

2 And he ſaw alſo a certain poor widow caſting in thither two mites.

3 And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more than they all:

4 For all theſe have of their abundance caſt in unto the offerings of God: but ſhe of her penury hath caſt in all the living that ſhe had.

5 ¶ And as ſome ſpake of the temple, how it was adorned with goodly ſtones and gifts, he ſaid,

6 *As for* theſe things which ye behold, the days will come, in the which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

7 ¶ And they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign *will there be* when theſe things ſhall come to paſs?

8 And he ſaid, Take heed that ye be not deceived: for many ſhall come in my name, ſaying, I am *Chriſt;* and the time draweth near: go ye not therefore after them.

9 But when ye ſhall hear of wars and commotions, be not terrified: for theſe things muſt firſt come to paſs; but the end is not by and by.

10 Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdom againſt kingdom:

11 And great earthquakes ſhall be in divers places, and famines, and peſtilences; and fearful ſights and great ſigns ſhall there be from heaven.

12 But before all theſe, they ſhall lay their hands on you, and perſecute *you*, delivering *you* up to the ſynagogues and into priſons, being brought before kings and rulers for my name's ſake.

13 And it ſhall turn to you for a teſtimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye ſhall anſwer.

15 For I will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to gainſay nor reſiſt.

16 And ye ſhall be betrayed both by parents, and brethren, and kinſfolks, and friends; and *ſome* of you ſhall they cauſe to be put to death.

17 And ye ſhall be hated of all *men* for my name's ſake.

18 But there ſhall not an hair of your head periſh.

19 In your patience poſſeſs ye your ſouls.

20 And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midſt of it depart out; and let not them that are in the countries enter thereinto.

22 For theſe be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give ſuck, in thoſe days! for there ſhall be great diſtreſs in the land, and wrath upon this people.

24 And they ſhall fall by the edge of the ſword, and ſhall

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36 *They are equal unto the angels*, &c.] The glorified ſaints, in the morning of the reſurrection, ſhall be like unto the glorious angels, in their properties and qualities, namely, in holineſs and purity, in immortality and incorruptibility, and ſhall live in the ſame heavenly and immortal lives.

44 *David therefore*, &c.] The Meſſiah, as man was David's ſon; but as God-man, he was Lord of his own Father, and the omnipotent former of the univerſe.

GENERAL REFLECTIONS on Chap. XX.

Our Lord's diſcourſe to the Sadducees ought fully to convince us that the dead will be raiſed, and ſhould engage us, by divine grace, to walk and live, by faith, in holineſs and purity, to the end we may become worthy to partake of eternal life, and of the reſurrection of the righteous.

COMMENTARY AND NOTES ON CHAP. XXI.

9 *When ye ſhall hear of war and commotions*, &c.] War, peſtilence, and famine, are judgments and calamities inflicted by God upon a ſinful people for their contempt of Chriſt and goſpel grace.

18 *There ſhall not an hair of your head periſh.*] If you purſue ſtedfaſtly in your faith and obedience to the end, God will often reward you with wonderful and unexpected deliverances here, and certainly with life eternal hereafter.

24 *Jeruſalem*

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Picart delin. *Pollard sculp.*

LUKE, Chap. XXII. Ver. 43. 44.

There appeared an Angel from Heaven strengthening him, and being in Agony he prayed more earnestly.

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Anno DOMINI 33. ſhall be led away captive into all nations: and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Son of man coming in a cloud with power and great glory.

28 And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he ſpake to them a parable; Behold the fig tree, and all the trees;

30 When they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand.

31 So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

32 Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled.

33 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

34 ¶ And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and *ſo* that day come upon you unawares.

35 For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

1 *The Jews conſpire againſt Chriſt:* 3 *Satan prepareth Judas to betray him.* 7 *The apoſtles prepare the paſſover:* 19 *Chriſt inſtituteth his laſt ſupper.*

NOW the feaſt of unleavened bread drew nigh, which is called the Paſſover.

2 And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas ſurnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

7 ¶ Then came the day of unleavened bread, when the paſſover muſt be killed.

8 And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entereth in.

11 And ye ſhall ſay unto the good man of the houſe, The Maſter ſaith unto thee, Where is the gueſtchamber, where I ſhall eat the paſſover with my diſciples? Anno DOMINI 33.

12 And he ſhall ſhew you a large upper room furniſhed: there make ready.

13 And they went, and found as he had ſaid unto them: and they made ready the paſſover.

14 And when the hour was come, he ſat down, and the twelve apoſtles with him.

15 And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer:

16 For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide *it* among yourſelves:

18 For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me.

20 Likewiſe alſo the cup after ſupper, ſaying, This cup *is* the new teſtament in my blood, which is ſhed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themſelves, which of them it was that ſhould do this thing.

24 ¶ And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

25 And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them are called benefactors.

26 But ye *ſhall* not *be* ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.

27 For whether *is* greater, he that ſitteth at meat, or he that ſerveth? *is* not he that ſitteth at meat? but I am among you as he that ſerveth.

28 Ye are they which have continued with me in my temptations:

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

31 ¶ And the Lord ſaid, Simon, Simon, behold Satan hath deſired *to have* you, that he may ſift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, ſtrengthen thy brethren.

33 And he ſaid unto him, Lord, I am ready to go with thee, both into priſon, and to death.

34 And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me.

35 ¶ And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing.

36 Then ſaid he unto them, But now, he that hath a purſe, let him take *it*, and likewiſe *his* ſcrip: and he that hath no ſword, let him ſell his garment, and buy one.

37 For I ſay unto you, That this that is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: For the things concerning me have an end.

38 And

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24 *Jeruſalem ſhall be trodden down of the Gentiles*, &c.] The Romans deſtroyed both the city and temple; erected a new city called Elis, after the foundations of the old were plowed up; built a heathen temple where the houſe of God had ſtood; and a Turkiſh moſque now pollutes the place.

28 *Look up, and lift up your heads*, &c.] This is the attitude of a man who ſees his deliverer approaching, after having long waited for him.

GENERAL REFLECTIONS on Chap. XXI.

The events here recorded ſhould confirm our belief of the truth of the goſpel, and of the certainty of what is there ſaid concerning the ſecond coming of Jeſus Chriſt, the laſt judgment, and the end of the world.

COMMENTARY AND NOTES ON Chap. XXII.

16 *Until it be fulfilled in the kingdom of God.*] Till I myſelf be made the true paſſover-ſacrifice.

18 *Until the kingdom of God ſhall come.*] Till that complete and ſpiritual redemption, which is typified by this ordinance, ſhall be fulfilled and perfected.

29, 30 *I appoint unto you a kingdom*, &c.] To thoſe who prove their love to Chriſt, by adhering cloſely to him amidſt afflictions, and ſore trials, he promiſes a glorious and eternal reward.

37 *The things concerning me have an end.*] Are ready to be accompliſhed.

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38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

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65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAP. XXIII.

1 *Jesus is accused to Herod,* 8 *who mocketh him.* 12 *Herod and Pilate are made friends.* 13 *Barabbas loosed, and Jesus crucified.*

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who

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44 *His sweat was as it were great drops of blood*, &c.] Such was the fervor of our Lord's spirit, that he prayed himself into an agony. How unlike is our praying frame! How often do our lips move, when our hearts stand still!

57 *I know him not.*] It frequently happens, when people allow themselves to transgress the bounds of truth, it is more likely to entangle and discover, that clear them.

GENERAL REFLECTIONS on Chap. XXII.

The anguish and trouble of Christ should make us reflect upon the horror of sin, and the sad state of the wicked, when they shall bear the punishment due to their crimes: his prayers teach us to find our comfort and strength, by addressing ourselves to God under affliction: and his resignation to the will of his Father, should teach us to submit ourselves in all things, even in the sorest trials, to what God shall be pleased to allot us.

COMMENTARY AND NOTES ON CHAP. XXIII.

7 *He sent him to Herod*, &c.] This was Herod Antipas, whom Christ had justly called a fox.

11 *Arrayed him in a gorgeous robe*, &c.] In derision, for having styled himself a king.

15 *Nothing worthy of death is done unto him.*] Read, Has been done by him.

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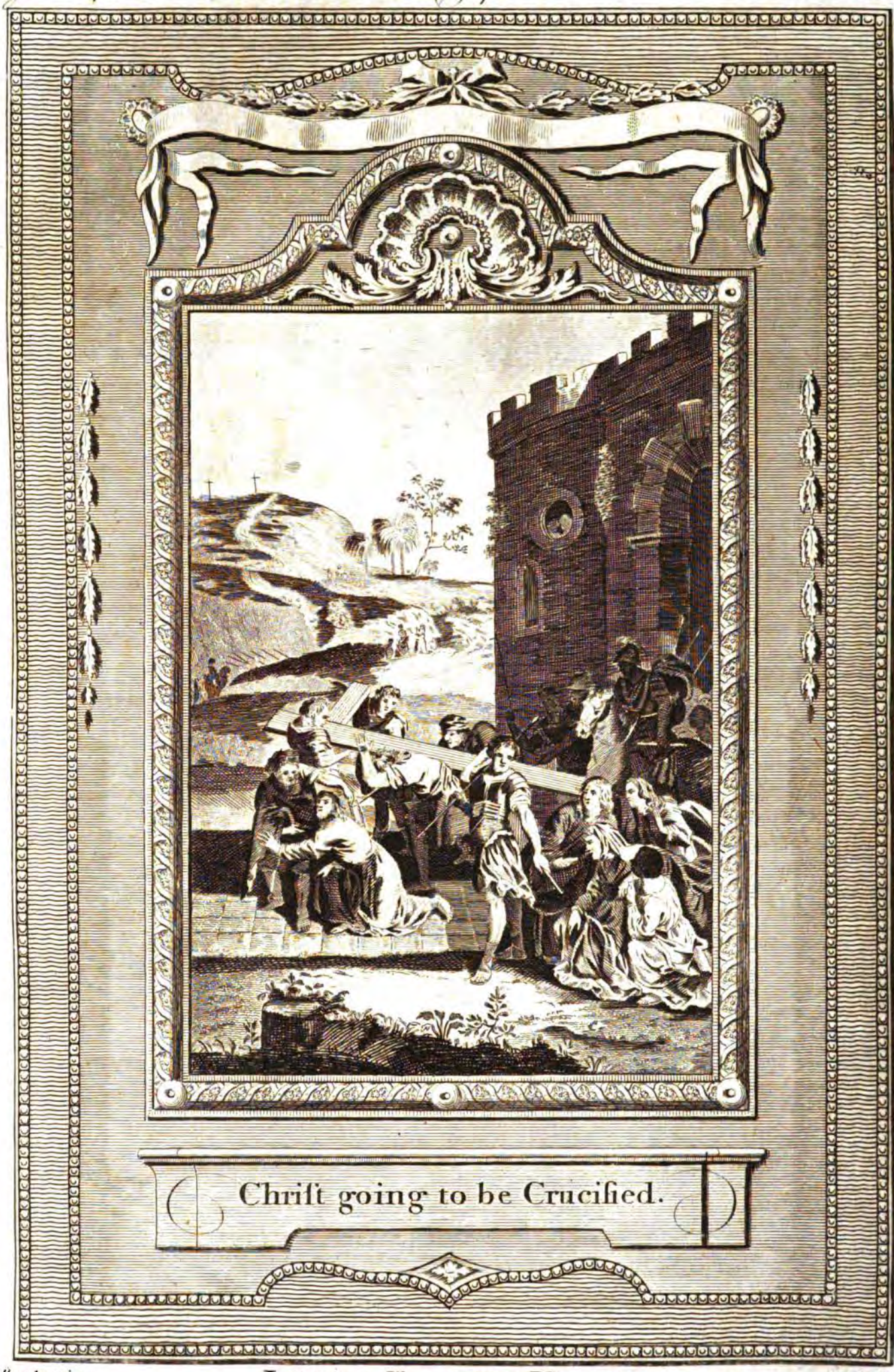

Christ going to be Crucified.

Bourdon pinx. *Roberts sculp.*

LUKE, Chap. XXIII. Ver. 26.

As they led him away, they laid the Cross on Simon a Cyrenian, that he might bear it after

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19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 ¶ And there were also two other malefactors led with him to be put to death.

33 ¶ And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

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44 ¶ And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 ¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 ¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAP. XXIV.

1 *Christ's resurrection declared to the women: 9 these report it to others.* 13 *Christ appeareth to two disciples going to Emmaus.*

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the*

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23 *On him they laid the cross*, &c.] This the criminal used to carry, and therefore was called, Furcifer, or one who bears or carries the transverse beam of the cross.

32 *Two other malefactors*, &c.] Our translation is erroneous: the passage should be thus pointed, There were also two others, malefactors, led with him, &c.

34 *Father, forgive them*, &c.] While they were nailing the compassionate Saviour to the cross, he seems to feel the injury those wretches did to their own souls; and as it were, to forget his own anguish in a concern for their salvation; hereby giving us a bright example of unbounded benevolence: his prayer was heard, in the conversion of many of these very murderers by the sermon of St. Peter.

41 *We indeed justly*, &c.] The glory which this person brought to Christ by his faith and piety on the cross, affords a striking instance of the wonderful power of divine grace upon the heart of the most abandoned sinner. One of these malefactors obtained mercy, that none might despair; and only one, that none might presume.

44 *Sixth hour—until the ninth hour.*] From twelve o'clock till three.

46 *He gave up the ghost.*] Christ resigned up his spirit voluntarily; and the prince of life submitted to death with unparalleled dignity and majesty, in a way peculiar to his exalted character.

GENERAL REFLECTIONS on Chap. XXIII.

Christ's death and burial are to be considered as the last degree of his humiliation, and the accomplishment of the sacrifice which he offered to God for the atonement of sin.

COMMENTARY AND NOTES on CHAP. XXIV.

10 *It was Mary Magdalene*, &c.] These holy women went before the apostles in the last services that were done for Christ; and therefore the apostles here come after them in their rewards and comforts.

16 *Their*

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the mother of James, and other *women that were* with them, which told theſe things unto the apoſtles.

11 And their words ſeemed to them as idle tales, and they believed them not.

12 ¶ Then aroſe Peter, and ran unto the ſepulchre; and ſtooping down, he beheld the linen clothes laid by themſelves, and departed, wondering in himſelf at that which was come to paſs.

13 ¶ And, behold, two of them went that ſame day to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs.

14 And they talked together of all theſe things which had happened.

15 And it came to paſs, that, while they communed *together* and reaſoned, Jeſus himſelf drew near, and went with them.

16 But their eyes were holden that they ſhould not know him.

17 And he ſaid unto them, What manner of communications *are* theſe that ye have one to another, as ye walk, and are ſad?

18 And the one of them, whoſe name was Cleopas, anſwering ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days?

19 And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him.

21 But we truſted that it had been he which ſhould have redeemed Iſrael: and beſide all this, to day is the third day ſince theſe things were done.

22 Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre;

23 And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive.

24 And certain of them which were with us went to the ſepulchre, and found *it* even ſo as the women had ſaid: but him they ſaw not.

25 Then he ſaid unto them, O fools and ſlow of heart to believe all that the prophets have ſpoken!

26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

27 And beginning at Moſes and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they conſtrained him, ſaying, Abide with us: for it is toward evening, and the day is far ſpent. And he went in to tarry with them.

30 And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed *it*, and brake, and gave to them.

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31 And their eyes were opened, and they knew him; and he vaniſhed out of their ſight.

32 And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

33 And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is riſen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.

38 And he ſaid unto them, Why are ye troubled? and why do thoughts ariſe in your hearts?

39 Behold my hands and my feet, that it is I myſelf: handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have.

40 And when he had thus ſpoken, he ſhewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fiſh, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he ſaid unto them, Theſe *are* the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled, which were written in the law of Moſes, and *in* the prophets, and *in* the pſalms, concerning me.

45 Then opened he their underſtanding, that they might underſtand the ſcriptures,

46 And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day:

47 And that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem.

48 And ye are witneſſes of theſe things.

49 ¶ And, behold, I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and bleſſed them.

51 And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven.

52 And they worſhipped him, and returned to Jeruſalem with great joy:

53 And were continually in the temple, praiſing and bleſſing God. Amen.

16 *Their eyes were holden*, &c.] There was an impediment which prevented their knowing him.

25 *O fools*, &c.] O thoughtleſs creatures.

47 *Among all nations*, &c.] See *Iſaiah* xlix. *Hoſea* ii. 23. *Pſalm* ii. *Joel* ii. 32. *Mal.* i. 11. and *Dan.* vii. 14.

49 *Behold, I ſend the promiſe of my Father*, &c.] The plentiful and miraculous effuſion of the Holy Spirit. See *Acts* i. 8. *Joel* x. 28. *Acts* ii. *Iſaiah* xliv. 3. and *Ezek.* xxxvi. 26.

GENERAL REFLECTIONS on Chap. XXIV.

The ſeveral apparitions of our Lord prove that he is riſen, and ought powerfully to ſtrengthen our faith and hopes, which are all built on this reſurrection.

The Goſpel according to S. JOHN.

THE ARGUMENT.

St. John was the beloved diſciple of our Lord. His goſpel is a noble hiſtory of his Maſter's life, miracles, divine diſcourſes, death, and converſation with his diſciples before his triumphant aſcenſion. It is ſaid, that the hereſies of Ebion and Corinthus gave occaſion to the writing of this goſpel, in which is deſcribed, in a moſt ſublime and lofty manner, the perſon of Chriſt in his divine and human nature, as the object of our faith. The ſtyle and character of St. John is grave and ſimple, ſhort and perſpicuous. He lived to a very great age, ſurvived all the apoſtles, and is ſuppoſed to have written his goſpel A, D. 96.

CHAP.

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CHRIST invited by the TWO DISCIPLES to abide at EMMAUS.

Parker sculp.

LUKE, Chap. XXIV. Ver. 29.

They constrained him, saying, Abide with us, for it is towards evening, & the day is far spent.

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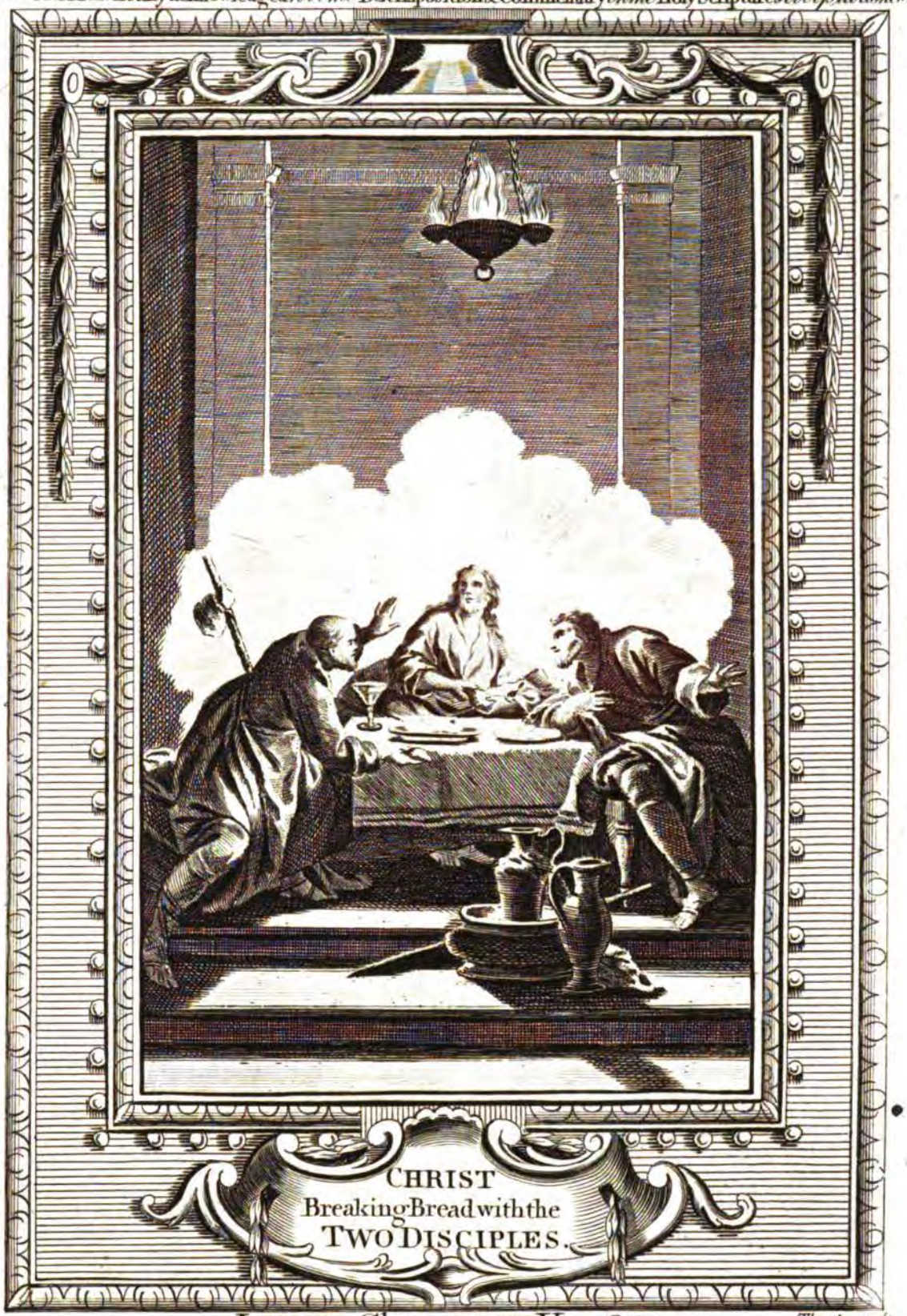
A WORK Universally acknowledged *to be the* Best Exposition & Commentary *on the* Holy Scriptures *ever Published*



CHRIST
Breaking Bread with the
TWO DISCIPLES.

Thornton sculp

LUKE, Chap. XXIV. Ver. 30.

As he sat at meat with them, He took Bread & Blessed it, and Brake and gave unto them.

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Cortona pinx.t **St. JOHN, Chap. I. Ver. 36.** *Hawkins sculp.*

Looking unto Jesus, as he walked, he saith, Behold the Lamb of God.

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Anno DOMINI 33.

CHAP. I.

1 *The divinity of Christ.* 6 *The mission of John, and end of Christ's coming.* 14 *The incarnation of the Word.* 15 *The testimony of John.* 39 *Calling of Andrew, Peter, &c.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

A.D. 16. 4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This is he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

A.D. 30. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Anno DOMINI 33.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto hm, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAP.

COMMENTARY AND NOTES ON CHAP. I.

1 *In the beginning was the Word*, &c] The Logos, the Wisdom of God: this appellation denotes the eternal existence of Christ, his co-existence with the Father, and his divine essence.

3 *All things were made by him*, &c.] This is an irrefragable proof of our Lord's divinity.

13 *Which were born*, &c.] The true sons of God are regenerate by the Spirit of God, which produces in them sincere repentance, and faith in Christ.

17 *For the law*, &c.] The law can neither justify nor sanctify, but the gospel, being a spiritual dispensation, has divine truth for its foundation, and saving grace runs through every part of it.

33 *And I knew him not*, &c.] I was not convinced that he was the true Messiah, till I saw the Spirit of God descending upon him.

38—40 *Then John turned*, &c.] John took every opportunity of acquainting his disciples that Christ was the promised Messiah.

47 *An Israelite indeed*, &c.] One who is plain, simply upright, sincere; such are all God's people, and such was Jacob, or Israel, to whom our Lord alludes.

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Anno DOMINI 30.

CHAP. II.

1 Christ turneth water into wine: 13 purgeth the temple: 18 he giveth his own death and resurrection for a sign.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece.

7 Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers of money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence, make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. Anno DOMINI 30.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAP. III.

1 Christ teacheth the necessity of regeneration; 14 faith in Christ. 16 God's love to the world. 23 The baptism, witness, and doctrine of John.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which was born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into

GENERAL REFLECTIONS on Chap. I.

The belief of Christ's being really God, is absolutely necessary to salvation; as are also the divine authority of scriptures; a firm reliance on the veracity and faithfulness of God; and that the Redeemer, whom real Christians now love, serve, and obey, will appear to his people the second time without sin, to make them happy with him for ever.

COMMENTARY AND NOTES ON CHAP. II.

4 *Woman, what have I to do with thee?* &c.] Mary received this discouraging answer, in order to keep her mind in a state of humility, to convince her, that though he was her son respecting his human nature, he was also her Saviour, and would not admit of the interference of any one in the great work of our redemption: besides our Lord, out of his infinite wisdom and foresight, so demeaned himself towards her, that he might lay no temptation before men, nor give the least occasion for idolizing her, as the deluded papists have long practised.

19 *Destroy this temple*, &c.] Herein our Saviour alludes to his death and resurrection.

GENERAL REFLECTIONS on Chap. II.

We may from hence learn, that it behoves us, as Christians, to be zealous for the glory of God, to oppose whatever is contrary thereto, and to shew a respect for the places devoted to the services of God, and, in general, for all that pertains to true religion.

COMMENTARY AND NOTES ON CHAP. III.

3 *Except a man be born again*, &c.] Meaning, that in order to be partakers of Christ's spiritual kingdom, the subjects of it must be renewed in their minds, wills, and affections by the operation of the Holy Spirit, and so become new creatures.

8 *The wind bloweth where it listeth*, &c.] The divine Spirit, as a sovereign agent, works repentance and faith in the hearts of mankind.

13 *No man hath ascended up into heaven*, &c.] In this passage the immensity of Christ's nature, and consequently his divinity, is plainly asserted.

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JOHN, Chap. III. Ver. 7.

Christ discoursing with Nicodemus at Jerusalem.

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A WORK Universally acknowledged *to be the* Best Exposition & Commentary *on the* Holy Scriptures *ever published.*



Bennoldsen sculp.

JOHN, Chap. IV. Ver. 13. 14.

Jesus said unto Her, Whosoever drinketh of this Water, shall thirst again; but Whosoever drinketh of the Water that I shall give him, shall never thirst.

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Anno DOMINI 30.

into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAP. IV.

1 *Christ talketh with the woman of Samaria, and revealeth himself unto her:* 27 *his disciples marvel;* 31 *He declareth to them his zeal to God's glory.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Anno DOMINI 30.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in Spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth

30 *He must increase*, &c.] As if he had said Christ is the eternal Jehovah, and of his kingdom there shall be no end; but I am a frail creature, subject to death.

GENERAL REFLECTIONS on Chap. II.

By John's example, we should always bear witness to the truth; and not seek our own glory, but that of our Saviour, in such a manner, that the advancement of his kingdom, and the salvation of men, should be the principal object of our wishes, and beget in us the greatest joy.

COMMENTARY AND NOTES ON CHAP. IV.

4 *He must needs go through Samaria.*] That he might display the wonderful effects of his power and mercy in the conversion of the Samaritan woman, and others in those parts.

10 *He would have given thee living water.*] i. e. The grace of his holy Spirit.

23 *The true worshippers*, &c.] Those whose minds are endued with grace, and in consequence thereof, live in the regular practice of equity, meekness, benevolence, and universal good-will towards men.

GENERAL

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Anno DOMINI 30. eth fruit unto life eternal; that both he that ſoweth and he that reapeth may rejoice together.

37 And herein is that ſaying true, One ſoweth, and another reapeth.

38 I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the ſaying of the woman, which teſtified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they beſought him that he would tarry with them: and he abode there two days.

41 And many more believed becauſe of his own word;

42 And ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard *him* ourſelves, and know that this is indeed the Chriſt, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jeſus himſelf teſtified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt: for they alſo went unto the feaſt.

46 So Jeſus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whoſe ſon was ſick at Capernaum.

47 When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon: for he was at the point of death.

48 Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe.

49 The nobleman ſaith unto him, Sir, come down ere my child die.

50 Jeſus ſaith unto him, Go thy way; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way.

51 And as he was now going down, his ſervants met him, and told *him*, ſaying, Thy ſon liveth.

52 Then enquired he of them the hour when he began to amend. And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him.

53 So the father knew that *it was* at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth: and himſelf believed, and his whole houſe.

54 This *is* again the ſecond miracle *that* Jeſus did, when he was come out of Judea into Galilee.

CHAP. V.

1 *Chriſt cureth an impotent man at the pool of Bethesda on the ſabbath day:* 10 *the Jews cavil, and perſecute him for it;* 17 *he juſtifieth himſelf by the example of God his Father.*

A.D. 31. AFTER this there was a feaſt of the Jews; and Jeſus went up to Jeruſalem.

2 Now there is at Jeruſalem by the ſheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In theſe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in was made whole of whatſoever diſeaſe he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jeſus ſaw him lie, and knew that he had been now a long time *in that caſe*, he ſaith unto him, Wilt thou be made whole? Anno DOMINI 31.

7 The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me.

8 Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the ſame day was the ſabbath.

10 ¶ The Jews therefore ſaid unto him that was cured, It is the ſabbath day: it is not lawful for thee to carry *thy* bed.

11 He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed, and walk.

12 Then aſked they him, What man is that which ſaid unto thee, Take up thy bed, and walk?

13 And he that was healed wiſt not who it was: for Jeſus had conveyed himſelf away, a multitude being in *that* place.

14 Afterward Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe thing come unto thee.

15 The man departed, and told the Jews that it was Jeſus, which had made him whole.

16 And therefore did the Jews perſecute Juſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath day.

17 ¶ But Jeſus anſwered them, My Father worketh hitherto, and I work.

18 Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo that God was his Father, making himſelf equal with God.

19 ¶ Then anſwered Jeſus and ſaid unto them, Verily, verily, I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doeth, theſe alſo doeth the Son likewiſe.

20 For the Father loveth the Son, and ſheweth him all things that himſelf doeth: and he will ſhew him greater works than theſe, that ye may marvel.

21 For as the Father raiſeth up the dead, and quickeneth *them;* even ſo the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* ſhould honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath ſent him.

24 Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

25 Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live.

26 For as the Father hath life in himſelf; ſo hath he given to the Son to have life in himſelf;

27 And hath given him authority to execute judgment alſo, becauſe he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice,

29 And ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.

30 I can of mine own ſelf do nothing: as I hear, I judge: and my judgment is juſt; becauſe I ſeek not mine

GENERAL REFLECTIONS on Chap. IV.

We learn from hence, that falſe religion will always create the moſt irreconcileable hatred between perſons who ought to live as brethren; that the knowledge of the truth is often revealed to thoſe who little expect ſuch a diſtinguiſhing benefit; that thoſe who believe and love the goſpel will prefer it to all ſublunary enjoyments; and that the worſhip of God is not confined to times and places; but thoſe who pray to the Lord with ſincere and upright hearts, he will anſwer and bleſs.

COMMENTARY AND NOTES ON CHAP. V.

2 *Bethesda*, &c.] i. e. The houſe of mercy.

17 *My Father worketh hitherto*, &c.] God indeed reſts from his work of creation; but in his acts of providence, preſervation, government, and beneficence, my Father worketh hitherto, and will work for ever; in theſe inſtances I alſo work; and every good man does works of neceſſity and mercy both on the ſabbath day and at other times.

24 *Is paſſed from death unto life.*] From his natural ſtate, a death in treſpaſſes and ſins, to a new life of faith and true holineſs.

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CHRIST HEALING at the POOL of BETHESDA

JOHN Chap. V. Ver. 1-8.

Jesus saith unto him Rise, take up thy Bed, and Walk. Jenkins sculp.

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Anno DOMINI 31. mine own will, but the will of the Father which hath ſent me.

31 ¶ If I bear witneſs of myſelf, my witneſs is not true.

32 There is another that beareth witneſs of me; and I know that the witneſs which he witneſſeth of me is true.

33 Ye ſent unto John, and he bare witneſs unto the truth.

34 But I receive not teſtimony from man: but theſe things I ſay, that ye might be ſaved.

35 He was a burning and a ſhining light: and ye were willing for a ſeaſon to rejoice in his light.

36 ¶ But I have greater witneſs than *that* of John: for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.

37 And the Father himſelf, which hath ſent me, hath borne witneſs of me. Ye have neither heard his voice at any time, nor ſeen his ſhape.

38 And ye have not his word abiding in you: for whom he hath ſent, him ye believe not.

39 ¶ Search the ſcriptures; for in them ye think ye have eternal life: and they are they which teſtify of me.

40 And ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another ſhall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and ſeek not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuſe you to the Father: there is *one* that accuſeth you, *even* Moſes, in whom ye truſt.

46 For had ye believed Moſes, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how ſhall ye believe my words?

CHAP. VI.

1 *Chriſt feedeth five thouſand.* 26 *He reproveth the fleſhly hearers:* 32 *declareth himſelf the bread of life.*

A.D. 32. AFTER theſe things Jeſus went over the ſea of Galilee, which is *the ſea* of Tiberias.

2 And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed.

3 And Jeſus went up into a mountain, and there he ſat with his diſciples.

4 And the paſſover, a feaſt of the Jews, was nigh.

5 When Jeſus then lifted up *his* eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat?

6 And this he ſaid to prove him: for he himſelf knew what he would do.

7 Philip anſwered him, Two hundred penny worth of bread is not ſufficient for them, that every one of them take a little.

8 One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him,

9 There is a lad here, which hath five barley loaves, and two ſmall fiſhes: but what are they among ſo many?

10 And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand.

11 And Jeſus took the loaves; and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes as much as they would. Anno DOMINI 32.

12 When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt.

13 Therefore they gathered *them* together, and filled twelve baſkets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

15 ¶ When Jeſus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himſelf alone.

16 And when even was *now* come, his diſciples went down unto the ſea,

17 And entered into a ſhip, and went over the ſea toward Capernaum. And it was now dark, and Jeſus was not come to them.

18 And the ſea aroſe by reaſon of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid.

20 But he ſaith unto them, It is I; be not afraid.

21 Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

22 ¶ The day following, when the people which ſtood on the other ſide of the ſea ſaw that there was none other boat there, ſave that one whereinto his diſciples were entered, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 Jeſus anſwered them and ſaid, Verily, verily, I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

27 Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.

28 Then ſaid they unto him, What ſhall we do, that we might work the works of God?

29 Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent.

30 ¶ They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee, and believe thee? what doſt thou work?

31 Our fathers did eat manna in the deſert; as it is written, He gave them bread from heaven to eat.

32 Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then

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32 *There is another that beareth witneſs of me,* &c.] Namely, God the Father and the Eternal Spirit, who are one in the plan of redemption.

40 *Ye will not come,* &c.] Your own inexcuſable prejudices, wilful obſtinacy, and incurable love and affection to the world, prevent your cloſing with the gracious offers of the goſpel.

46 *He wrote of me.*] Moſes foretold the coming of the Meſſiah, whom ye deſpiſe and perſecute: he therefore will be your accuſer at the great day.

GENERAL REFLECTIONS on Chap. V.

From the general conduct of the Jews, we may obſerve, that they who only adhere to the letter of religion, are the greateſt enemies to the ſpirit of it; inaſmuch as the love of the world, and the glory of it, and the deſire to be applauded and approved of by men, are the greateſt impediments to faith and ſalvation.

COMMENTARY AND NOTES ON CHAP. VI.

15 *When Jeſus therefore,* &c.] The carnal Jews were ignorant that his kingdom was to be of a ſpiritual nature: but Chriſt, knowing that he was to die for the ſins of a guilty world, evaded their deſign.

27 *Him hath God the Father ſealed.*] Him hath God commiſſioned to give that everlaſting life.

33 *The bread of God is he,* &c.] The true bread is of a ſpiritual nature, and is that which God has ſent down from heaven, to nouriſh men's ſouls with divine knowledge and goodneſs, to eternal life and happineſs; even his Son Jeſus Chriſt.

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34 Then ſaid they unto him, Lord, evermore give us this bread.

35 And Jeſus ſaid unto them, I am the bread of life: he that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt.

36 But I ſaid unto you, That ye alſo have ſeen me, and believe not.

37 All that the Father giveth me ſhall come to me; and him that cometh to me I will in no wiſe caſt out.

38 For I came down from heaven, not to do mine own will, but the will of him that ſent me.

39 And this is the Father's will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

40 And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life: and I will raiſe him up at the laſt day.

41 The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven.

42 And they ſaid, Is not this Jeſus, the ſon of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven?

43 Jeſus therefore anſwered and ſaid unto them, Murmur not among yourſelves.

44 No man can come to me, except the Father which hath ſent me draw him: and I will raiſe him up at the laſt day.

45 It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me.

46 Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.

47 Verily, verily, I ſay unto you, He that believeth on me hath everlaſting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderneſs, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world.

52 The Jews therefore ſtrove among themſelves, ſaying, How can this man give us *his* fleſh to eat?

53 Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you.

54 Whoſo eateth my fleſh, and drinketh my blood, hath eternal life; and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my blood is drink indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath ſent me, and I live by the Father: ſo he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread ſhall live for ever.

59 Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60 ¶ Many therefore of his diſciples, when they had heard *this*, ſaid, This is an hard ſaying; who can hear it?

61 When Jeſus knew in himſelf that his diſciples murmured at it, he ſaid unto them, Doth this offend you?

62 *What* and if ye ſhall ſee the Son of man aſcend up where he was before?

63 It is the ſpirit that quickeneth; the fleſh profiteth nothing: the words that I ſpeak unto you, *they* are ſpirit, and *they* are life.

64 But there are ſome of you that believe not. For Jeſus knew from the beginning who they were that believed not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his diſciples went back, and walked no more with him.

67 Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68 Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life.

69 And we believe and are ſure that thou art that Chriſt, the Son of the living God.

70 Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil?

71 He ſpake of Judas Iſcariot *the ſon* of Simon: for he it was that ſhould betray him, being one of the twelve.

CHAP. VII.

1 *Jeſus reproveth his kinſmen:* 10 *goeth up to the feaſt of tabernacles:* 14 *teacheth in the temple.* 40 *Divers opinions concerning him.* 45 *The Phariſees are angry, and chide Nicodemus.*

AFTER theſe things Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him.

2 Now the Jews' feaſt of tabernacles was at hand.

3 His brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy diſciples alſo may ſee the works that thou doeſt.

4 For *there is* no man *that* doeth any thing in ſecret, and he himſelf ſeeketh to be known openly. If thou do theſe things, ſhew thyſelf to the world.

5 For neither did his brethren believe in him.

6 Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, becauſe I teſtify of it, that the works thereof are evil.

8 Go ye up unto this feaſt: I go not up yet unto this feaſt; for my time is not yet full come.

9 When he had ſaid theſe words unto them, he abode *ſtill* in Galilee.

10 But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.

11 ¶ Then the Jews ſought him at the feaſt, and ſaid, Where is he?

12 And there was much murmuring among the people concerning him: for ſome ſaid, He is a good man: others ſaid, Nay; but he deceiveth the people.

13 Howbeit no man ſpake openly of him for fear of the Jews.

14 ¶ Now about the midſt of the feaſt Jeſus went up into the temple, and taught.

15 And the Jews marvelled, ſaying, How knoweth this man letters, having never learned?

16 Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me.

17 If any man will do his will, he ſhall know of the doctrine, whether it be of God, or *whether* I ſpeak of myſelf.

18 He that ſpeaketh of himſelf ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

19 Did not Moſes give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The

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53 *Except ye eat the fleſh*, &c.] Except ye be vitally united to me by a hearty belief and practice of my doctrine, and partake of the merit of that ſacrifice which I ſhall offer for the ſins of the world, and continue in the communion of my religion, and receive ſpiritual nouriſhment by the conſtant participation of the means of grace, which I ſhall procure for you by my death, ye can never attain eternal life.

GENERAL REFLECTIONS on Chap. VI.

Since our Lord has told us ſo plainly, that he himſelf is this heavenly bread, and that this ſpiritual food of the ſoul is only to be found in him and in his goſpel, let us beſeech him to give us always of that bread, and receive this mark of his favour with grateful and obedient hearts.

COMMENTARY AND NOTES ON CHAP. VII.

17 *If any man will do his will*, &c.] When the mind is brought into a diſpoſition to obey the goſpel, it becomes by degrees enlightened by grace, and is at length convinced of the true nature and infinite importance of the doctrines and precepts of divine revelation.

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20 The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee?

21 Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel.

22 Moſes therefore gave unto you circumciſion; (not becauſe it is of Moſes, but of the fathers;) and ye on the ſabbath day circumciſe a man.

23 If a man on the ſabbath day receive circumciſion, that the law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a man every whit whole on the ſabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then ſaid ſome of them of Jeruſalem, Is not this he, whom they ſeek to kill?

26 But, lo, he ſpeaketh boldly, and they ſay nothing unto him. Do the rulers know indeed that this is the very Chriſt.

27 Howbeit we know this man whence he is: but when Chriſt cometh, no man knoweth whence he is.

28 Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and ye know whence I am: and I am not come of myſelf, but he that ſent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath ſent me.

30 ¶ Then they ſought to take him: but no man laid hands on him, becauſe his hour was not yet come.

31 And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this *man* hath done?

32 The Phariſees heard that the people murmured ſuch things concerning him; and the Phariſees and the chief prieſts ſent officers to take him.

33 ¶ Then ſaid Jeſus unto them, Yet a little while am I with you, and *then* I go unto him that ſent me.

34 Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come.

35 Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the diſperſed among the Gentiles, and teach the Gentiles?

36 What *manner of* ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come?

37 In the laſt day, that great *day* of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

38 He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.

39 (But this ſpake he of the Spirit, which they that believe on him ſhould receive: for the Holy Ghoſt was not yet *given;* becauſe that Jeſus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the Prophet.

41 Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee?

42 Hath not the ſcripture ſaid, That Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was?

43 So there was a diviſion among the people becauſe of him.

44 And ſome of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief prieſts and Phariſees; and they ſaid unto them, Why have ye not brought him?

46 The officers anſwered, Never man ſpake like this man.

47 Then anſwered them the Phariſees, Are ye alſo deceived? Anno DOMINI 32.

48 Have any of the rulers or of the Phariſees believed on him?

49 But this people who knoweth not the law are curſed.

50 Nicodemus ſaith unto them, (he that came to Jeſus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They anſwered and ſaid unto him, Art thou alſo of Galilee? Search, and look: for out of Galilee ariſeth no prophet.

53 And every man went unto his own houſe.

CHAP. VIII.

1 *Chriſt delivereth the woman taken in adultery:* 12 *he declareth himſelf the light of the world, and juſtifieth his doctrine.*

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he ſat down and taught them.

3 And the ſcribes and Phariſees brought unto him a woman taken in adultery; and when they had ſet her in the midſt,

4 They ſay unto him, Maſter, this woman was taken in adultery in the very act.

5 Now Moſes in the law commanded us, that ſuch ſhould be ſtoned: but what ſayeſt thou?

6 This they ſaid, tempting him, that they might have to accuſe him. But Jeſus ſtooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued aſking him, he lifted up himſelf, and ſaid unto them, He that is without ſin among you, let him firſt caſt a ſtone at her.

8 And again he ſtooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conſcience, went out one by one, beginning at the eldeſt, *even* unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt.

10 When Jeſus had lifted up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: go, and ſin no more.

12 ¶ Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.

13 The Phariſees therefore ſaid unto him, Thou beareſt record of thyſelf; thy record is not true.

14 Jeſus anſwered and ſaid unto them, Though I bear record of myſelf, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the fleſh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that ſent me.

17 It is alſo written in your law, that the teſtimony of two men is true.

18 I am one that bear witneſs of myſelf, and the Father that ſent me beareth witneſs of me.

19 Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: If ye had known me, ye ſhould have known my Father alſo.

20 Theſe words ſpake Jeſus in the treaſury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then

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28 *Ye both know me,* &c.] Some commentators prefer this reading, Do ye both know me, and whence I am? I am not come of myſelf, &c.

38 *Out of his belly,* &c.] From his mind, or heart.

46 *Never man ſpake like this man.*] This honourable teſtimony of the officers concerning our Lord, ſhews that ſomething in his diſcourſe powerfully affected their minds.

GENERAL REFLECTIONS on Chap. VII.

Let us gather from hence, that it ſhould be our conſtant aim to know experimentally the doctrine of Jeſus Chriſt, and to diſcover the truth and beauty thereof; but it is alſo a lamentable truth, that the moſt intelligent and conſiderable people are often leſs diſpoſed, than the mean and ſimple, to receive the goſpel, becauſe they are governed by their paſſions, and blinded by pride and prejudice.

COMMENTARY AND NOTES ON CHAP. VIII.

12 *I am the light of the world,* &c.] Whoſoever believes and follows my doctrine, ſhall not remain under any uncertainty concerning the way of ſalvation, but ſhall have a ſufficient knowledge of all things neceſſary to eternal life.

24 *Whoſoever*

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21 Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins: whither I go, ye cannot come.

22 Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go, ye cannot come.

23 And he ſaid unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I ſaid therefore unto you, that ye ſhall die in your ſins: for if ye believe not that I am *he*, ye ſhall die in your ſins.

25 Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, Even *the ſame* that I ſaid unto you from the beginning.

26 I have many things to ſay and to judge of you: but he that ſent me is true; and I ſpeak to the world thoſe things which I have heard of him.

27 They underſtood not that he ſpake to them of the Father.

28 Then ſaid Jeſus unto them, When ye have lifted up the Son of man, then ſhall ye know that I am *he*, and *that* I do nothing of myſelf; but as my Father hath taught me, I ſpeak theſe things.

29 And he that ſent me is with me; the Father hath not left me alone; for I do always thoſe things that pleaſe him.

30 As he ſpake theſe words, many believed on him.

31 ¶ Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, *then* are ye my diſciples indeed;

32 And ye ſhall know the truth, and the truth ſhall make you free.

33 ¶ They anſwered him, We be Abraham's ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be made free?

34 Jeſus anſwered them, Verily, verily, I ſay unto you, Whoſoever committeth ſin is the ſervant of ſin.

35 And the ſervant abideth not in the houſe for ever: *but* the Son abideth ever.

36 If the Son therefore ſhall make you free, ye ſhall be free indeed.

37 I know that ye are Abraham's ſeed; but ye ſeek to kill me, becauſe my word hath no place in you.

38 I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your father.

39 They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then ſaid they to him, We be not born of fornication; we have one Father, *even* God.

42 Jeſus ſaid unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myſelf, but he ſent me.

43 Why do ye not underſtand my ſpeech? *even* becauſe ye cannot hear my word.

44 Ye are of *your* father the devil, and the luſts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.

45 And becauſe I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, becauſe ye are not of God. Anno DOMINI 32.

48 ¶ Then anſwered the Jews, and ſaid unto him, Say we not well that thou art a Samaritan, and haſt a devil?

49 Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me.

50 And I ſeek not mine own glory: there is one that ſeeketh and judgeth.

51 Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death.

52 Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thyſelf?

54 Jeſus anſwered, If I honour myſelf, my honour is nothing: it is my Father that honoureth me; of whom ye ſay, that he is your God:

55 Yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying.

56 Your father Abraham rejoiced to ſee my day: and he ſaw *it*, and was glad.

57 Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?

58 Jeſus ſaid unto them, Verily, verily, I ſay unto you, Before Abraham was, I am.

59 ¶ Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

CHAP. IX.

1 *A man that was born blind receiveth ſight:* 8 *he is brought to the Phariſees:* 13 *they are offended at it, and excommunicate him:* 35 *but he is received of Jeſus.*

AND as *Jeſus* paſſed by, he ſaw a man which was blind from *his* birth.

2 And his diſciples aſked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was born blind?

3 Jeſus anſwered, Neither hath this man ſinned, nor his parents: but that the works of God ſhould be made manifeſt in him.

4 I muſt work the works of him that ſent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay,

7 And ſaid unto him, Go, waſh in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and waſhed, and came ſeeing.

8 ¶ The neighbours therefore, and they which before had ſeen him that he was blind, ſaid, Is not this he that ſat and begged?

9 Some ſaid, This is he: others *ſaid*, He is like him: *but* he ſaid, I am *he*.

10 Therefore ſaid they unto him, How were thine eyes opened?

11 He anſwered and ſaid, A man that is called Jēſus made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh: and I went and waſhed, and I received ſight.

12 Then ſaid they unto him, Where is he? He ſaid, I know not.

13 ¶ They

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34 *Whoſoever committeth ſin*, &c.] He who knows the truth and is led by it, ſhall be free from the ſervitude of ſin; for there cannot be a greater ſlave than he who is ſubject to his luſts.

56 *Your father Abraham rejoiced*, &c.] The original ſignifies, He earneſtly deſired, &c.

GENERAL REFLECTIONS on Chap. VIII.

When we have the happineſs of knowing Chriſt, and believing in him, it will then be our peculiar mercy to perſevere in the truth, and adhere to it; which if we do, we ſhall really be Chriſt's diſciples, and enjoy that true liberty of the children of God which conſiſts in being delivered from the bondage of ſin, that we may glorify our God and Saviour in all things.

COMMENTARY AND NOTES ON CHAP. IX.

3 *Neither hath this man ſinned*, &c.] It is not becauſe he hath ſinned.

17 *He*

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Anno DOMINI 32.

13 ¶ They brought to the Phariſees him that aforetime was blind.

14 And it was the ſabbath day when Jeſus made the clay, and opened his eyes.

15 Then again the Phariſees alſo aſked him how he had received his ſight. He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee.

16 Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath day. Others ſaid, How can a man that is a ſinner do ſuch miracles? And there was a diviſion among them.

17 They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his ſight, until they called the parents of him that had received his ſight.

19 And they aſked them, ſaying, Is this your ſon, who ye ſay was born blind? how then doth he now ſee?

20 His parents anſwered them and ſaid, We know that this is our ſon, and that he was born blind:

21 But by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age; aſk him: he ſhall ſpeak for himſelf.

22 Theſe *words* ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue.

23 Therefore ſaid his parents, He is of age; aſk him.

24 Then again called they the man that was blind, and ſaid unto him, Give God the praiſe: we know that this man is a ſinner.

25 He anſwered and ſaid, Whether he be a ſinner *or no*, I know not: one thing I know, that, whereas I was born blind, now I ſee.

26 Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27 He anſwered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye alſo be his diſciples?

28 Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes' diſciples.

29 We know that God ſpake unto Moſes: *as for* this *fellow*, we know not from whence he is.

30 The man anſwered and ſaid unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They anſwered and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out.

35 ¶ Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe on the Son of God?

36 He anſwered and ſaid, Who is he, Lord, that I might believe on him?

37 And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee.

38 And he ſaid, Lord, I believe. And he worſhipped him.

39 ¶ And Jeſus ſaid, For judgment I am come into this world, that they which ſee not might ſee; and that they which ſee might be made blind. Anno DOMINI 32.

40 And *ſome* of the Phariſees which were with him heard theſe words, and ſaid unto him, Are we blind alſo?

41 Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin: but now ye ſay, We ſee; therefore your ſin remaineth.

CHAP. X.

1 *Chriſt the door, and good ſhepherd.* 19 *Divers opinions of him.* 24 *He proveth that he is Chriſt, the ſon of God:* 39 *eſcapeth the Jews* 40 *and goeth beyond Jordan.*

VERILY, verily, I ſay unto you, He that entereth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber.

2 But he that entereth in by the door is the ſhepherd of the ſheep.

3 To him the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep by name, and leadeth them out.

4 And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice.

5 And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers.

6 This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the door of the ſheep.

8 All that ever came before me are thieves and robbers: but the ſheep did not hear them.

9 I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture.

10 The thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep.

12 But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep.

13 The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep.

14 I am the good ſhepherd, and know my *ſheep*, and am known of mine.

15 As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep.

16 And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold *and* one ſhepherd.

17 Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myſelf. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a diviſion therefore again among the Jews for theſe ſayings.

20 And many of them ſaid, He hath a devil, and is mad; why hear ye him?

21 Others ſaid, Theſe are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And

17 *He ſaid, He is a prophet.*] I ſuppoſe he muſt needs be a prophet: for ſuch a cure as this cannot be the effect either of accident or ſkill.

28 *We are Moſes' diſciples.*] Hereby they craftily, but maliciouſly and falſely inſinuated, that there was ſuch an oppoſition between Moſes and Jeſus, that it was impoſſible for the ſame perſons to be the diſciples of both. Their partiality here was unpardonable.

34 *They caſt him out.*] They excommunicated him.

41 *Your ſin remaineth.*] That is, You ſtand moſt clearly and inexcuſably convicted of it.

GENERAL REFLECTIONS on Chap. IX.

From the hiſtory of the blind man, we perceive, that our Lord receives with goodneſs ſuch as are humble and teachable, though perſecuted by the world, and grants them new gifts and graces; whilſt thoſe who are conceited of themſelves, and obſtinately contemn the truth when it is offered to them, remain in their unbelief, and periſh in their darkneſs and rebellion.

COMMENTARY AND NOTES ON CHAP. X.

1 *He that entereth not by the door,* &c.] Whoſoever inſtructs the people in any other way than what God has appointed, is an enemy, and hinderer of men's ſalvation.

7 *I am the door of the ſheep.*] Chriſt is the only way of ſalvation: by faith in him, we enter into the ſheepfold of his church.

16 *Other ſheep I have,* &c.] Namely, the elect among the Gentiles, who being joined together in holy communion and fellowſhip, ſhall with the Jewiſh church, become one fold under the great ſhepherd, Chriſt Jeſus.

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Anno DOMINI 32.

22 ¶ And it was at Jeruſalem the feaſt of the dedication, and it was winter.

23 And Jeſus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly.

25 Jeſus anſwered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witneſs of me.

26 But ye believe not, becauſe ye are not of my ſheep, as I ſaid unto you.

27 My ſheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they ſhall never periſh, neither ſhall any *man* pluck them out of my hand.

29 My Father, which gave *them* me is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 ¶ Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my Father; for which of thoſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not; but for blaſphemy; and becauſe that thou, being a man, makeſt thyſelf God.

34 Jeſus anſwered them, Is it not written in your law, I ſaid, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken;

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 Therefore they ſought again to take him: but he eſcaped out of their hand,

40 And went away again beyond Jordan into the place where John at firſt baptized; and there he abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man were true.

42 And many believed on him there.

CHAP. XI.

1 *Lazarus raiſed.* 45 *Many Jews believe.* 47 *The high prieſts and Phariſees gather a council againſt Chriſt.* 49 *Caiaphas propheſieth.*

NOW a certain *man* was ſick, *named* Lazarus, of Bethany, the town of Mary and her ſiſter Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick.)

3 Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt is ſick.

4 When Jeſus heard *that*, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6 When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was.

7 Then after that ſaith he to *his* diſciples, Let us go into Judea again.

Anno DOMINI 32.

8 *His* diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again?

9 Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he: and after that he ſaith unto them, Our friend Lazarus ſleepeth; but I go that I may awake him out of ſleep.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.

13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes that I was not there, to the intent ye may believe; nevertheleſs let us go unto him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow diſciples, Let us alſo go, that we may die with him.

17 Then when Jeſus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22 But I know that even now, whatſoever thou wilt A. D. 33. aſk of God, God will give *it* thee.

23 Jeſus ſaith unto her, Thy brother ſhall riſe again.

24 Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day.

25 Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth in me, though he were dead, yet ſhall he live:

26 And whoſoever liveth and believeth in me ſhall never die. Believeſt thou this?

27 She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt, the Son of God, which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 As ſoon as ſhe heard *that*, ſhe aroſe quickly and came unto him.

30 Now Jeſus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary, that ſhe roſe up haſtily and went out, followed her, ſaying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33 When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled,

34 And ſaid, Where have ye laid him? They ſaid unto him, Lord, come and ſee.

35 Jeſus

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28 *Neither ſhall any man pluck them out of my hand.*] Chriſt, whoſe power is infinite, hereby engages to guard his people from every aſſault and danger from their ſpiritual enemies, till he brings them to heaven.

30 *I and my Father are one.*] This plainly demonſtrates the Godhead of Chriſt.

GENERAL REFLECTIONS on Chap. X.

Let us thankfully meditate on this infinite love of Chriſt, our good ſhepherd, who ſo tenderly loved his ſheep as to ſuffer death for them; and how great an happineſs it is to be of the number of thoſe for whom he has obtained everlaſting life.

COMMENTARY AND NOTES ON CHAP. XI.

6 *He abode two days ſtill*, &c.] That the miracle of raiſing him from the dead might be inconteſtible.

25 *I am the reſurrection and the life*, &c.] I am the author and giver of life, both preſent and future; and as I have power to raiſe up all men at laſt to the judgment, ſo I have alſo power to raiſe up whomſoever I pleaſe at preſent.

26 *Shall never die*, &c.] Which may more properly be rendered, Shall not die for ever.

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Anno DOMINI 33.

35 Jeſus wept.
36 Then ſaid the Jews, Behold how he loved him!
37 And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died?
38 Jeſus therefore again groaning in himſelf cometh to the grave. It was a cave, and a ſtone lay upon it.
39 Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been *dead* four days.
40 Jeſus ſaith unto her, Said I not unto thee, that, if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God?
41 Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lifted up *his* eyes, and ſaid, Father, I thank thee that thou haſt heard me.
42 And I knew that thou heareſt me always: but becauſe of the people which ſtand by I ſaid *it*, that they may believe that thou haſt ſent me.
43 And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.
44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go.
45 Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, believed on him.
46 But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done.
47 ¶ Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doeth many miracles.
48 If we let him thus alone, all *men* will believe on him: and the Romans ſhall come and take away both our place and nation.
49 And one of them, *named* Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all.
50 Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.
51 And this ſpake he not of himſelf: but being high prieſt that year, he propheſied that Jeſus ſhould die for that nation;
52 And not for that nation only, but that alſo he ſhould gather together in one the children of God that were ſcattered abroad.
53 Then from that day forth they took counſel together for to put him to death.
54 Jeſus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.
55 ¶ And the Jews' paſſover was nigh at hand: and many went out of the country up to Jeruſalem before the paſſover to purify themſelves.
56 Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the temple, What think ye, that he will not come to the feaſt?
57 Now both the chief prieſts and the Phariſees had given a commandment, that, if any man knew where he were, he ſhould ſhew *it*, that they might take him.

CHAP. XII.

1 *Mary anointeth the feet of Jeſus.* 9 *The people flock to ſee Lazarus: the chief prieſts conſult to kill him.* 12 *Jeſus rideth to Jeruſalem:* 23 *he foretelleth his death.*

Anno DOMINI 33.

THEN Jeſus ſix days before the paſſover came to Bethany, where Lazarus was which had been dead, whom he raiſed from the dead.
2 There they made him a ſupper; and Martha ſerved: but Lazarus was one of them that ſat at the table with him.
3 Then took Mary a pound of ointment of ſpikenard, very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair: and the houſe was filled with the odour of the ointment.
4 Then ſaith one of his diſciples, Judas Iſcariot, Simon's *ſon*, which ſhould betray him,
5 Why was not this ointment ſold for three hundred pence, and given to the poor?
6 This he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bare what was put therein.
7 Then ſaid Jeſus, Let her alone: againſt the day of my burying hath ſhe kept this.
8 For the poor always ye have with you; but me ye have not always.
9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jeſus' ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.
10 But the chief prieſts conſulted that they might put Lazarus alſo to death;
11 Becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus.
12 ¶ On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,
13 Took branches of palm trees, and went forth to meet him, and cried, Hoſanna: Bleſſed *is* the king of Iſrael that cometh in the name of the Lord.
14 And Jeſus, when he had found a young aſs, ſat thereon; as it is written,
15 Fear not, daughter of Sion: behold, thy King cometh, ſitting on an aſs's colt.
16 Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembered they that theſe things were written of him, and *that* they had done theſe things unto him.
17 The people therefore that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bare record.
18 For this cauſe the people alſo met him, for that they heard that he had done this miracle.
19 The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
20 ¶ And there were certain Greeks among them that came up to worſhip at the feaſt:
21 The ſame came therefore to Philip, which was of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus.
22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jeſus.
23 ¶ And Jeſus anſwered them, ſaying, The hour is come, that the Son of man ſhould be glorified.
24 Verily, verily, I ſay unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
25 He that loveth his life ſhall loſe it; and he that hateth

35 *Jeſus wept.*] Very probably the compaſſionate Saviour lamented the fatal effects of ſin, which had expoſed mankind to temporal, ſpiritual, and eternal death; and he might alſo be grieved at the perverſeneſs and infidelity of the Jews.

43 *Lazarus, come forth.*] Surely this powerful voice muſt overwhelm the by-ſtanders with inexpreſſible aſtoniſhment! Who would have thought but that, as it raiſed Lazarus from natural death, it might have raiſed them from ſpiritual? But the caſe was far otherwiſe: the infidel Jews ſeemed irrecoverably obdurate, and departed with enmity againſt Jeſus, and firmly reſolved to oppoſe him.

GENERAL REFLECTIONS on Chap. XI.

From the ſtory of Lazarus we may learn, that thoſe whom God loves, he expoſes to divers evils; he even delays to come to their aſſiſtance; but he thus deals with them, to the end that his power and love may appear more conſpicuous in their deliverance. From the conduct of the envious Jews, we ſee that the moſt illuſtrious miracle, without the grace of God, is inſufficient to convince obſtinate and hardened ſinners.

COMMENTARY AND NOTES ON CHAP. XII.

5 *Three hundred pence*, &c.] About 9*l.* 7*s.* 6*d.* From which circumſtance we may infer, the family of Lazarus were wealthy perſons.

20 *Certain Greeks*, &c.] Perſons who were deſcended from Grecian parents, and uſed that language, but had forſaken the idolatry of their anceſtors, and devoted themſelves to the God of Iſrael.

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hateth his life in this world ſhall keep it unto life eternal.
26 If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: if any man ſerve me, him will *my* Father honour.
27 Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour: but for this cauſe came I unto this hour.
28 Father, glorify thy name. Then came there a voice from heaven, *ſaying*, I have both glorified *it*, and will glorify *it* again.
29 The people therefore, that ſtood by, and heard *it*, ſaid that it thundered: others ſaid, An angel ſpake to him.
30 Jeſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes.
31 Now is the judgment of this world: now ſhall the prince of this world be caſt out.
32 And I, if I be lifted up from the earth, will draw all *men* unto me.
33 This he ſaid, ſignifying what death he ſhould die.
34 The people anſwered him, We have heard out of the law that Chriſt abideth for ever: and how ſayeſt thou, The Son of man muſt be lifted up? who is this Son of man?
35 Then Jeſus ſaid unto them, Yet a little while is the light with you. Walk while ye have the light, leſt darkneſs come upon you: for he that walketh in darkneſs knoweth not whither he goeth.
36 While ye have light, believe in the light, that ye may be the children of light. Theſe things ſpake Jeſus, and departed, and did hide himſelf from them.
37 ¶ But though he had done ſo many miracles before them, yet they believed not on him:
38 That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
39 Therefore they could not believe, becauſe that Eſaias ſaid again,
40 He hath blinded their eyes, and hardened their heart; that they ſhould not ſee with *their* eyes, nor underſtand with *their* heart, and be converted, and I ſhould heal them.
41 Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him.
42 ¶ Nevertheleſs among the chief rulers alſo many believed on him; but becauſe of the Phariſees they did not confeſs *him*, leſt they ſhould be put out of the ſynagogue:
43 For they loved the praiſe of men more than the praiſe of God.
44 ¶ Jeſus cried and ſaid, He that believeth on me, believeth not on me, but on him that ſent me.
45 And he that ſeeth me ſeeth him that ſent me.
46 I am come a light into the world, that whoſoever believeth on me ſhould not abide in darkneſs.
47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to ſave the world.
48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him in the laſt day.
49 For I have not ſpoken of myſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhould ſpeak.
50 And I know that his commandment is life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

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CHAP. XIII.

1 *Jeſus waſheth his diſciples' feet, exhorteth to humility and charity:* 18 *he foretelleth that Judas ſhould betray him.* 36 *Peter's denial.*

NOW before the feaſt of the paſſover, when Jeſus knew that his hour was come that he ſhould depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
2 And ſupper being ended, the devil having now put into the heart of Judas Iſcariot, Simon's *ſon*, to betray him;
3 Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God:
4 He riſeth from ſupper, and laid aſide his garments; and took a towel, and girded himſelf.
5 After that he poureth water into a baſon, and began to waſh the diſciples' feet, and to wipe *them* with the towel wherewith he was girded.
6 Then cometh he to Simon Peter: and Peter ſaid unto him, Lord, doſt thou waſh my feet?
7 Jeſus anſwered and ſaid unto him, What I do thou knoweſt not now; but thou ſhalt know hereafter.
8 Peter ſaith unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, if I waſh thee not, thou haſt no part with me.
9 Simon Peter ſaith unto him, Lord, not my feet only, but alſo *my* hands and *my* head.
10 Jeſus ſaith to him, He that is waſhed needeth not ſave to waſh *his* feet, but is clean every whit: and ye are clean, but not all.
11 For he knew who ſhould betray him; therefore ſaid he, Ye are not all clean.
12 So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you?
13 Ye call me Maſter and Lord: and ye ſay well; for *ſo* I am.
14 If I then, *your* Lord and Maſter, have waſhed your feet; ye alſo ought to waſh one another's feet.
15 For I have given you an example, that ye ſhould do as I have done to you.
16 Verily, verily, I ſay unto you, The ſervant is not greater than his lord; neither he that is ſent greater than he that ſent him.
17 If ye know theſe things, happy are ye if ye do them.
18 ¶ I ſpeak not of you all: I know whom I have choſen: but that the ſcripture may be fulfilled, He that eateth bread with me hath lifted up his heel againſt me.
19 Now I tell you before it come, that, when it is come to paſs, ye may believe that I am *he*.
20 Verily, verily, I ſay unto you, He that receiveth whomſoever I ſend receiveth me; and he that receiveth me receiveth him that ſent me.
21 When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified, and ſaid, Verily, verily, I ſay unto you, that one of you ſhall betray me.
22 Then the diſciples looked one on another, doubting of whom he ſpake.
23 Now there was leaning on Jeſus' boſom one of his diſciples, whom Jeſus loved.
24 Simon

37, 38 *They believed not in him: that the ſaying of Eſaias*, &c.] Their unbelief was the accompliſhment of Iſaiah's prophecy: ſince God had given them up, as he did Pharaoh, to a judicial blindneſs and hardneſs.

47 *If any man hear my words, and believe not*, &c.] If men obſtinately reject the goſpel, I condemn them not; their own conſciences will convict them: for I came not to judge mankind, but to ſave them from deſtruction.

GENERAL REFLECTIONS on Chap. XII.

Let us carefully obſerve, that Chriſt came to enlighten the minds of men, and to lead them to life; that they ſhould walk in the light, before the darkneſs overtake them; and that thoſe who will not hear his word now, will be judged by that ſame word which they have rejected.

COMMENTARY AND NOTES ON CHAP. XIII.

3 *Went to God.*] Was going, or about to go, to God.

15 *I have given you an example*, &c.] I have ſet you a pattern of humility and condeſcenſion towards each other.

19 *That, when it is come to paſs, ye may believe that I am he.*] That ye may believe that I am the ſelf-exiſtent Jehovah, who knoweth all things, who have exiſted with the Father from eternity, the true Meſſiah. See *Exod.* iii. 14.

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24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straitway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

1 *Christ comforteth his disciples:* 5 *he professeth himself the way, the truth, and the life;* 16 *promiseth the Holy Ghost:* 27 *and leaves his peace with them.*

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Anno DOMINI 33.

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very work's sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAP.

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34 *A new commandment I give*, &c.] Your love to each other will be the support, life, and essence of true Christianity; and will manifest the excellency and sincerity of your profession and obedience.

GENERAL REFLECTIONS on Chap. XIII.

Our principal duty is, to glorify God in all things, to walk humbly before him, heartily to love each other, and to live in peace and concord, without which it does not belong to us to bear the name of Christians.

COMMENTARY AND NOTES ON CHAP. XIV.

2 *In my Father's house are many mansions*, &c.] This implies, that there will be different degrees of glory in heaven, according to our advancement in grace here. See 1 *Cor.* xv. 41.

6 *I am the way*, &c.] Faith in me, producing obedience to my commands, will lead you to the Father's house, whither I am going. See *John* x. 7.

13 *Whatsoever ye shall ask*, &c.] As my disciples, that will promote my glory and your good, shall certainly be granted you.

17 *The Spirit of truth*; *whom the world cannot*, &c.] This Spirit the sensual world cannot receive, having no knowledge of him, nor disposition to be governed by him.

20 *At that day ye shall know*, &c.] Ye shall understand somewhat of that mystical union that is between my Father and me; and between me and my church, the society of all Christian believers.

22 *Judas*, &c.] This was Jude the apostle, surnamed Thaddeus, the brother of James the less.

GENERAL REFLECTIONS on Chap. XIV.

This chapter teaches us, that Christ communicates and unites himself in the most intimate and beneficial manner to all those who love him, and keep his word; that he heaps his favours upon them, grants them his blessing and peace, will raise them up at the last day, and then fill them with comfort and joy for ever.

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CHAP. XV.

1 *Under the parable of a vine Christ setteth forth God's government of his church, and exhorteth his disciples to abide in his faith and doctrine.* 18 *A comfort in persecution.*

I Am the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.
3 Now ye are clean through the word which I have spoken unto you.
4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
9 As the Father hath loved me, so have I loved you: continue ye in my love.
10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.
12 ¶ This is my commandment, That ye love one another, as I have loved you.
13 Greater love hath no man than this, that a man lay down his life for his friends.
14 Ye are my friends, if ye do whatsoever I command you.
15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.
16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
17 These things I command you, that ye love one another.
18 ¶ If the world hate you, ye know that it hated me before *it hated* you.
19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.
21 But all these things will they do unto you for my name's sake, because they know not him that sent me.
22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
23 He that hateth me hateth my Father also.
24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.
25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.
26 ¶ But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27 And ye also shall bear witness, because ye have been with me from the beginning.

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CHAP. XVI.

1 *Christ comforteth his disciples against tribulation by his promises:* 23 *assuring their prayers to be acceptable.* 33 *Peace in Christ.*

THESE things have I spoken unto you, that ye should not be offended.
2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
3 And these things will they do unto you, because they have not known the Father, nor me.
4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
5 ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6 But because I have said these things unto you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9 Of sin, because they believe not on me;
10 Of righteousness, because I go to my Father, and ye see me no more;
11 Of judgment, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.
15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you.
16 ¶ A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father.
17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?
18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
19 Now

COMMENTARY AND NOTES ON CHAP. XV.

1 *I am the true vine, and my Father*, &c.] I am the true and most excellent vine: for by its union with me, the church is nourished; and the husbandman who hath planted this vine, is my Father, who, in the government of my church, destroys, by his just judgments, all useless and incorrigible members; but purgeth and pruneth the fruitful branches, by divine grace, that they may bear more fruit.

16 *Ye have not chosen me*, &c.] You are wholly indebted to my mercy and free goodness for your election to eternal salvation, and also for your vocation to the apostleship.

22 *If I had not come and spoken unto them, they had not had sin*, &c.] i. e. Comparatively speaking, their sin had been nothing to what it now is.

GENERAL REFLECTIONS on Chap. XV.

The world in general hates those that love Christ, and lead a godly life; it is, however, an awful consideration, that after Christ has spoken, and the gospel been preached to men, those who continue in infidelity and a course of sin are without excuse, since they reject the testimony of the Son of God, of the holy Spirit, and of the apostles, and wilfully shut their eyes against the truth.

COMMENTARY AND NOTES ON CHAP. XVI.

2 *They shall put you out*, &c.] The rage of persecuting enemies, and, beyond all comparison, the cruel murders committed by papal tyranny under the mask of religion, seem to have been modern accomplishments of this prophecy.

8 — 11 *He will reprove the world of sin — of righteousness — of judgment*, &c.] First, of their original and actual sins, and their natural unbelief and hardness of heart; secondly, of the righteousness of the holy law of God, their breach of it, and obnoxiousness to the divine wrath on that account; and, thirdly, of judgment, they shall be convinced of the destruction of the power of the devil, and the dominion of sin, and the establishment of Christ's kingdom in their hearts.

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19 Now Jesus knew that they were desiroust o ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAP. XVII.

1 *Christ prayeth to his Father to glorify him*; 6 *to preserve his apostles*, 11 *in unity of faith*, 17 *and truth*: 20 *To glorify them, &c.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee. Anno DOMINI 33.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 ¶ Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

CHAP. XVIII.

2 *Judas betrayeth Jesus*: 12 *He is led bound to Annas and Caiaphas*: 15 *Peter denieth him*: 19 *Jesus is examined before Caiaphas*, 28 *and arraigned before Pilate.*

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place

33 *I have overcome the world.*] I rejected with holy indignation the solicitations of Satan, when he proposed the world, with all its allurements, as the object of my choice; and will also enable all my disciples to adhere to me amidst all its frowns and smiles.

GENERAL REFLECTIONS on Chap. XVI.

The glorious promises contained in this chapter should confirm our faith, animate our hope, and inflame our love to the Redeemer, who has engaged to protect his people even till his second and last coming, when he will put them in possession of the glory of his kingdom.

COMMENTARY AND NOTES ON CHAP. XVII.

3 *This is life eternal, &c.*] The present and future happiness of mankind consists in the right knowledge of God as our heavenly Father; and of Jesus Christ as our Saviour, who died for our sins, and rose again for our justification.

24 *Father, I will that they also, &c.*] Exalt them to behold the incomprehensible glory wherewith thou hast invested me in thy eternal love, before the foundation of the world, and let them be with me, to partake of my happiness.

GENERAL REFLECTIONS on Chap. XVII.

Hereby we see how dear the faithful are to Christ, the care he takes of them, and the desire he has to render them partakers of that glory which he now enjoys: this ought to fill with joy and confidence all those who truly love the Lord Jesus, and excite to cleave to him with full purpose of heart.

6 *I am*

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Anno DOMINI 33. place: for Jeſus ofttimes reſorted thither with his diſciples.

3 Judas then, having received a band *of men* and officers from the chief prieſts and Phariſees, cometh thither with lanthorns and torches and weapons.

4 Jeſus therefore, knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am *he*. And Judas alſo, which betrayed him, ſtood with them.

6 As ſoon then as he had ſaid unto them, I am *he*, they went backward and fell to the ground.

7 Then aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8 Jeſus anſwered, I have told you that I am *he*: if therefore ye ſeek me, let theſe go their way:

9 That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me have I loſt none.

10 ¶ Then Simon Peter having a ſword drew it, and ſmote the high prieſt's ſervant, and cut off his right ear. The ſervant's name was Malchus.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

12 ¶ Then the band and the captain and officers of the Jews took Jeſus, and bound him,

13 And led him away to Annas firſt; for he was father in law to Caiaphas, which was the high prieſt that ſame year.

14 Now Caiaphas was he, which gave counſel to the Jews, that it was expedient one man ſhould die for the people.

15 ¶ And Simon Peter followed Jeſus, and *ſo did* another diſciple: that diſciple was known unto the high prieſt, and went in with Jeſus into the palace of the high prieſt.

16 But Peter ſtood at the door without. Then went out that other diſciple, which was known unto the high prieſt, and ſpake unto her that kept the door, and brought in Peter.

17 Then ſaith the damſel that kept the door unto Peter, Art not thou alſo *one* of this man's diſciples? He ſaith, I am not.

18 And the ſervants and officers ſtood there, who had made a fire of coals; for it was cold: and they warmed themſelves: and Peter ſtood with them, and warmed himſelf.

19 ¶ The high prieſt then aſked Jeſus of his diſciples, and of his doctrine.

20 Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple whither the Jews always reſort; and in ſecret have I ſaid nothing.

21 Why aſkeſt thou me? aſk them which heard me, what I have ſaid unto them; behold, they know what I ſaid.

22 And when he had thus ſpoken, one of the officers which ſtood by ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high prieſt ſo?

23 Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil: but if well, why ſmiteſt thou me?

24 Now Annas had ſent him bound unto Caiaphas the high prieſt.

25 ¶ And Simon Peter ſtood and warmed himſelf. They ſaid therefore unto him, Art not thou alſo *one* of his diſciples? He denied *it*, and ſaid, I am not.

26 One of the ſervants of the high prieſt, being *his* kinſman whoſe ear Peter cut off, ſaith, Did not I ſee thee in the garden with him? Anno DOMINI 33.

27 Peter then denied again; and immediately the cock crew.

28 ¶ Then led they Jeſus from Caiaphas into the hall of judgment: and it was early; and they themſelves went not into the judgment hall, leſt they ſhould be defiled; but that they might eat the paſſover.

29 Pilate then went out unto them, and ſaid, What accuſation bring ye againſt this man?

30 They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then ſaid Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore ſaid unto him, It is not lawful for us to put any man to death:

32 That the ſaying of Jeſus might be fulfilled, which he ſpake ſignifying what death he ſhould die.

33 Then Pilate entered into the judgment hall again, and called Jeſus, and ſaid unto him, Art thou the King of the Jews?

34 Jeſus anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me?

35 Pilate anſwered, Am I a Jew? Thine own nation and the chief prieſts have delivered thee unto me: what haſt thou done?

36 Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs of the truth. Every one that is of the truth heareth my voice.

38 Pilate ſaith unto him, What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault *at all*.

39 But ye have a cuſtom, that I ſhould bear witneſs unto you at the paſſover: will ye therefore that I releaſe unto you the King of the Jews?

40 Then cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 *Chriſt ſcourged, crowned, and buffetted.* 4 *Pilate is deſirous to releaſe him.* 23 *The ſoldiers part his garments.* 25 *He commendeth his mother to John.*

THEN Pilate therefore took Jeſus, and ſcourged *him*.

2 And the ſoldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And ſaid, Hail, King of the Jews! and they ſmote him with their hands.

4 ¶ Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And *Pilate* ſaith unto him, Behold the man!

6 When the chief prieſts therefore and officers ſaw him, they cried out, crucify *him*, crucify *him*. Pilate ſaith unto them, Take ye *him*, and crucify *him*: for I find no fault in him.

7 The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.

8 ¶ When

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6 *I am he*, &c.] The pronoun "he" is not in the original; which if omitted, will give us the incommunicable name of the ſelf-exiſtent Jehovah, by which God revealed himſelf to Abraham. It is no wonder, then, that there went forth ſuch a ſecret energy of divine power with theſe words, that they were not able to reſiſt but fell to the ground, as if ſtruck by lightning.

38 *What is truth*, &c.] On this noble and important queſtion the whole frame and conſtitution of religion depends, but it is plain Pilate did not make the inquiry with an honeſt heart, but in deriſion, for he did not wait for an anſwer.

GENERAL REFLECTIONS on Chap. XVIII.

We ſhould always make an open confeſſion of the truth, when called upon, though we are ſure thereby to draw upon us the ſcorn and hatred of the world, whoſe rage is but of ſhort duration, whereas the favour of God will endure for ever.

COMMENTARY AND NOTES ON CHAP. XIX.

6 *Take ye him and crucify him*, &c.] Crucify him at your peril; for I cannot condemn an innocent perſon.

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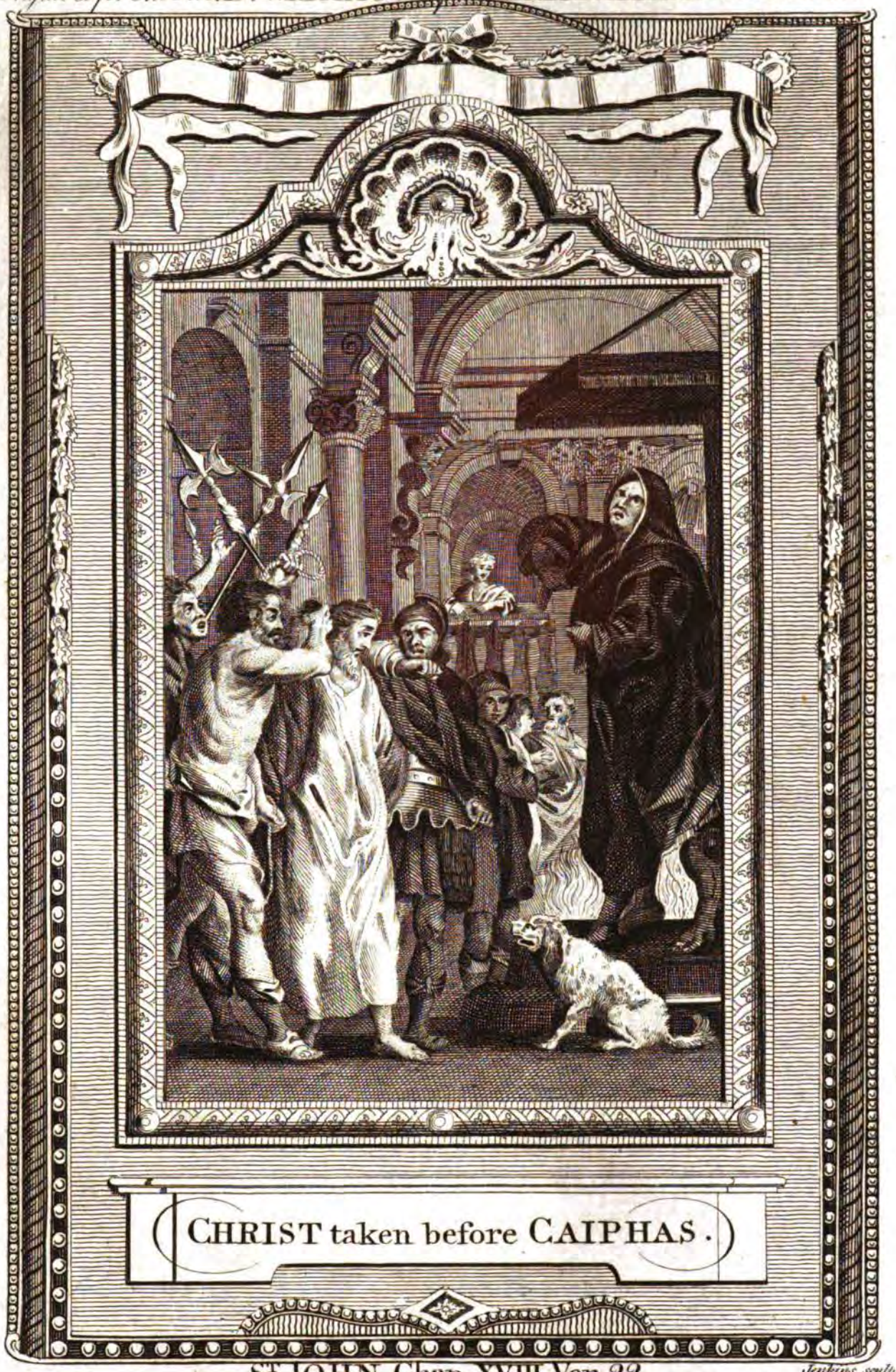

CHRIST taken before CAIPHAS.

St. JOHN, Chap. XVIII. Ver. 22.

Jenkins sculp.

One of the Officers struck Jesus with the palm of his Hand, saying, Answerest thou the High Priest, &c.

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Anno DOMINI 33.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not the King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore, had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. Anno DOMINI 33.

31 ¶ The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury,

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAP. XX.

1 *Some come to the sepulchre:* 3 *ignorant of the resurrection.* 11 *Jesus appeareth to Mary,* 19 *and others.*

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping

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14 *And about the sixth hour*, &c.] Several commentators have it the third hour; which also agrees with the accounts of the other evangelists.

23 *The coat was without seam*, &c.] This must be the tunic; an under-garment, which reached from the neck to the heels.

30 *It is finished.*] This important work of salvation, for which I came into the world, is now completed.

41 *Wherein was never man yet laid.*] This new sepulchre was appointed by Providence, that the Jews might not attribute his resurrection or revival to his body's having touched the bones of a prophet or other holy person, as was the case in the sepulchre of Elisha.

GENERAL REFLECTIONS on Chap. XIX.

We should set Christ's patience, humility, moderation, meekness, and resignation to the divine will, continually before our eyes for a pattern; and seriously reflect upon his sufferings and death, his burial and resurrection, well knowing, that if we die in faith, we shall also rise as he did, to glory.

COMMENTARY AND NOTES on Chap. XX.

1 *The first day*, &c.] These women, it seems, were ignorant that Pilate had caused a guard to be set upon the sepulchre, and therefore they went thither, either to remove the stone by themselves, or by the assistance of others.

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Anno DOMINI 33.

ing: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She, turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAP. XXI.

Anno DOMINI 33.

1 *Christ appeareth to his disciples, being a fishing:* 12 *he eateth before them:* 18 *and foretelleth Peter of his death.*

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 ¶ Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith unto him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify

17 *Touch me not; for I am not yet ascended*, &c.] Do not expect that I should continue with you now, for it is expedient that I should first ascend to my Father and yours.

19 *Came Jesus*, &c.] As Christ came in that natural body which was crucified and laid in the grave; it is most natural to think, that by his miraculous power he caused the doors to fly open, as of themselves, and shut again very suddenly.

29 *Blessed are they that have not seen, and yet*, &c.] Or, Blessed are they that having not seen, shall yet believe; who are in their hearts and consciences convinced of the truth, by searching into the grounds of it.

GENERAL REFLECTIONS on Chap. XX.

From these apparitions of our Lord, we can no longer doubt that he was the Son of God, that by his death he has made a perfect atonement for sin, and that he himself is risen, and entered into heaven as our forerunner: let us bless God for this saviour, follow him in faith, meditate upon him in love, and serve and please him in all holy obedience to his precepts; so that we may be daily advancing in divine grace, to the glory of God our Father, and of Jesus Christ his beloved Son, our Lord.

COMMENTARY AND NOTES ON CHAP. XXI.

7 *He was naked*, &c.] In a manner naked; having only an under garment on.

14 *This is now the third time*, &c.] The third time he had appeared publicly; but he had appeared seven times in all; four of which were privately to a few.

18 *Carry thee whither thou wouldest not.*] i. e. to be crucified. Peter's crucifixion is thought to have happened about forty years after this.

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Thomas's Unbelief.

Hamilton delin. Smith sculp.

JOHN, Chap. XX. Ver. 27.

Reach hither thy hand & thrust it into my side, & be not faithless, but believing.

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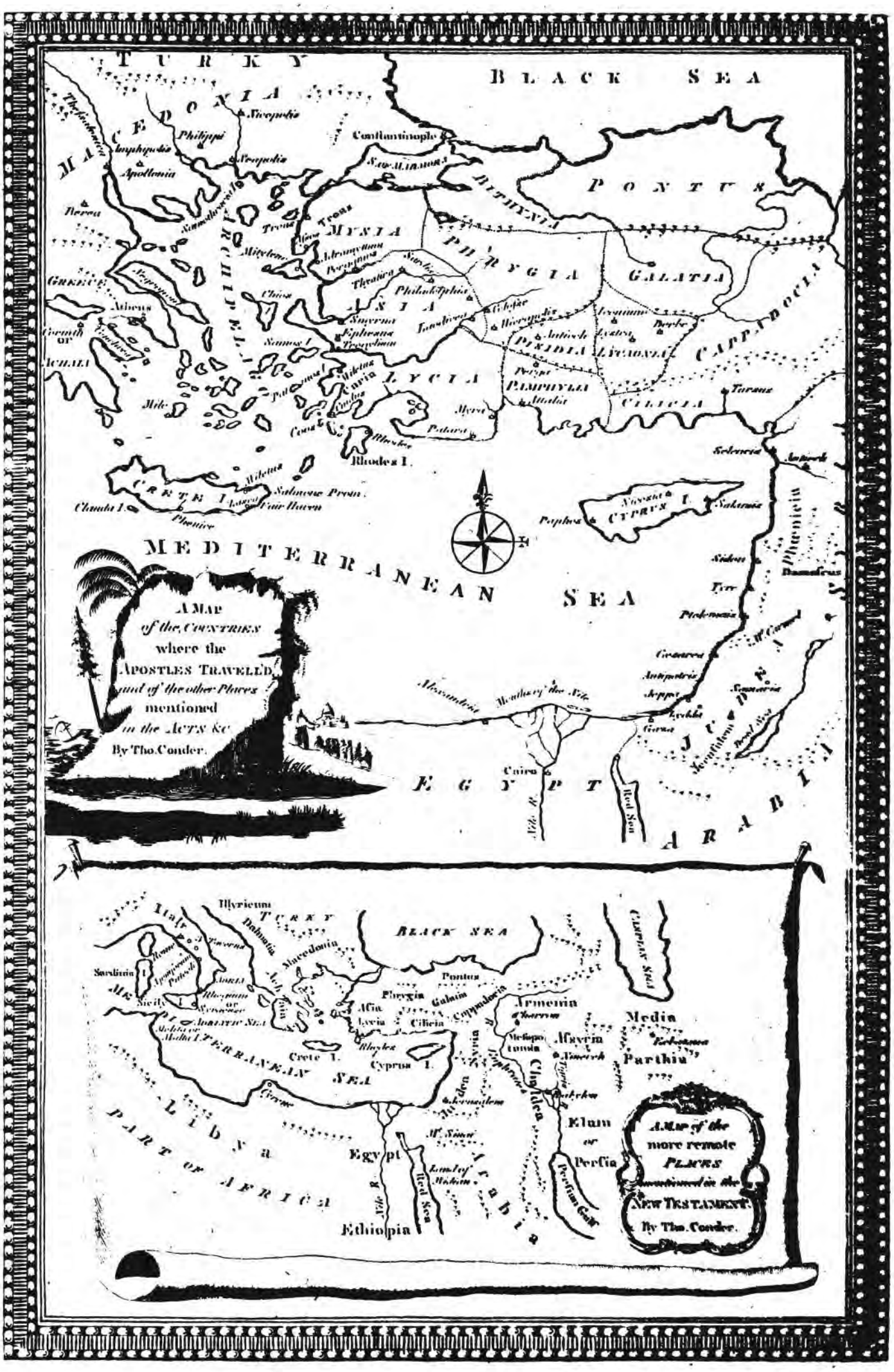
TURKY
BLACK SEA
MACEDONIA
Nicopolis
Philippi
Neapolis
Amphipolis
Apollonia
Berea
Constantinople
Sea of Marmora
BITHYNIA
PONTUS
MYSIA
Troas
Mitylene
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ASIA
Smyrna
Ephesus
Trogyllium
Laodicea
Colosse
Hierapolis
Antioch
Iconium
Lystra
Derbe
CAPPADOCIA
PISIDIA
LYCAONIA
GREECE
Athens
Corinth or ACHAIA
Samos I.
Miletus
Caria
LYCIA
Perga
PAMPHYLIA
Attalia
CILICIA
Tarsus
Mile
Myra
Patara
Rhodes I.
Selencia
Antioch
CRETE I.
Salmone Prom.
Fair Haven
Clauda I.
Phenice
Nicosia
CYPRUS I.
Salamis
Paphos
Phœnicia
Damascus
MEDITERRANEAN SEA
Sidon
Tyre
Ptolemais
Cesarea
Antipatris
Jeppa
Samaria
Lydda
Gaza
Alexandria
Mouths of the Nile
Cairo
EGYPT
Nile R.
Red Sea
ARABIA
A MAP of the COUNTRIES where the APOSTLES TRAVELL'D and of the other Places mentioned in the ACTS &c. By Tho. Conder.
Illyricum
TURKY
Dalmatia
Macedonia
BLACK SEA
CASPIAN SEA
Italy
Sardinia I.
Sicily I.
Rhegium or Syracuse
Adriatic Sea
Achaia
Pontus
Phrygia
Galatia
Cappadocia
Armenia
Cilicia
Crete I.
Rhodes
Cyprus I.
Mesopotamia
Assyria
Nineveh
Media
Parthia
Syria
Euphrates
Chaldea
Babylon
Jerusalem
Cyrene
Libya
PART OF AFRICA
Egypt
Mt. Sinai
Land of Midian
Arabia
Elam or Persia
Persian Gulf
Ethiopia
A MAP of the more remote PLACES mentioned in the NEW TESTAMENT. By Tho. Conder.

Anno DOMINI 33. glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? Anno DOMINI 33.

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

25 *The world itself could not contain the books,* &c.] Some explain this passage thus: If they were all to be particularly written, the unbelieving world would not admit them: not for the greatness of the books, but for the greatness of the works recorded in them.

GENERAL REFLECTIONS on Chap. XXI.

The appearance of our Lord to his disconsolate disciples, should encourage us to believe, that how dark soever the dispensations of Providence may appear to us, yet if we persevere in our duty, God will visit us with the benign influences of his grace, and turn our mourning into joy.

The ACTS of the Apostles.

THE ARGUMENT.

The following history comprises a series of events respecting the rising church for about the space of thirty years. St. Luke is undoubtedly the author of it, and most probably finished it before the end of the year 64, being the tenth of Nero, who barbarously massacred the Christians at Rome. It is written in a plain, easy, and familiar style, and is considered by some as a second part to his gospel, being dedicated to the same noble person.

CHAP. I.

Christ after his resurrection ascendeth into heaven. 24 *The apostles give themselves unto prayer, and chuse Matthias in the room of Judas.*

Anno DOMINI 33. THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them,* commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he,* ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. Anno DOMINI 33.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men,* shew whether of these two thou hast chosen,

25 That

COMMENTARY AND NOTES ON CHAP. I.

3 *Speaking of the things pertaining to the kingdom of God.*] He gave them full instructions concerning the nature of his spiritual kingdom, which before his resurrection they did not rightly understand.

9 *A cloud received him,* &c.] Some bright appearance like a cloud, accompanied by angels.

19 *It came known,* &c.] This verse should be inclosed in a parenthesis: they are not the words of Peter, but the historian.

25 To

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Anno DOMINI 33.

25 That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apoſtles.

CHAP. II.

1 The apoſtles, filled with the Holy Ghoſt, and ſpeaking divers languages, are derided by ſome. 37 Peter baptizeth a great number that were converted.

AND when the day of Pentecoſt was fully come, they were all with one accord in one place.

2 And ſuddenly there came a ſound from heaven as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting.

3 And there appeared unto them cloven tongues like as of fire, and it ſat upon each of them.

4 And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven.

6 Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphilia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and proſelytes,

11 Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others mocking ſaid, Theſe men are full of new wine.

14 ¶ But Peter, ſtanding up with the eleven, lifted up his voice, and ſaid unto them, Ye men of Judea, and all *ye* that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is *but* the third hour of the day.

16 But this is that which was ſpoken by the prophet Joel;

17 And it ſhall come to paſs in the laſt days, ſaith God, I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants and on my handmaidens I will pour out in thoſe days of my Spirit; and they ſhall propheſy:

19 And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoke:

20 The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come:

21 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the Lord ſhall be ſaved.

22 Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you by miracles and wonders and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know:

Anno DOMINI 33.

23 Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain:

24 Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover alſo my fleſh ſhall reſt in hope:

27 Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine Holy One to ſee corruption.

28 Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne;

31 He ſeeing this before ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.

32 This Jeſus hath God raiſed up, whereof we all are witneſſes.

33 Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear.

34 For David is not aſcended into the heavens: but he ſaith himſelf, The Lord ſaid unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footſtool.

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath made the ſame Jeſus, whom ye have crucified, both Lord and Chriſt.

37 ¶ Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do?

38 Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

39 For the promiſe is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God ſhall call.

40 And with many other words did he teſtify and exhort, ſaying, Save yourſelves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the ſame day there were added *unto them* about three thouſand ſouls.

42 And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers.

43 And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

44 And all that believed were together, and had all things common;

45 And ſold their poſſeſſions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the

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25 *To his own place.*] To that miſerable world which is appointed for all thoſe who live and die in their ſins.

GENERAL REFLECTIONS on Chap. I.

The joy the apoſtles expreſſed in having found the Meſſiah, teaches us, that our greateſt happineſs is, to know Chriſt, and inviolably to adhere to him: let us alſo ſeriouſly conſider, that he expects in his diſciples purity of heart, an upright intention, a great averſion to hypocriſy, and a ſincere love to truth and holineſs.

COMMENTARY AND NOTES ON CHAP. II.

1 *When the day of Pentecoſt*, &c.] Pentecoſt is the Greek word for fiftieth, it being the fiftieth day after the paſſover, and was frequently called, The feaſt of weeks.

17 *In the laſt days*, &c.] In the days of the Meſſiah, when the goſpel was publiſhed, which is the laſt diſpenſation of divine grace.

21 *Whoſoever ſhall call on the name of the Lord*, &c.] This expreſſion is equivalent to, "Him that cometh unto me (by repentance, faith, and prayer) I will in no wiſe caſt out," *John* vi. 37.

27 *Thou wilt not leave my ſoul in hell*, &c.] i. e. In the ſtate of the dead. As Chriſt was holy, harmleſs, undefiled, and ſeparate from ſinners, his body ſaw no corruption, but was raiſed again on the third day by his own almighty power.

43 *Fear came*, &c.] A reverential fear, mixed with admiration and reſpect.

47 *Such*

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THE
DESCENT OF THE
HOLY GHOST.

Picart delin. ACTS. Chap. II. Ver. 3.

There appeared Cloven Tongues, like as of Fire, &c.

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Anno DOMINI 33. the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart.

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

CHAP. III.

1 *The lame man healed by Peter and John:* 12 *Peter declareth to the people that this cure was not wrought by any power or holineſs in himſelf or John.*

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entered into the temple;

3 Who ſeeing Peter and John about to go into the temple aſked an alms.

4 And Peter, faſtening his eyes upon him with John, ſaid, Look on us.

5 And he gave heed unto them, expecting to receive ſomething of them.

6 Then Peter ſaid, Silver and gold have I none; but ſuch as I have give I thee: In the name of Jeſus Chriſt of Nazareth riſe up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received ſtrength.

8 And he leaping up ſtood, and walked, and entered with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking and praiſing God:

10 And they knew that it was he which ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter ſaw *it*, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

13 The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers, hath glorified his Son Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Juſt, and deſired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raiſed from the dead; whereof we are witneſſes.

16 And his name through faith in his name hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him hath given him this perfect ſoundneſs in the preſence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* alſo your rulers.

18 But thoſe things, which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

19 Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing Anno DOMINI 33. ſhall come from the preſence of the Lord;

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

21 Whom the heaven muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.

22 For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you.

23 And it ſhall come to paſs, *that* every ſoul, which will not hear that prophet, ſhall be deſtroyed from among the people.

24 Yea, and all the prophets from Samuel and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

26 Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

CHAP. IV.

1 *The rulers of the Jews, offended with Peter and John, examine them.* 8 *By Peter's boldneſs* 13 *they are commanded to ſpeak no more in the name of Jeſus.* 23 *The church betaketh itſelf to prayer.*

AND as they ſpake unto the people, the prieſts, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thouſand.

5 ¶ And it came to paſs on the morrow, that their rulers, and elders, and ſcribes,

6 And Annas the high prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high prieſt, were gathered together at Jeruſalem.

7 And when they had ſet them in the midſt, they aſked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, *even* by him doth this man ſtand here before you whole.

11 This is the ſtone which was ſet at nought of your builders, which is become the head of the corner.

12 Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved.

13 ¶ Now

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47 *Such as ſhould be ſaved*, &c.] Thoſe who by faith in Chriſt were admitted into the Chriſtian covenant of ſalvation.

GENERAL REFLECTIONS on Chap. II.

All Chriſtians ſhould propoſe to themſelves, for a pattern, what St. Luke tells us of the ſtate of the church of Jeruſalem, and particularly of the piety of thoſe firſt Chriſtians, of the admirable union there was among them, and of the innocency of their lives and manners.

COMMENTARY AND NOTES ON CHAP. III.

4 *And Peter—ſaid, Look on us*, &c.] As the cripple looked up to the apoſtle, ſo may we look up to the miniſters of God; hear them, and apply to them, placing ourſelves under the word diſpenſed by them, being diligent in the uſe of all the means of grace.

12 *And when Peter*, &c.] Chriſt's power, not his apoſtles holineſs, was the cauſe of all the miracles wrought by them.

16 *And his name through faith*, &c.] As it is the property and prerogative of God to do great things, ſo it is the duty and privilege of faith to expect great things of God, who is honoured by our faith in his promiſes.

19 *The time of refreſhing*, &c.] That ſolid joy and peace of mind which frequently ariſes in the mind of every true Chriſtian, from the ſenſation of the divine benignity towards them.

26 *In turning away every one of you from his iniquities.*] Peter here intimates to the Jews, that the bleſſing Chriſt diſpenſes is not a temporal bleſſing, a pompous Meſſiah, a ſecular kingdom, as they expected; but ſpiritual, in turning ſouls from ſin to God.

GENERAL REFLECTIONS on Chap. III.

Since we have the happineſs to hear the voice of the Son of God, who was ſent into the world to bleſs us, by turning us from our iniquities, let us yield him due obedience, and receive with gratitude and faith the bleſſings offered to us in Chriſt Jeſus.

COMMENTARY AND NOTES ON CHAP. IV.

12 *There is none other name—whereby we muſt be ſaved.*] The reaſon of this declaration is evident; becauſe no one but Jeſus Chriſt, who was man that he might ſuffer, and God that he might ſatisfy, could offer up a valuable atonement to divine juſtice for the ſins of mankind.

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13 ¶ Now when they ſaw the boldneſs of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jeſus.

14 And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it.

15 But when they had commanded them to go aſide out of the council, they conferred among themſelves,

16 Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them *is* manifeſt to all them that dwell in Jeruſalem; and we cannot deny *it*.

17 But that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

18 And they called them, and commanded them not to ſpeak at all nor teach in the name of Jeſus.

19 But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was ſhewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and ſaid, Lord, thou *art* God, which haſt made heaven, and earth, and the ſea, and all that in them is:

25 Who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt.

27 For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together,

28 For to do whatſoever thy hand and thy counſel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word,

30 By ſtretching forth thine hand to heal; and that ſigns and wonders may be done by the name of thy holy child Jeſus.

31 ¶ And when they had prayed, the place was ſhaken where they were aſſembled together; and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſs.

32 And the multitude of them that believed were of one heart and of one ſoul: neither ſaid any *of them* that ought of the things which he poſſeſſed was his own; but they had all things common.

33 And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were poſſeſſors of lands or houſes ſold them, and brought the prices of the things that were ſold,

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35 And laid *them* down at the apoſtles' feet: and diſtribution was made unto every man according as he had need.

36 And Joſes, who by the apoſtles was ſurnamed Barnabas, (which is, being interpreted, The ſon of conſolation,) a Levite, *and* of the country of Cyprus,

37 Having land, ſold *it*, and brought the money, and laid *it* at the apoſtles' feet.

CHAP. V.

1 *Ananias and Sapphira fall down dead.* 12 *The apoſtles work many miracles:* 17 *they are impriſoned, but releaſed by an angel:* 33 *Gamaliel keepeth them from killing.*

BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

2 And kept back *part* of the price, his wife alſo being privy *to it*, and brought a certain part, and laid *it* at the apoſtles' feet.

3 But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

5 And Ananias hearing theſe words fell down, and gave up the ghoſt: and great fear came on all them that heard theſe things.

6 And the young men aroſe, wound him up, and carried *him* out, and buried *him*.

7 And it was about the ſpace of three hours after, when his wife, not knowing what was done, came in.

8 And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy huſband *are* at the door, and ſhall carry thee out.

10 Then fell ſhe down ſtraightway at his feet, and yielded up the ghoſt: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her huſband.

11 And great fear came upon all the church, and upon as many as heard theſe things.

12 ¶ And by the hands of the apoſtles were many ſigns and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the reſt durſt no man join himſelf to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them.

16 There came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

17 ¶ Then the high prieſt roſe up, and all they that were with him, (which is the ſect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apoſtles, and put them in the common priſon.

19 But

27, 28 *Of a truth*, &c.] Some commentators render this paſſage thus: That Herod and Pontius Pilate gathered themſelves together, with the Gentiles and people of Iſrael, againſt his holy child Jeſus, whom he had anointed to do whatſoever his power and wiſdom had before determined to be done.

33 *Great grace was upon them all.*] Their views and diſpoſitions were ſpiritual and heavenly, ſeeking above all things the glory of God, and the welfare and ſupport of the church.

General Reflections on Chap. IV.

We are herein not to fear the frowns of men when we are in a righteous cauſe; but to be zealous for the truth, and implore the divine aſſiſtance, believing that God will always protect and deliver thoſe who love and obey him, while he brings to nought the vain efforts of perſecutors.

COMMENTARY AND NOTES ON CHAP. V.

3 *Why hath Satan filled thine heart*, &c.] Why haſt thou been ſo wicked, ſo covetous, ſo corrupt, as to ſuffer Satan to tempt thee to diſſimulation and hypocriſy?

13 *And of the reſt*, &c.] The late awful judgment of God deterred others from making a formal profeſſion of Chriſtianity, who in their hearts were not reconciled to its doctrines.

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19 But the angel of the Lord by night opened the priſon doors, and brought them forth, and ſaid,

20 Go, ſtand and ſpeak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.

22 But when the officers came, and found them not in the priſon, they returned, and told,

23 Saying, the priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors: but when we had opened, we found no man within.

24 Now when the high prieſt and the captain of the temple and the chief prieſts heard theſe things, they doubted of them whereunto this would grow.

25 Then came one and told them, ſaying, Behold, the men whom ye put in priſon are ſtanding in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, leſt they ſhould have been ſtoned.

27 And when they had brought them, they ſet *them* before the council: and the high prieſt aſked them,

28 Saying, Did not we ſtraitly command you that ye ſhould not teach in this name? and, behold, ye have filled Jeruſalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apoſtles anſwered and ſaid, We ought to obey God rather than men.

30 The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

32 And we are his witneſſes of theſe things; and *ſo is* alſo the Holy Ghoſt, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counſel to ſlay them.

34 Then ſtood there up one in the council, a Phariſee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apoſtles forth a little ſpace;

35 And ſaid unto them, Ye men of Iſrael, take heed to yourſelves what ye intend to do as touching theſe men.

36 For before theſe days roſe up Theudas, boaſting himſelf to be ſomebody; to whom a number of men, about four hundred, joined themſelves: who was ſlain; and all, as many as obeyed him, were ſcattered, and brought to nought.

37 After this man roſe up Judas of Galilee in the days of the taxing, and drew away much people after him: he alſo periſhed; and all, *even* as many as obeyed him, were diſperſed.

38 And now I ſay unto you, Refrain from theſe men, and let them alone: for if this counſel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; leſt haply ye be found even to fight againſt God.

40 And to him they agreed: and when they had called the apoſtles, and beaten *them*, they commanded that they ſhould not ſpeak in the name of Jeſus, and let them go.

41 ¶ And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name. Anno DOMINI 33.

42 And daily in the temple, and in every houſe, they ceaſed not to teach and preach Jeſus Chriſt.

CHAP. VI.

1 *The apoſtles care for the poor, and for preaching the word,* 5 *of whom Stephen is one:* 12 *who is taken,* 13 *and falſly accuſed.*

AND in thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration.

2 Then the twelve called the multitude of the diſciples *unto them*, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables.

3 Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs.

4 But we will give ourſelves continually to prayer, and to the miniſtry of the word.

5 ¶ And the ſaying pleaſed the whole multitude: and they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch:

6 Whom they ſet before the apoſtles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increaſed; and the number of the diſciples multiplied in Jeruſalem greatly; and a great company of the prieſts were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there aroſe certain of the ſynagogue, which is called *the ſynagogue* of the Libertines, and the Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia diſputing with Stephen.

10 And they were not able to reſiſt the wiſdom and the ſpirit by which he ſpake.

11 Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and *againſt* God.

12 And they ſtirred up the people, and the elders, and the ſcribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law:

14 For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the cuſtoms which Moſes delivered us.

15 And all that ſat in the council, looking ſtedfaſtly on him, ſaw his face as it had been the face of an angel.

CHAP. VII.

1 *Stephen's anſwer relateth how God called Abraham, and gave him and his ſeed the land of Canaan by promiſe;* 9 *how Joſeph was ſold by his brethren.* 51 *He reproacheth his hearers with rebellion, and murdering of Chriſt;* 54 *Therefore they ſtone him to death.*

THEN ſaid the high prieſt, Are theſe things ſo?

2 And he ſaid, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran,

3 And ſaid unto him, Get thee out of thy country, and

29 *We ought to obey God rather than men.*] In matters of conſcience and our duty to God, his word and will muſt be preferably adhered to, and be our rule.

34 *Gamaliel*, &c.] He was one of the learned Jewiſh doctors who preſided at the head of a college: he was St. Paul's preceptor.

GENERAL REFLECTIONS on Chap. V.

The example before us, of the dreadful puniſhment of falſhood and deceit, teaches us, that God knows men's hearts, and the moſt hidden ſecrets. And the courage and conſtancy of the apoſtles is a leſſon to us, to bear, even with joy, the evils to which we may be expoſed by a perſeverance in duty.

COMMENTARY AND NOTES ON CHAP. VI.

3 *Of honeſt report*, &c.] Of approved integrity, irreproachable character, and exemplary zeal.

7 *Were obedient to the faith*, &c.] Embraced the goſpel, and obeyed its precepts.

9 *Libertines*, &c.] Jews born in Rome, whoſe anceſtors had been in ſlavery there, but the ſons or grandſons declared free.

15 *As it had been the face of an angel.*] A ſupernatural ſplendor, as on the countenance of Moſes, *Exod.* xxxiv. 29.

GENERAL REFLECTIONS on Chap. VI.

We may infer from hence, that none ſhould be put into eccleſiaſtical offices, but perſons who are ſound in the faith, have a good teſtimony, and are of unblemiſhed life and converſation, experiencing the truths they deliver to others.

COMMENTARY

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and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *ſo much as* to ſet his foot on: yet he promiſed that he would give it him for a poſſeſſion, and to his ſeed after him, when *as yet* he had no child.

6 And God ſpake on this wiſe, That his ſeed ſhould ſojourn in a ſtrange land; and that they ſhould bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they ſhall be in bondage will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.

8 And he gave him the covenant of circumciſion: and ſo *Abraham* begat Iſaac, and circumciſed him the eighth day; and Iſaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 ¶ And the patriarchs, moved with envy, ſold Joſeph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt; and he made him governor over Egypt and all his houſe.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no ſuſtenance.

12 But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13 And at the ſecond *time* Joſeph was made known to his brethren; and Joſeph's kindred was made known unto Pharaoh.

14 Then ſent Joſeph, and called his father Jacob to *him*, and all his kindred, threeſcore and fifteen ſouls.

15 So Jacob went down into Egypt, and died, he, and our Fathers,

16 And were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor *the father* of Sychem.

17 But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king aroſe, which knew not Joſeph.

19 The ſame dealt ſubtilly with our kindred, and evil entreated our fathers, ſo that they caſt out their young children, to the end they might not live.

20 In which time Moſes was born, and was exceeding fair, and nouriſhed up in his father's houſe three months:

21 And when he was caſt out, Pharaoh's daughter took him up, and nouriſhed him for her own ſon.

22 And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael.

24 And ſeeing one *of them* ſuffer wrong, he defended *him*, and avenged him that was oppreſſed, and ſmote the Egyptian:

25 For he ſuppoſed his brethren would have underſtood how that God by his hand would deliver them: but they underſtood not.

26 And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thruſt him away, ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddeſt the Egyptian yeſterday?

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.

30 And when forty years were expired, there appeared to him in the wilderneſs of mount Sinai an angel of the Lord in a flame of fire in a buſh.

31 When Moſes ſaw *it*, he wondered at the ſight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt.

35 This Moſes whom they refuſed, ſaying, Who made thee a ruler and a judge? the ſame did God ſend *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the buſh.

36 He brought them out, after that he had ſhewed wonders and ſigns in the land of Egypt, and in the Red ſea, and in the wilderneſs forty years.

37 ¶ This is that Moſes, which ſaid unto the children of Iſrael, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear.

38 This is he, that was in the church in the wilderneſs with the angel which ſpake to him in the mount Sina, and *with* our Fathers: who received the oracles to give unto us:

39 To whom our Fathers would not obey, but thruſt *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moſes, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in thoſe days, and offered ſacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worſhip the hoſt of heaven; as it is written in the book of the prophets, O ye houſe of Iſrael, have ye offered to me ſlain beaſts and ſacrifices *by the ſpace of* forty years in the wilderneſs?

43 Yea, ye took up the tabernacle of Moloch, and the ſtar of your god Remphan, figures which ye made to worſhip them, and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witneſs in the wilderneſs, as he had appointed, ſpeaking unto Moſes, that he ſhould make it according to the faſhion that he had ſeen.

45 Which alſo our fathers that came after brought in with Jeſus into the poſſeſſion of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and deſired to find a tabernacle for the God of Jacob.

47 But Solomon built him an houſe.

48 Howbeit the moſt High dwelleth not in temples made with hands; as ſaith the prophet.

49 Heaven *is* my throne, and earth *is* my footſtool: what houſe will ye build me? ſaith the Lord: or what *is* the place of my reſt?

50 Hath not my hand made all theſe things?

51 Ye ſtiffnecked and uncircumciſed in heart and ears,

COMMENTARY AND NOTES ON CHAP. VII.

14 *Threeſcore and fifteen*, &c.] This number includes the five ſons of Ephraim and Manaſſeh, born in Egypt.

16 *That Abraham bought*, &c.] It is ſuppoſed that St. Luke firſt wrote, which he bought, i. e. Jacob, which was really the caſe.

22 *And Moſes was learned*, &c.] He was brought up and educated in the royal palace of Pharaoh, till he was about forty years of age.

48 *Howbeit*, &c.] Stephen here intimates, that to the Divine Being, who fills immenſity, all places of worſhip were alike, provided the heart and affections were upright; but if that was not the caſe the ſervice became odious, and the building contemptible, as appears by the deſtruction of the two temples, previous to the eſtabliſhment of the more ſpiritual worſhip of the Meſſiah.

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ACTS. Chap. VIII. Ver. 38.

And they went down both into the Water, Philip baptized the Eunuch.

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Anno DOMINI 34. ears, ye do always reſiſt the Holy Ghoſt: as your fathers *did*, ſo *do* ye.

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the Juſt One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the diſpoſition of angels, and have not kept *it*.

54 ¶ When they heard theſe things, they were cut to the heart, and they gnaſhed on him with *their* teeth.

55 But he, being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God,

56 And ſaid, behold, I ſee the heavens opened, and the Son man ſtanding on the right hand of God.

57 Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord,

58 And caſt *him* out of the city, and ſtoned *him*: and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul.

59 And they ſtoned Stephen, calling upon *God*, and ſaying, Lord Jeſus, receive my ſpirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

CHAP. VIII.

1 *The church planted by Philip in Samaria*; 14 *confirmed and enlarged by Peter and John.* 26 *Philip is ſent by an angel to convert and baptize an Ethiopian eunuch.*

A.D. 34. AND Saul was conſenting unto his death. And at that time there was a perſecution againſt the church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every houſe, and haling men and women, committed *them* to priſon.

4 Therefore they that were ſcattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Chriſt unto them.

6 And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did.

7 For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed *with them*: and many taken with palſies, and that were lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the ſame city uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one:

10 To whom they all gave heed, from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized, both men and women.

13 Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done.

14 ¶ Now when the apoſtles which were at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghoſt: Anno DOMINI 34.

16 For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jeſus.

17 Then laid they *their* hands on them, and they received the Holy Ghoſt.

18 ¶ And when Simon ſaw that through laying on of the apoſtles' hands the Holy Ghoſt was given, he offered them money,

19 Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt.

20 But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.

22 Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterneſs, and *in* the bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

26 ¶ And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

27 And he aroſe and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,

28 Was returning, and ſitting in his chariot, read Eſaias the prophet.

29 Then the Spirit ſaid unto Philip, Go near, and join thyſelf to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould guide me? And he deſired Philip that he would come and ſit with him.

32 The place of the ſcripture which he read was this, He was led as a ſheep to the ſlaughter; and like a lamb dumb before his ſhearer, ſo he opened not his mouth:

33 In his humiliation his judgment was taken away: and who ſhall declare his generation? for his life is taken from the earth.

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch ſaid, See, *here is* water; what doth hinder me to be baptized?

37 And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch: and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch

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GENERAL REFLECTIONS on Chap. VII.

The death of this firſt martyr ſhould animate us to undergo with courage all the evils which the profeſſion of the truth may expoſe us to, even death itſelf, if called to it; ſo that at our laſt hour we may alſo reſign our ſouls into the hands of the Lord Jeſus, and ſleep peaceably in expectation of a joyful reſurrection.

COMMENTARY AND NOTES ON CHAP. VIII.

5 *Then Philip went*, &c.] This was Philip the deacon, who was commiſſioned to preach the goſpel to the Samaritans, the deſcendants of Iſrael, though ſchiſmatics and idolaters.

14 *They ſent unto them Peter*, &c.] As Peter was ſent on this errand by the other apoſtles, they had not then the leaſt notion of his being their head or ſuperior, as the papiſts fondly dream.

24 *Then anſwered Simon*, &c.] Euſebius tells us, this Simon was the firſt heretick in the church, and denied the divinity of our Lord, which is a fundamental doctrine of Chriſtianity.

27 *An eunuch*, &c.] He was a great officer of ſtate, who had been ſome time a proſelyte to the Jewiſh religion, and is ſaid to have been inſtrumental in planting a church in Ethiopia.

39 *The ſpirit of the Lord caught away Philip*, &c.] The Alexandrine MS. and ſeveral old copies, read to this effect: The holy Spirit fell upon the eunuch, but an angel of the Lord caught away Philip.

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Anno DOMINI 34. eunuch ſaw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and paſſing through he preached in all the cities, till he came to Ceſarea.

CHAP. IX.

1 *Saul going toward Damaſcus is ſtricken down to the earth:* 10 *is called to the apoſtleſhip,* 18 *baptized by Ananias,* 20 *and preacheth Chriſt.*

A.D. 35. AND Saul, yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journeyed, he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven:

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: *it is* hard for thee to kick againſt the pricks.

6 And he trembling and aſtoniſhed ſaid, Lord, what wilt thou have me to do? And the Lord *ſaid* unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

8 And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.

9 And he was three days without ſight, and neither did eat nor drink.

10 ¶ And there was a certain diſciple at Damaſcus, named Ananias; and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I *am here*, Lord.

11 And the Lord *ſaid* unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for *one* called Saul of Tarſus: for, behold, he prayeth,

12 And hath ſeen in a viſion a man named Ananias coming in, and putting *his* hand on him, that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem:

14 And here he hath authority from the chief prieſts to bind all that call on thy name.

15 But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael:

16 For I will ſhew him how great things he muſt ſuffer for my name's ſake.

17 And Ananias went his way, and entered into the houſe; and putting his hands on him ſaid, Brother Saul, the Lord, *even* Jeſus, that appeared unto thee in the way as thou cameſt, hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

18 And immediately there fell from his eyes as it had been ſcales: and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus.

20 And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. Anno DOMINI 35.

21 But all that heard *him* were amazed, and ſaid; Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts?

22 But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

23 ¶ And after that many days were fulfilled, the A.D. 37. Jews took counſel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the diſciples took him by night, and let *him* down by the wall in a baſket.

26 ¶ And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

27 But Barnabas took him, and brought *him* to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28 And he was with them coming in and going out at Jeruſalem.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: but they went about to ſlay him.

30 *Which* when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.

31 Then had the churches reſt throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

32 ¶ And it came to paſs, as Peter paſſed through- A.D. 38. out all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſy.

34 And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediately.

35 And all that dwelt in Lydda and Saron ſaw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almſdeeds which ſhe did.

37 And it came to paſs in thoſe days, that ſhe was ſick, and died: whom when they had waſhed, they laid *her* in an upper chamber.

38 And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring *him* that he would not delay to come to them.

39 Then Peter aroſe and went with them. When he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made, while ſhe was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41 And he gave her *his* hand, and lifted her up, and when

GENERAL REFLECTIONS on Chap. VIII.

From the conduct of Simon we may learn, that it is a deteſtable impiety to make religion ſubſervient to the purpoſes of covetouſneſs and ambition. On the other hand, the deſire of the eunuch to underſtand the ſcriptures, and his docility, teach us, that it is good to be found in the way of duty; and that in order to be Chriſtians, we muſt believe with our whole heart, that Chriſt is the eternal Son of God; and that the happineſs and privilege of knowing him, and living in his church, ſhould be all our comfort and joy.

COMMENTARY AND NOTES ON CHAP. IX.

2 *And deſired of him*, &c.] In anſwer to the objections of deiſtical writers to this delegate authority, it is neceſſary to obſerve, that the Romans gave the Jewiſh high prieſts liberty to exerciſe their power over the Jews in religious matters, in all parts of their dominions.

11 *Behold, he prayeth.*] No doubt he had often prayed while a Phariſee; but never ſo ſenſibly and feelingly, ſo ſpiritually and affectionately, and with ſuch perſeverance as now: before he prayed with coldneſs and indifferency, now with warmth and fervency, as a perſon in earneſt for the happineſs and ſalvation of his ſoul; and therefore is here characteriſed with a note of attention, "Behold, he prayeth"

31 *Then had the churches reſt*, &c.] The graces and comforts of the Holy Ghoſt daily in them, the numbers of believers continually multiplied.

32 *And*

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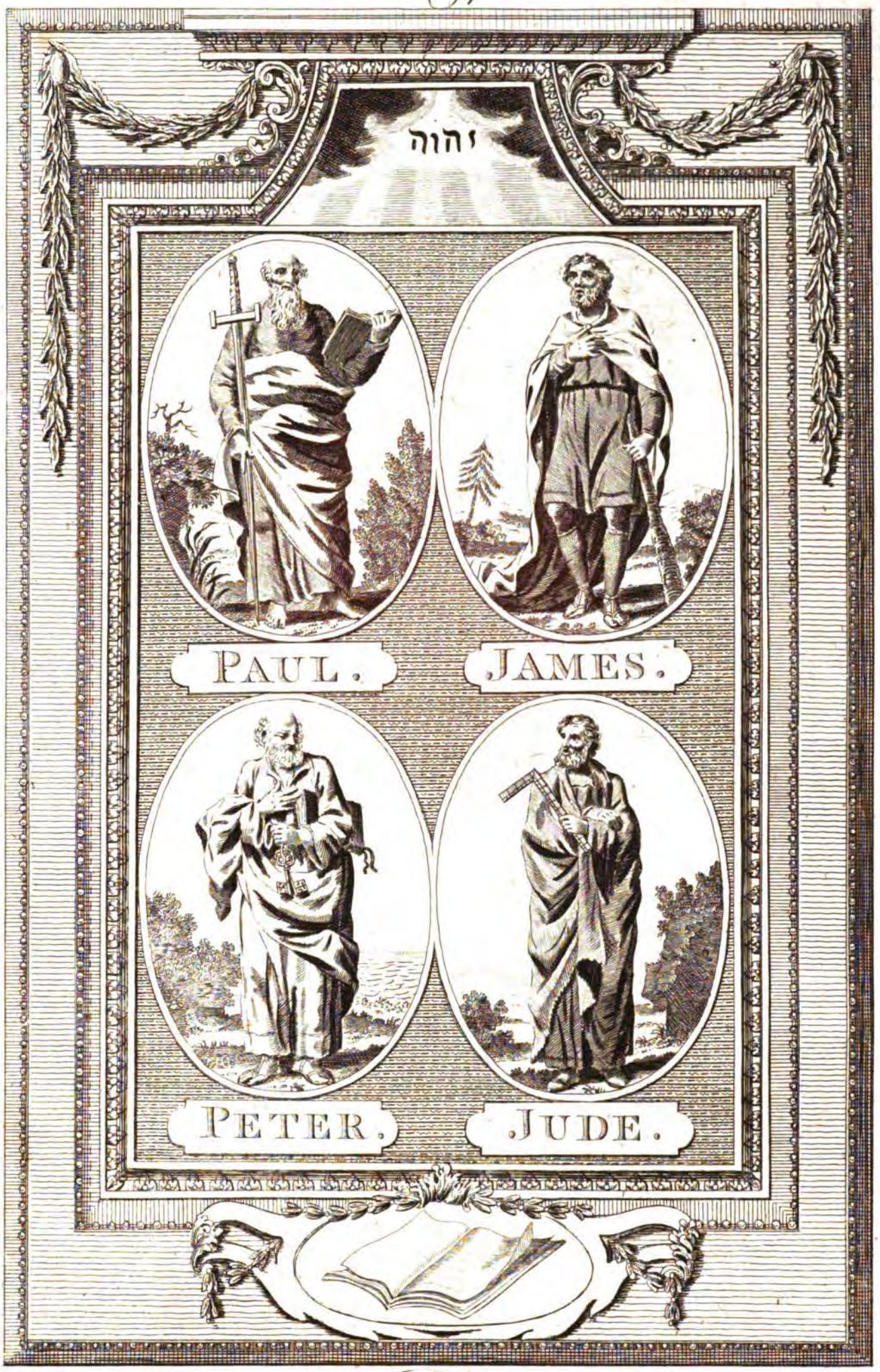

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Portraits *and* Dresses *of*
The INSPIRED WRITERS *of the* HOLY SCRIPTURES *Plate 8.*

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SAUL's CONVERSION.

ACTS, Chap. IX Ver. 4.

Thornton sculp

He fell to the Earth, & heard a voice saying unto him, Saul, Saul, why persecutest thou me.

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Anno DOMINI 38. when he had called the ſaints and widows, he preſented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to paſs, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

1 *Cornelius ſendeth for Peter;* 11 *who by a viſion,* 15, 20 *is taught not to deſpiſe the Gentiles.* 34 *Peter preacheth.* 44 *The Holy Ghoſt falleth on them, whereupon they are baptized.*

A.D. 41. THERE was a certain man in Ceſarea called Cornelius, a centurion of the band called the Italian *band,*

2 *A* devout *man,* and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway.

3 He ſaw in a viſion evidently about the ninth hour of the day an angel of God coming in to him, and ſaying unto him, Cornelius.

4 And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now ſend men to Joppa, and call for *one* Simon, whoſe ſurname is Peter:

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide: he ſhall tell thee what thou oughteſt to do.

7 And when the angel which ſpake unto Cornelius was departed, he called two of his houſhold ſervants, and a devout ſoldier of them that waited on him continually;

8 And when he had declared all *theſe* things unto them, he ſent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the houſetop to pray about the ſixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

13 And there came a voice to him, Riſe, Peter; kill, and eat.

14 But Peter ſaid, Not ſo, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *ſpake* unto him again the ſecond time, What God hath cleanſed, *that* call not thou common.

16 This was done thrice: and the veſſel was received up again into heaven.

17 ¶ Now while Peter doubted in himſelf what this viſion which he had ſeen ſhould mean, behold, the men which were ſent from Cornelius had made enquiry for Simon's houſe, and ſtood before the gate.

18 And called, and aſked whether Simon, which was ſurnamed Peter, lodged there.

19 While Peter thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee.

20 Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them.

21 Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what *is* the cauſe wherefore ye are come? Anno DOMINI 41.

22 And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to ſend for thee into his houſe, and to hear words of thee.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Ceſarea. And Cornelius waited for them, and had called together his kinſmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped *him.*

26 But Peter took him up, Saying, Stand up; I myſelf alſo am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he ſaid unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath ſhewed me that I ſhould not call any man common or unclean.

29 Therefore came I *unto you* without gainſaying, as ſoon as I was ſent for: I aſk therefore for what intent ye have ſent for me?

30 And Cornelius ſaid, Four days ago I was faſting until this hour; and at the ninth hour I prayed in my houſe, and, behold, a man ſtood before me in bright clothing,

31 And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God.

32 Send therefore to Joppa, and call hither Simon, whoſe ſurname is Peter; he is lodged in the houſe of *one* Simon a tanner by the ſea ſide: who, when he cometh, ſhall ſpeak unto thee.

33 Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons:

35 But in every nation he that feareth him, and worketh righteouſneſs, is accepted with him.

36 The word which *God* ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt: (he is Lord of all:)

37 That word, *I ſay,* ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached;

38 How God anointed Jeſus of Nazareth with the Holy Ghoſt and with power: who went about doing good, and healing all that were oppreſſed of the devil; for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree:

40 Him God raiſed up the third day, and ſhewed him openly;

41 Not to all the people, but unto witneſſes choſen before of God, *even* to us, who did eat and drink with him after he roſe from the dead.

42 And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To

32 *And turned to the Lord.*] It ſhould have been tranſlated, All that dwelt at Lydda and Saron, who had turned unto the Lord, ſaw him; by which means their faith was greatly confirmed.

General Reflections on Chap. IX.

We ſhould here admire the power and goodneſs of God, in thus preparing Saul's heart to hearken to his voice, and receive the inſtructions of Ananias: and as God was pleaſed to try the faith of Paul, by teaching him to ſuffer for Jeſus Chriſt; ſo they who would follow the Lord, and lead a godly life, muſt expect to meet with the contradictions of unconverted men.

Commentary and Notes on Chap. X.

4 *As a memorial before God.*] This is a beautiful alluſion to the fragrancy of prayer and praiſe, aſcending to heaven; it is grateful to God through Chriſt Jeſus, as his own appointment, and expreſſive of the duty and obedience of his pious worſhippers.

26 *But Peter took him up,* &c.] The holy apoſtle would not ſuffer him to beſtow that honour upon a human creature which was due only to the Divine Being. What plea, then, can the papiſts produce for their adoration of ſaints and angels?

40 *Him God raiſed,* &c.] The firſt preachers of the goſpel pointed out the reſurrection of Chriſt as an important object of faith, without which all Chriſtianity would fall to the ground.

48 *He*

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Anno DOMINI 41.

43 To him give all the prophets witneſs, that through his name whoſoever believeth in him ſhall receive remiſſion of ſins.

44 ¶ While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word.

45 And they of the circumciſion which believed were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt.

46 For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter,

47 Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

1 *Peter accuſed for converſing with the Gentiles, maketh his defence; the church is ſatisfied, and glorifieth God.* 19 *The goſpel is ſpread.* 26 *At Antioch the diſciples are firſt called Chriſtians.*

AND the apoſtles and brethren that were in Judea heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

3 Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.

4 But Peter rehearſed *the matter* from the beginning, and expounded *it* by order unto them, ſaying,

5 I was in the city of Joppa praying: and in a trance I ſaw a viſion, A certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners: and it came even to me:

6 Upon the which when I had faſtened mine eyes, I conſidered, and ſaw fourfooted beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

7 And I heard a voice ſaying unto me, Ariſe, Peter; ſlay and eat....

8 But I ſaid, Not ſo, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice anſwered me again from heaven, What God hath cleanſed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me.

12 And the ſpirit bade me go with them, nothing doubting. Moreover theſe ſix brethren accompanied me, and we entered into the man's houſe:

13 And he ſhewed us how he had ſeen an angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter;

14 Who ſhall tell thee words, whereby thou and all thy houſe ſhall be ſaved.

15 And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the Holy Ghoſt.

17 Foraſmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jeſus Chriſt; what was I, that I could withſtand God? Anno DOMINI 41.

18 When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

19 ¶ Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And ſome of them were men of Cyprus and Cyrene, which, when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of theſe things came unto the ears of the church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch. A.D. 42.

23 Who, when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghoſt and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarſus, for to ſeek Saul: A.D. 43.

26 And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the church, and taught much people. And the diſciples were called Chriſtians firſt at Antioch.

27 ¶ And in theſe days came prophets from Jeruſalem unto Antioch.

28 And there ſtood up one of them named Agabus, and ſignified by the ſpirit that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar.

29 Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea:

30 Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. A.D. 44.

CHAP. XII.

1 *Herod perſecuteth the Chriſtians,* 2 *killeth James,* 4 *and impriſoneth Peter, who is delivered by an angel.* 20 *Herod's miſerable death.*

NOW about that time Herod the king ſtretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the ſword.

3 And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. Then were the days of unleavened bread.

4 And when he had apprehended him, he put *him* in priſon, and delivered *him* to four quaternions of ſoldiers to keep him; intending after Eaſter to bring him forth to the people.

5 Peter therefore was kept in priſon: but prayer was made without ceaſing of the church unto God for him.

6 And when Herod would have brought him forth, the

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48 *He commanded them to be baptized,* &c.] It is probable ſome deacons were preſent, who initiated into the church, by baptiſm, theſe firſt-fruits of the heathen world, after which the divine promiſes made by the prophets in favour of the Gentiles began to expand themſelves in their converſion.

GENERAL REFLECTIONS on Chap. X.

The converſion of Cornelius calls upon us to render thanks to God; *us*, I ſay, who were formerly heathens, foraſmuch as he then vouchſafed to admit the Gentiles into his covenant, and to pour forth his ſpirit and grace upon them, as well as upon the Jews.

COMMENTARY AND NOTES ON CHAP. XI.

1, 2, 3 *And the apoſtles,* &c.] Here was a great miſtake committed; inaſmuch as no converſation with the Gentiles, that might gain them to God, was ever forbidden by him; but only ſuch as might tend to corrupt the converted Jews.

21 *The hand of the Lord was with them,* &c.] Faith and converſion are wrought by the hand of the Lord: ſtudy and exerciſe are the miniſters; the bleſſing and ſucceſs is God's, which they ſhould both pray for.

26 *The diſciples were called Chriſtians firſt at Antioch.*] We are called Reformed Chriſtians: God grant we may not be content with an empty name, but really be what we are called, adorning our profeſſion by an holy and becoming converſation! otherwiſe unbaptized heathens will condemn us at the great day.

29 *The diſciples—determined to ſend relief unto the brethren,* &c.] Thus we ſee one evident token and effect of true converſion will always be, a readineſs to relieve the neceſſities of the poor, as we are able, eſpecially thoſe of the houſhold of faith.

GENERAL REFLECTIONS on Chap. XI.

This chapter plainly evinces, that it is a downright oppoſition to the will of God, to debar thoſe from the communion of the church who have received the ſanctifying graces of God's holy Spirit, but differ from us only in externals; we alſo learn, from the prophecy of Agabus, that all the attributes and perfections of God are engaged for the preſervation and advantage of the church.

COMMENTARY

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Anno DOMINI 44. the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

COMMENTARY AND NOTES ON CHAP. XII.

6 *Peter was sleeping between two soldiers*, &c.] He was bound down in chains to a place in the floor, and the soldiers were chained to him on each side, while two others stood guard at the prison door.

23 *The angel of the Lord smote him*, &c.] Josephus tells us, that Herod went into the theatre dressed in a robe wrought with silver, which, from the beams of the rising sun striking upon it, together with the sparkling light it reflected, appearing extremely splendid, and, as the people thought, divine, they cried him up for a god; which he not checking or rebuking them for, was smitten with a violent and loathsome disease in his bowels, of which he died at the end of five days, having lived fifty-four, and reigned seven years.

GENERAL REFLECTIONS on Chap. XII.

In St. Peter's deliverance we see the powerful effect of prayer, and

CHAP. XIII.

Anno DOMINI 45.

1 *Barnabas and Saul chosen to go to the Gentiles.* 7 *Of Sergius Paulus, and Elymas the sorcerer.* 14 *Paul preacheth.* 42 *The Gentiles believe.* 44 *The Jews blaspheme.*

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they being sent forth by the Holy Ghost departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer, (for so is his name by interpretation,) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And

in the death of Herod, the punishment of a proud and cruel tyrant and persecutor; which example shews us, that haughty and profane princes, sooner or later, receive the reward due to their crimes and wickedness: thus God resisteth the proud, while he giveth grace to the humble.

COMMENTARY AND NOTES ON CHAP. XIII.

3 *Laid their hands on them*, &c.] Thereby recommending them to the grace of God, for the work of the ministry; which no doubt was accompanied with fervent prayer on their behalf.

12 *The deputy, when he saw what was done, believed*, &c.] Convinced that such a wonderful cure could only be wrought by the power of God, it made such a deep impression on the mind of the proconsul, as to cause him to embrace the gospel, of which he afterwards became an eminent preacher, according to Eusebius.

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Anno DOMINI 45

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Anno DOMINI 45

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 ¶ But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAP. XIV.

1 *Paul and Barnabas are persecuted from Iconium:* 8 *At Lystra they heal an impotent man.* 19 *Paul is stoned.*

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

A.D. 46

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then

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20 *After that he gave unto them judges,* &c.] After these transactions, which lasted about four hundred and fifty years, he gave them a succession of judges, till Samuel, &c.

30 *God raised him from the dead.*] Intimating, that our Saviour's resurrection was as glorious as his death was ignominious.

39 *And by him all that believe,* &c.] By faith in Christ, sinners are made righteous; the law, whether ceremonial or moral, absolves none, but condemns all as guilty of the breach of it, that they may come to the Messiah for life and salvation.

48 *They glorified the word,* &c.] They received it with joy, and thanksgiving to God.

GENERAL REFLECTIONS on Chap. XIII.

Let us seriously weigh the different effects which the preaching of the gospel produces; that some grow better by it, others worse: that the wicked, instead of yielding to truth oppose it, and harden themselves in their unbelief, till at length God justly forsakes those who judge themselves unworthy of everlasting life.

COMMENTARY AND NOTES ON CHAP. XIV.

3 *The word of his grace,* &c.] The declaration of his divine will to mankind.

12 *And they called Barnabas,* &c.] They supposed that the Messiah (who even the heathens expected was to come and bless the nations) was Mercury; and that Jupiter, their supreme God, appeared in human form to protect him.

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Anno DOMINI 46.

13 Then the prieſt of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done ſacrifice with the people.

14 *Which* when the apoſtles Barnabas and Paul heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And ſaying, Sirs, Why do ye theſe things? We alſo are men of like paſſions with you, and preach unto you that ye ſhould turn from theſe vanities unto the living God, which made heaven, and earth, and the ſea, and all things that are therein:

16 Who in times paſt ſuffered all nations to walk in their own ways.

17 Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.

18 And with theſe ſayings ſcarce reſtrained they the people, that they had not done ſacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who perſuaded the people, and, having ſtoned Paul, drew *him* out of the city, ſuppoſing he had been dead.

20 Howbeit, as the diſciples ſtood round about him, he roſe up, and came into the city; and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the goſpel to that city, and had taught many, they returned again to Lyſtra, and *to* Iconium, and Antioch,

22 Confirming the ſouls of the diſciples, *and* exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they believed.

24 And after they had paſſed throughout Piſidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence ſailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearſed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the diſciples.

CHAP. XV.

1 *Great diſſenſions about circumciſion:* 6 *The apoſtles conſult about it.* 22 *Their determination.* 36 *Paul and Barnabas contend and part aſunder.*

A.D. 51. AND certain men which came down from Judea taught the brethren, *and ſaid*, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

2 When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

3 And being brought on their way by the church, they paſſed through Phenice and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.

4 And when they were come to Jeruſalem, they were received of the church, and *of* the apoſtles and elders, and they declared all things that God had done with them. Anno DOMINI 52.

5 But there roſe up certain of the ſect of the Phariſees which believed, ſaying, That it was needful to circumciſe them, and to command *them* to keep the law of Moſes.

6 And the apoſtles and elders came together for to conſider of this matter.

7 ¶ And when there had been much diſputing, Peter roſe up, and ſaid unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe.

8 And God, which knoweth the hearts, bare them witneſs, giving them the Holy Ghoſt, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the diſciples, which neither our father nor we were able to bear?

11 But we believe that through the grace of the Lord Jeſus Chriſt we ſhall be ſaved, even as they.

12 ¶ Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James anſwered, ſaying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will ſet it up:

17 That the reſidue of men might ſeek after the Lord, and all the Gentiles, upon whom my name is called, ſaith the Lord, who doeth all theſe things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my ſentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abſtain from pollutions of idols, and *from* fornication, and *from* things ſtrangled, and *from* blood.

21 For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath day.

22 ¶ Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas ſurnamed Barſabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apoſtles and elders and brethren *ſend* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Foraſmuch as we have heard, that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying, *Ye muſt* be circumciſed, and keep the law: to whom we gave no *ſuch* commandment:

25 It

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20 *He roſe up, and came into the city*, &c.] To ſhew himſelf alive, and confirm the faith of his new converts: his cure muſt have been miraculous, approaching as near as can be conceived, to a reſurrection from the dead; otherwiſe, the ſoreneſs of his bruiſes, on the next day, would have prevented his taking that journey.

21 *Had taught many*, &c.] The original is, had made many diſciples.

GENERAL REFLECTIONS on Chap. XIV.

If the bleſſings God beſtows upon men in a natural ſtate, ſhould engage them to love and ſerve him; certainly we, to whom he has revealed himſelf by the goſpel, and to whom he has given ſuch ſtrong proofs of his love, by ſending his ſon Jeſus Chriſt into the world, are under the higheſt obligations ſo to do.

5 *Certain of the ſect of the Phariſees*, &c.] Theſe preachers of the circumciſion were ſuch as had been Phariſees before converſion; and not being well grounded in the Chriſtian religion, refuſed to hold communion with the uncircumciſed Gentiles.

9 *Purifying their hearts by faith.*] By an operative faith, productive of piety and good works.

20 *From fornication*, &c.] It is very probable, that hereby are forbidden matrimonial alliances with unconverted perſons, which though not abſolutely unlawful, had better be avoided by Chriſtians, leſt they ſhould prove dangerous temptations to apoſtaſy. See *Heb.* xii. 16.

22 *Judas, ſurnamed Barſabas, and Silas*, &c.] Judas, ſurnamed Barſabas, is ſuppoſed to have been a nephew either of Joſeph or the Virgin Mary; and Silas is the ſame with Sylvanus, mentioned by St. Paul.

29 *The*

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Anno DOMINI 53.

25 It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jeſus Chriſt.

27 We have ſent therefore Judas and Silas, who ſhall alſo tell *you* the ſame things by mouth.

28 For it ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things;

29 That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication: from which if ye keep yourſelves, ye ſhall do well. Fare ye well.

30 So when they were diſmiſſed, they came to Antioch: and when they had gathered the multitude together, they delivered the epiſtle:

31 *Which* when they had read, they rejoiced for the conſolation.

32 And Judas and Silas, being prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a ſpace, they were let go in peace from the brethren unto the apoſtles.

34 Notwithſtanding it pleaſed Silas to abide there ſtill.

35 Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

36 ¶ And ſome days after Paul ſaid unto Barnabas, Let us go again and viſit our brethren in every city where we have preached the word of the Lord, *and ſee* how they do.

37 And Barnabas determined to take with them John, whoſe ſurname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was ſo ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſailed unto Cyprus;

40 And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

1 *Paul having circumciſed Timothy,* 16 *caſteth out a ſpirit of divination.* 19 *He and Silas impriſoned:* 25 *the priſon doors are opened.*

THEN came he to Derbe and Lyſtra: and, behold, a certain diſciple was there, named Timotheus, the ſon of a certain woman, which was a Jeweſs, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lyſtra and Iconium.

3 Him would Paul have to go forth with him; and took and circumciſed him becauſe of the Jews which were in thoſe quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem.

5 And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghoſt to preach the word in Aſia, Anno DOMINI 53.

7 After they were come to Myſia, they aſſayed to go into Bithynia: but the Spirit ſuffered them not.

8 And they paſſing by Myſia came down to Troas.

9 ¶ And a viſion appeared to Paul in the night; There ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

10 And after he had ſeen the viſion, immediately we endeavoured to go into Macedonia, aſſuredly gathering that the Lord had called us for to preach the goſpel unto them.

11 Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next *day* to Neapolis;

12 And from thence to Phillippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the ſabbath we went out of the city by a river ſide, where prayer was wont to be made; and we ſat down, and ſpake unto the women which reſorted *thither*.

14 ¶ And a certain women named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard *us*: whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.

15 And when ſhe was baptized, and her houſhold, ſhe beſought *us*, ſaying, If ye have judged me to be faithful to the Lord, come into my houſe, and abide *there*. And ſhe conſtrained us.

16 ¶ And it came to paſs, as we went to prayer, a certain damſel poſſeſſed with a ſpirit of divination met us, which brought her maſters much gain by ſoothſaying:

17 The ſame followed Paul and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

18 And thus did ſhe many days. But Paul, being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour.

19 ¶ And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market place unto the rulers,

20 And brought them to the magiſtrates, ſaying, Theſe men, being Jews, do exceedingly trouble our city,

21 And teach cuſtoms, which are not lawful for us to receive, neither to obſerve, being Romans.

22 And the multitude roſe up together againſt them: and the magiſtrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the jailor to keep them ſafely:

24 Who, having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25 ¶ And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that

39 *The contention was ſo ſharp,* &c.] Hence we ſee that theſe two holy apoſtles were men of like paſſions with us; but being both embarked in the ſame glorious cauſe of propagating the goſpel, God overruled the frailties of theſe his eminent ſervants for the greater benefit of mankind.

General Reflections on Chap. XV.

Let us particularly obſerve, that the apoſtles, in teaching that we are juſtified by faith, eſtabliſh at the ſame time, the neceſſity of good works; inaſmuch as faith cannot be genuine, much leſs evangelical, if it be not accompanied with good works, and obedience to the goſpel.

COMMENTARY and NOTES on CHAP. XVI.

1 *The ſon of a certain woman,* &c.] The law of Moſes forbad the Jewiſh males to marry with women of another religion, but did not prohibit a Jewiſh woman from marrying a Gentile, provided he was a man of piety and moral honeſty.

13 *Where prayer was wont to be made.*] As the perſecution by the Romans began now to rage, in the ſevereſt manner, the primitive Chriſtians were obliged to meet in the moſt private place, to worſhip God. During the winter, they met in the night; but in the ſummer, under pretence of taking a walk in the fields, they retired into an adjacent country, where they celebrated the praiſes of their God and Saviour.

23 *Theſe men, being Jews,* &c.] The heathen, at firſt, conſidered the Chriſtian religion only as a particular ſect, or reformation of Judaiſm; and the Jews were obnoxious to the Romans, becauſe they would not obey the decrees of the emperor, in ſacrificing to pagan idols.

25 *Sang praiſes unto God.*] The conſideration of the cauſe and maſter they ſuffered for, filled them with joy; and while their bodies were torn with cruel ſtripes, their ſouls were refreſhed with divine conſolations, their hearts enlarged with heavenly pleaſure, and their tongues inſpired with divine eloquence; eſteeming it ſweeter than all conſolation, to ſuffer for Chriſt.

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Anno DOMINI 53. that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and every one's bands were looſed.

27 And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28 But Paul cried with a loud voice, ſaying, Do thyſelf no harm: for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

33 And he took them the ſame hour of the night, and waſhed *their* ſtripes; and was baptized, he and all his, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

35 ¶ And when it was day, the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men go.

36 And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

37 But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt *us* into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves and fetch us out.

38 And the ſerjeants told theſe words unto the magiſtrates: and they feared, when they heard that they were Romans.

39 And they came and beſought them, and brought *them* out, and deſired *them* to depart out of the city.

40 And they went out of the priſon, and entered into *the houſe of* Lydia: and when they had ſeen the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul preaching at Theſſalonica:* 5 *Is perſecuted.* 15 *He diſputeth and preacheth at Athens.* 34 *Many are converted.*

NOW when they had paſſed through Amphipolis and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three ſabbath days reaſoned with them out of the ſcriptures,

3 Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead; and that this Jeſus, whom I preach unto you, is Chriſt.

4 And ſome of them believed, and conſorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

6 And when they found them not, they drew Jaſon and certain brethren unto the rulers of the city, crying, Anno DOMINI 53. Theſe that have turned the world upſide down are come hither alſo;

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Ceſar, ſaying that there is another king, *one* Jeſus.

8 And they troubled the people and the rulers of the city, when they heard theſe things.

9 And when they had taken ſecurity of Jaſon, and of the other, they let them go.

10 ¶ And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming *thither* went into the ſynagogue of the Jews.

11 Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them believed; alſo of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

14 And then immediately the brethren ſent away Paul to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all ſpeed, they departed.

16 ¶ Now while Paul waited for them at Athens, his A. D. 54. ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry.

17 Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him.

18 Then certain philoſophers of the Epicureans, and of the Stoicks, encountered him. And ſome ſaid, What will this babbler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus and the reſurrection.

19 And they took him, and brought him unto Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, *is?*

20 For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

21 (For all the Athenians and ſtrangers which were there ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing.)

22 ¶ Then Paul ſtood in the midſt of Mars hill, and ſaid, *Ye* men of Athens, I perceive that in all things ye are too ſuperſtitious.

23 For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you.

24 God that made the world and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things;

26 And

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37 *Let them come themſelves,* &c.] This noble ſpirit of St. Paul denotes, that the maintaining our civil rights and privileges is by no means inconſiſtent with the Chriſtian character.

GENERAL REFLECTIONS on Chap. XVI.

Let us here meditate on the divine original of the goſpel, which the more it was oppoſed, the more it flouriſhed and became conſpicuous; which ſhews, that as God is the author of nature, and the governor of the univerſe, ſo is he the liberal diſpenſer of divine grace; and that all his merciful deſigns will be accompliſhed, notwithſtanding the rage of devils, and the malice of wicked men, their emiſſaries.

COMMENTARY AND NOTES on CHAP. XVII.

3 *That Chriſt muſt needs have ſuffered,* &c.] That Chriſt, whenever he came, was to ſuffer and riſe again.

9 *And when they had taken ſecurity of Jaſon,* &c.] Jaſon was the ruler of the Jewiſh ſynagogue; and appears, from his conduct, to have been no enemy of the goſpel.

15 *Athens,* &c.] This city was the moſt celebrated for learning of any in the world: Cicero calls it the fountain, whence civility, learning, religion, and laws, were derived to other nations; but as the people were groſs idolaters, it is no wonder the apoſtle was moved with a holy indignation on this occaſion.

23 *To the unknown God,* &c.] Some imagine they hereby intended the God of the Jews; and might call him the unknown God in conformity to the Hebrews themſelves, who had the name of Jehovah (their God) in great ſecrecy and veneration.

24 *Dwelleth not in temples,* &c.] Is not circumſcribed by bounds, nor confined to one place by any corporeal repreſentation, ſuch as the heathens made of their deities—but this is not meant to exclude the manifeſtation of God's preſence in places dedicated to his public worſhip.

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Anno DOMINI 64.

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they ſhould ſeek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain alſo of our own poets have ſaid, For we are alſo his offſpring.

29 Foraſmuch then as we are the offſpring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Becauſe he hath appointed a day, in the which he will judge the world in righteouſneſs by *that* man whom he hath ordained; *whereof* he hath given aſſurance unto all *men*, in that he hath raiſed him from the dead.

32 ¶ And when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will hear thee again of this *matter:*

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

1 *Paul worketh for his ſubſiſtence, and preacheth at Corinth;* 9 *is encouraged in a viſion:* 12 *being accuſed before the deputy, is diſmiſſed.*

AFTER theſe things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla; (becauſe that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reaſoned in the ſynagogue every ſabbath, and perſuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was preſſed in the ſpirit, and teſtified to the Jews *that* Jeſus *was* Chriſt.

6 And when they oppoſed themſelves, and blaſphemed, he ſhook *his* raiment, and ſaid unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* houſe, named Juſtus, *one* that worſhipped God, whoſe houſe joined hard to the ſynagogue.

8 And Criſpus, the chief ruler of the ſynagogue, believed on the Lord with all his houſe; and many of the Corinthians hearing believed, and were baptized.

9 ¶ Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace:

10 For I am with thee, and no man ſhall ſet on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and ſix months, teaching the word of God among them. Anno DOMINI 55.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgment ſeat,

13 Saying, This *fellow* perſuadeth men to worſhip God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio ſaid unto the Jews, If it were a matter of wrong or wicked lewdneſs, O *ye* Jews, reaſon would that I ſhould bear with you:

15 But if it be a queſtion of words and names, and *of* your law, look ye *to it*; for I will be no judge of ſuch *matters*.

16 And he drave them from the judgment ſeat.

17 Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat *him* before the judgment ſeat. And Gallio cared for none of thoſe things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila; having ſhorn *his* head in Cenchrea: for he had a vow.

19 And he came to Epheſus, and left them there: but he himſelf entered into the ſynagogue, and reaſoned with the Jews.

20 When they deſired *him* to tarry longer time with them, he conſented not;

21 But bade them farewel, ſaying, I muſt by all means keep this feaſt that cometh in Jeruſalem: but I will return again unto you, if God will. And he ſailed from Epheſus.

22 And when he had landed at Ceſarea, and gone up, and ſaluted the church, he went down to Antioch. A. D. 56.

23 And after he had ſpent ſome time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, ſtrengthening all the diſciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the ſcriptures, came to Epheſus.

25 This man was inſtructed in the way of the Lord; and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.

26 And he began to ſpeak boldly in the ſynagogue: whom when Aquila and Priſcilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, ſhewing by the ſcriptures that Jeſus was Chriſt.

CHAP. XIX.

1 *The Holy Ghoſt given by Paul's hands:* 9 *The Jews blaſpheme his doctrine.* 24 *Demetrius raiſeth an uproar,* 35 *which is appeaſed by the town clerk.*

AND it came to paſs, that, while Apollos was at Corinth, Paul having paſſed through the upper coaſts came to Epheſus: and finding certain diſciples,

2 He

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27 *If haply they might feel after him, and find him,* &c.] That their minds being enlightened, may be ſtirred up to ſeek after and find him:—this is a fine alluſion to the ſtate of darkneſs in which the heathens lived.

34 *The Areopagite,* &c.] One of the judges of the Areopagus.

General Reflections on Chap. XVII.

Several important leſſons are contained in this chapter, namely; That thoſe who are moſt addicted to ſuperſtition, are the moſt violent enemies to the truth: that miniſters of the goſpel ſhould ſo addreſs their hearers as to ſtrike at the root of their moſt riveted prejudices; and in order to make way for divine truths, ſhould begin with the knowledge of God and his attributes, with a view of the nature of man and the material world; and laſtly, though we do not find any church was eſtabliſhed among the wiſe and learned Athenians, yet even there, and elſewhere, ſome of the proudeſt philoſophers were, by the foolliſhneſs of preaching, brought, through divine grace, to embrace the goſpel.

Commentary and Notes on Chap. XVIII.

12—17 *And when Gallio,* &c.] By Gallio's conduct on this occaſion, it appears, that where the public tranquillity was not diſturbed, the Romans did not pay much regard to controverſies ariſing from religious rites and ceremonies.

24—26 *And a certain Jew,* &c.] It is probable that Apollos had been converted by the preaching of John the Baptiſt, or was one of thoſe firſt believers who had been driven from Jeruſalem ſoon after the martyrdom of St. Stephen, and before the converſion of Cornelius the Roman centurion.

General Reflections on Chap. XVIII.

As we find that the preaching of the goſpel was more and more eſtabliſhed by the preaching of the apoſtles, in ſpite of all oppoſition from the Jews, and other enemies of the truth; let us therefore eſteem it a moſt precious favour to the churches, when God ſends them teachers and miniſters zealous and powerful, like Apollos, in the holy ſcriptures, and endowed with talents and gifts neceſſary for inſtruction and edification; and alſo beſeech him that he would always raiſe up ſuch like men.

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Anno DOMINI 56. 2 He said unto them, Have ye received the Holy Ghost since you believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

A.D. 57. 8 ¶ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

A.D. 58. 13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus, I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

A.D. 59. 21 ¶ After these things were ended, Paul purposed in the spirit when he had passed throughout Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: Anno DOMINI 59.

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter.

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

1 *Paul goeth to Macedonia:* 7 *Celebrateth the Lord's supper:* 10 *Raiseth Eutychus to life:* 20 *He committeth God's flock to them.*

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had A.D. 60. given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus;

COMMENTARY AND NOTES ON CHAP. XIX.

2 *We have not so much as heard whether there be any Holy Ghost.*] Whether there had yet been any such plentiful effusion of it; as the prophets had foretold.

19 *Fifty thousand pieces of silver.*] If Jewish shekels, at 2s. 6d. each, is here meant, the sum will be 6250l. sterling; but if the Attic drachms, at 9d. each, it will amount only to 1875l. but even that is a great sum.

23 *About that way.*] About the doctrine which St. Paul preached.

34 *When they knew that he was a Jew, &c.*] And therefore supposed he would speak against Diana.

GENERAL REFLECTIONS on Chap. XIX.

Let us particularly observe, that the love of money, and the lusts of men, are at continual war with the truths of the gospel; so that if we would be reckoned among the number of God's children, as objects of his love, we must become dead to temporal enjoyments, and look for happiness from that God who alone can, and has a right to bestow it on his faithful servants.

COMMENTARY

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Anno DOMINI 60. cundus; and Gaius and Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus.

5 Theſe going before tarried for us at Troas.

6 And we ſailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode ſeven days.

7 ¶ And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his ſpeech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* ſaid, Trouble not yourſelves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

14 And when he met with us at Aſſos, we took him in, and came to Mitylene.

15 And we ſailed thence, and came the next *day* over againſt Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

17 ¶ And from Miletus he ſent to Epheſus, and called the elders of the church.

18 And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have ſhewed you, and have taught you publickly, and from houſe to houſe,

21 Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 And now, behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there:

23 Save that the Holy Ghoſt witneſſeth in every city, ſaying that bonds and afflictions abide me.

24 But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry, which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. Anno DOMINI 60.

27 For I have not ſhunned to declare unto you all the counſel of God.

28 Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood.

29 For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

30 Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.

31 Therefore watch, and remember, that by the ſpace of three years I ceaſed not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

33 I have coveted no man's ſilver, or gold, or apparel.

34 Yea, ye yourſelves know, that theſe hands have miniſtered unto my neceſſities, and to them that were with me.

35 I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

36 ¶ And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 And they all wept ſore, and fell on Paul's neck, and kiſſed him,

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

CHAP. XXI.

1 *Paul reſolved to go to Jeruſalem.* 9 *Philip's daughters propheteſſes.* 17 *Paul at Jeruſalem,* 27 *is apprehended and in danger:* 32 *he is reſcued.*

AND it came to paſs, that after we were gotten from them, and had launched, we came with a ſtraight courſe unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now when we had diſcovered Cyprus, we left it on the left land, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven days: who ſaid to Paul through the Spirit, that he ſhould not go up to Jeruſalem.

5 And when he had accompliſhed thoſe days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip; and they returned home again.

7 And when we had finiſhed *our* courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Ceſarea: and we entered into the houſe of Philip the evangeliſt, which was *one* of the ſeven; and abode with him.

9 And

COMMENTARY AND NOTES ON CHAP. XX.

9 *In a window*, &c.] The original ſignifies "an open window," which had a ſort of little door, ſet open, that the room might not be over heated: the antients had not yet glaſs in their windows.

13 *Minding himſelf to go afoot.*] It ſhould be, "to go by land."

24 *The goſpel of the grace of God.*] The gracious declaration of God's love and favour towards mankind manifeſted in Chriſt.

26 *I am pure from the blood of all men.*] Not guilty of their ruin, if they periſh.

35 *It is more bleſſed to give than to receive.*] As theſe words do not occur in either of the evangeliſts, it is therefore highly probable St. Paul came to the knowledge of them by the information of ſome diſciple, who had converſed with our Saviour in the days of his fleſh.

GENERAL REFLECTIONS on Chap. XX.

The tears ſhed by the Paſtors and Chriſtians of Epheſus, at parting with St. Paul, and their grief on being told they ſhould ſee him no more, proves how dearly they loved him; and alſo the ſtrength and fervour of that divine love which unites the paſtors to their flocks, and how much Chriſtians ſhould dread to be deprived of the miniſtry of the zealous and faithful ſervants of God.

COMMENTARY AND NOTES ON CHAP. XXI.

8 *One of the ſeven*, &c.] One of the ſeven deacons. See chap. vi. 5.

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Anno DOMINI 60.

9 And the same man had four daughters, virgins, which did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, name Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written, *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple; and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. Anno DOMINI 60.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAP. XXII.

1 *Paul declareth his conversion and call to the apostleship.* 22 *The people exclaim on him:* 24 *he escapeth scourging.*

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord

23, 24 *We have four men which have a vow on them,* &c.] The vow these men had upon them seems to be that of a Nazarite, *Numb.* vi. They were to offer a sacrifice at the end of their time, to shave their heads, and burn the hair at the temple. These common rites and ceremonies were still complied with, lest the converted Jews, who were attached to their ancient prejudices, should take offence at the omission.

34 *Into the castle.*] This was a tower, or fortress, where the Romans kept a constant garrison at Jerusalem.

39 *A Jew of Tarsus,* &c.] It is probable St. Paul derived the privilege of being a Roman citizen from his father.

GENERAL REFLECTIONS on Chap. XXI.

We have here an example of the constancy and zeal of this faithful servant of God in his master's cause, and also the disciples' pious resignation to the will of God; and are taught, that God secures those that serve him; and all that men do against them, tends only to accomplish the ends of Providence in behalf of his church.

COMMENTARY AND NOTES ON CHAP. XXII.

3 *At the feet of Gamaliel,* &c.] This plainly alludes to the posture in which the scholars were placed, namely, on low seats, while their teacher was raised on a kind of throne.

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Anno DOMINI 60. Lord ſaid unto me, Ariſe, and go into Damaſcus; and there it ſhall be told thee of all things which are appointed for thee to do.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

14 And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldeſt know his will, and ſee that Juſt One, and ſhouldeſt hear the voice of his mouth.

15 For thou ſhalt be his witneſs unto all men of what thou haſt ſeen and heard.

16 And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.

17 And it came to paſs, that, when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

18 And ſaw him ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

19 And I ſaid, Lord, they know that I impriſoned and beat in every ſynagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him.

21 And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and ſaid, Away with ſuch a *fellow* from the earth: for it is not fit that he ſhould live.

23 And as they cried out, and caſt off *their* clothes, and threw duſt into the air,

24 The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging; that he might know wherefore they cried ſo againſt him.

25 ¶ And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, ſaying, Take heed what thou doeſt: for this man is a Roman.

27 Then the chief captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea.

28 And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was *free* born.

29 Then ſtraightway they departed from him which ſhould have examined him: and the chief captain alſo was afraid, after he knew that he was a Roman, and becauſe he had bound him.

30 ¶ On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their council to appear, and brought Paul down, and ſet him before them.

CHAP. XXIII.

Anno DOMINI 60.

1 *Paul pleading his integrity is ſmitten:* 11 *he is encouraged by the Lord.* 12 *A conſpiracy againſt him is diſcovered to the captain;* 23 *who ſendeth him to Felix.*

AND Paul, earneſtly beholding the counſel, ſaid, Men *and* brethren, I have lived in all good conſcience before God until this day.

2 And the high prieſt Ananias commanded them that ſtood by him to ſmite him on the mouth.

3 Then ſaid Paul unto him, God ſhall ſmite thee, *thou* whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law?

4 And they that ſtood by ſaid, Revileſt thou God's high prieſt?

5 Then ſaid Paul, I wiſt not, brethren, that he was the high prieſt: for it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Phariſees, he cried out in the council, Men *and* brethren, I am a Phariſee, the ſon of a Phariſee: of the hope and reſurrection of the dead I am called in queſtion.

7 And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Sadducees: and the multitude was divided.

8 For the Sadducees ſay that there is no reſurrection, neither angel, nor ſpirit: but the Phariſees confeſs both.

9 And there aroſe a great cry: and the ſcribes *that were* of the Phariſees' part aroſe, and ſtrove, ſaying, We find no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

10 ¶ And when there aroſe a great diſſenſion, the chief captain, fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring *him* into the caſtle.

11 And the night following the Lord ſtood by him, and ſaid, Be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

12 ¶ And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conſpiracy.

14 And they came to the chief prieſts and elders, and ſaid, We have bound ourſelves under a great curſe, that we will eat nothing until we have ſlain Paul.

15 Now therefore ye with the council ſignify to the chief captain that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's ſiſter's ſon heard of their lying in wait, he went and entered into the caſtle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and ſaid, Paul the priſoner called me unto *him*, and

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18 *Saw him*, &c.] i. e. The Lord Jeſus.

25 *Is it lawful for you to ſcourge*, &c.] By the Roman law, a free citizen was not to be bound, ſcourged, or puniſhed in any manner whatever, till he had been tried in a court of law.

28, 29 *And the chief captain*, &c.] If the governor of the caſtle had been convicted of breaking through an eſtabliſhed law, he would not only have been degraded from his rank and freedom, but alſo have been ſold as a ſlave or bondman.

General Reflections on Chap. XXII.

From St. Paul's conduct we are taught, always to act with temper and prudence when we have to do with perſons prejudiced againſt us on account of the goſpel; and at the ſame time with courage and firmneſs, without ever uſing diſguiſe, or diſſembling the truth through fear.

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COMMENTARY AND NOTES ON CHAP. XXIII.

1 *I have lived in all good conſcience*, &c.] The apoſtle means, that he had never wilfully tranſgreſſed or broke the Moſaic law, while it exiſted according to the divine appointment.

3 *God ſhall ſmite thee, thou whited wall*, &c.] Theſe words are to be underſtood as a prediction, not an imprecation; and Joſephus tells us, they were ſoon afterwards fulfilled; for he was murdered in a mutiny. It muſt be allowed, that his treatment of Paul, who was then a priſoner, was both inhuman and unjuſt.

14 *We have bound ourſelves*, &c.] This was a moſt horrid combination, no leſs inconſiſtent with the Jewiſh law, than repugnant to the Roman government: but in all ages, furious bigots, when inſtigated by thoſe in authority, will be found to oppoſe the plaineſt dictates of truth.

26 *Felix*,

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and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19 Then the chief captain took him by the hand, and went *with him* aſide privately, and aſked *him*, What is that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſire thee that thou wouldeſt bring down Paul to morrow into the council, as though they would enquire ſomewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou haſt ſhewed theſe things to me.

23 ¶ And he called unto *him* two centurions, ſaying, Make ready two hundred ſoldiers to go to Ceſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night;

24 And provide *them* beaſts, that they may ſet Paul on, and bring *him* ſafe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lyſias unto the moſt excellent governor Felix *ſendeth* greeting.

27 This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman.

28 And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their council:

29 Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo to ſay before thee what *they had* againſt him. Farewel.

31 Then the ſoldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horſemen to go with him, and returned to the caſtle:

33 Who, when they came to Ceſarea, and delivered the epiſtle to the governor, preſented Paul alſo before him.

34 And when the governor had read *the letter*, he aſked of what province he was. And when he underſtood that *he was* of Cilicia;

35 I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herod's judgment hall.

CHAP. XXIV.

1 *Paul is accuſed before Felix by Tertullus:* 10 *anſwereth for his life and doctrine:* 24 *he preacheth freely before the governor and his wife.* 26 *Felix hopeth for a bribe.*

AND after five days Ananias the high prieſt deſcended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor againſt Paul.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, moſt noble Felix, with all thankfulneſs.

4 Notwithſtanding, that I be not further tedious unto thee, I pray thee that thou wouldeſt hear us of thy clemency a few words.

5 For we have found this man *a* peſtilent *fellow*, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes:

6 Who alſo hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyſias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accuſers to come unto thee: by examining of whom thyſelf mayeſt take knowledge of all theſe things, whereof we accuſe him.

9 And the Jews alſo aſſented, ſaying that theſe things were ſo.

10 ¶ Then Paul, after that the governor had beckoned unto him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been of many years a judge unto this nation, I do the more cheerfully anſwer for myſelf:

11 Becauſe that thou mayeſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip.

12 And they neither found me in the temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues, nor in the city:

13 Neither can they prove the things whereof they now accuſe me.

14 But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

16 And herein do I exerciſe myſelf, to have always a conſcience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Aſia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought againſt me.

20 Or elſe let theſe ſame *here* ſay, if they have found any evil doing in me, while I ſtood before the council,

21 Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead I am called in queſtion by you this day.

22 ¶ And when Felix heard theſe things, having more perfect knowledge of *that* way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he ſhould forbid none of his acquaintance to miniſter or come unto him.

24 ¶ And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith in Chriſt.

25 And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled, and anſwered, Go thy way, for this time; when I have a convenient ſeaſon, I will call for thee.

26 ¶ He hoped alſo that money ſhould have been given

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26 *Felix*, &c.] He was one of the favourites of the emperor, from whom he obtained the government of Judea; but in his adminiſtration, practiſed all manner of violence, avarice, and luſt.

GENERAL REFLECTIONS on Chap. XXIII.

When wicked men bind themſelves by the moſt ſolemn obligations, to fruſtrate the deſigns of divine providence, we ſhall always ſee that God will laugh at all their machinations that are calculated to oppoſe what he has decreed ſhall come to paſs, according to the order of his own appointment: for "the counſel of the Lord, that ſhall ſtand."

COMMENTARY AND NOTES on CHAP. XXIV.

a *Tertullus began to accuſe him*, &c.] Almoſt the whole of this hired orator's accuſation was falſe and ſcandalous; ſince St. Paul, in his defence, proves, that he was neither guilty of ſedition, hereſy, or profanation of the temple.

14 *After the way which they call hereſy*, &c.] Although I am conſidered by the Jews as an heretic and ſchiſmatic, yet I believe no more than what is inculcated by their own law.

17 *I came to bring alms to my nation*, &c.] To the poor Jews who had embraced Chriſtianity.

25 *Of righteouſneſs, temperance*, &c.] This diſcourſe was moſt excellently calculated to ſuit the character and circumſtances of ſo unjuſt and lewd a prince, who was ſaid to have been guilty of every crime, without practiſing one ſingle virtue.

GENERAL

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Anno DOMINI 60. given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.

1 *The Jews accuse Paul to Festus,* 8 *he answereth for himself, and appealeth to Cesar:* 14 *afterwards Festus openeth the matter to king Agrippa,* 23 *and he is brought forth.*

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither.*

5 Let them therefore, said he, which among you are able, go down with *me,* and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ¶ And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me,* desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: Anno DOMINI 62.

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have something to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAP. XXVI.

1 *Paul in the presence of Agrippa declareth his life from his childhood, his wonderful conversion, and call to the apostleship, and his preaching of Christ according to the scripture doctrine.*

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

GENERAL REFLECTIONS on Chap. XXIV.

We have here, in Paul's persecutors, a most shocking picture of the depravity of the human heart, which labouring under inveterate prejudices and enmity to the gospel; and on the other hand, we have an amiable view of the force of Christianity operating on the mind of one who was influenced by an inviolable and affectionate attachment to our adorable Redeemer.

COMMENTARY AND NOTES ON CHAP. XXV.

11 *I appeal unto Cesar.*] It was the privilege of the meanest Roman citizen when he thought himself injured, to appeal to the senate or the emperor: thus did St. Paul, as he was convinced no justice could be obtained for him in his own country.

16 *It is not the manner of the Romans,* &c.] Such was the equity of the Roman law, that no prisoner could be convicted till he had been confronted by his accusers; which equitable rule, all civilized nations should adopt.

19 *Their own superstition,* &c.] This is to be understood in a good sense, as meaning religion: The heathens called the Jewish religion "superstition:" Quintilian calls Moses "Judaicæ superstitionis auctorem:" author of the Jewish superstition.

GENERAL REFLECTIONS on Chap. XXV.

The procedure of St. Paul, in appealing to Cesar, shews, that Providence did thus dispose matters, not only that he might not fall into the hands of the Jews, but also that he might thereby have an opportunity of going to Rome, and preaching the gospel in that great city, as our Lord had foretold he should, and where an excellent church was afterwards raised.

COMMENTARY AND NOTES ON CHAP. XXVI.

1 *Stretched forth the hand,* &c.] This was deemed a decent expression of earnestness in one that spoke in public.

8 *Why should it be thought a thing incredible with you,* &c.] It is evident the Jews had grounds sufficient, in the writings of the Old Testament, to expect a future resurrection: See *Exod.* iii. (applied by our Lord, *Mat.* xxii. 32.) *Isa.* xxvi. 19. *Dan.* xii. 2. and 2 *Macc.* vii. 9—23.

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Anno DOMINI 62.

9 I verily thought with myſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 Which thing I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts; and when they were put to death, I gave my voice againſt *them*.

11 And I puniſhed them oft in every ſynagogue, and I compelled *them* to blaſpheme; and being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.

12 Whereupon as I went to Damaſcus with authority and commiſſion from the chief prieſts,

13 At midday, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *it is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles unto whom now I ſend thee,

18 To open their eyes, *and* to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

23 That Chriſt ſhould ſuffer, *and* that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

24 ¶ And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thyſelf; much learning doth make thee mad.

25 But he ſaid, I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſuaded that none of theſe things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believeſt thou the prophets? I know that thou believeſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.

29 And Paul ſaid, I would to God, that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 ¶ And when he had thus ſpoken the king roſe up, and the governor, and Bernice, and they that ſat with them:

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31 And when they were gone aſide, they talked between themſelves, ſaying, This man doeth nothing worthy of death or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Ceſar.

CHAP. XXVII.

9 *Paul foretelleth the danger of the voyage.* 14 *They are toſſed with a tempeſt:* 41 *and ſuffer ſhipwreck;* 44 *and come ſafe to land.*

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners unto *one* named Julius, a centurion of Auguſtus' band.

2 And entering into a ſhip of Andramyttium, we launched, meaning to ſail by the coaſts of Aſia; *one* Ariſtarchus, a Macedonian of Theſſalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had launched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing unto Italy; and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over againſt Salmone;

8 And, hardly paſſing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Laces.

9 Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed *them*,

10 And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives.

11 Nevertheleſs the centurion believed the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

12 ¶ And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* to winter: *which is* an haven of Crete, and lieth toward the ſouth weſt and north weſt.

13 And when the ſouth wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, looſing *thence*, they ſailed cloſe by Crete.

14 But not long after there aroſe againſt it a tempeſtuous wind, called Euroclydon.

15 And when the ſhip was caught, and could not bear up unto the wind, we let *her* drive.

16 And running under a certain iſland which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed helps, undergirding the ſhip; and, fearing leſt they ſhould fall into the quickſands, ſtrake ſail, and ſo were driven.

18 And we being exceedingly toſſed with a tempeſt, the next day they lightened the ſhip;

19 And

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10 *I gave my voice.*] Paul had no voice in the Sanhedrim, but the meaning is, that he inſtigated the people againſt him as much as he could.

22 *Having obtained help of God,* &c.] "By the extraordinary providence of God I ſtill ſurvive."

29 *And Paul ſaid,* &c.] "Be aſſured, O king, that the happineſs reſulting from the ſincere profeſſion of the religion of Chriſt, is ſo great and deſireable a bleſſing, that I ſincerely wiſh that all theſe here preſent enjoyed it in the ſame manner that I do, without being ſubject to im priſonment and perſecution for it."

32 *If he had not appealed unto Ceſar.*] After the Roman citizen had appealed to the emperor, it was not in the power of an inferior judge either to condemn or acquit him.

GENERAL REFLECTIONS on Chap. XXVI.

In the conduct of the Apoſtle, we may diſcover evident tokens of wiſdom, moderation, ingenuity, ſtedfaſtneſs, and courage, which plainly denote his innocence and zeal: his reſpectful and courteous behaviour before the court, alſo teaches to anſwer thoſe with meekneſs and humility, who require an account of our faith. It likewiſe appears that the impreſſion made on Agrippa was not to ſalvation, ſince he took no care to be further inſtructed therein: ſo that it will be in vain for perſons to be but faintly affected with the word of truth, and not heartily engaged in the love and belief of it.

COMMENTARY AND NOTES ON CHAP. XXVII.

9 *The faſt was now already paſt.* &c.] The great annual faſt of expiation for the ſins of the people of Iſrael (*Lev.* xvi. 29.) it began on the 10th day of the month Tizri, anſwering to the 25th of our September. It ultimately pointed to the atonement to be made for ſin by ſufferings and death of the Meſſiah.

14 *Euroclydon.*] Furious kinds of eaſterly winds, called Levanters, which blow irregularly in the autumnal ſeaſon.

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Anno DOMINI 62.

19 And the third *day* we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on *us*, all hope that we ſhould be ſaved was then taken away.

21 ¶ But after long abſtinence Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, and to have gained this harm and loſs.

22 And now I exhort you to be of good cheer: for there ſhall be no loſs of *any man*'s life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve,

24 Saying, Fear not, Paul; thou muſt be brought before Ceſar: and, lo, God hath given thee all them that ſail with thee.

25 Wherefore, ſirs, be of good cheer: for I believe God, that it ſhall be even as it was told me.

26 Howbeit we muſt be caſt upon a certain iſland.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ſhipmen deemed that they drew near to ſome country;

28 And ſounded, and found *it* twenty fathoms: and when they had gone a little further, they ſounded again, and found *it* fifteen fathoms,

29 Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

30 And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip,

31 Paul ſaid to the centurion and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

32 Then the ſoldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul beſought *them* all to take meat, ſaying, This day is the fourteenth day that ye have tarried and continued faſting, having taken nothing.

34 Wherefore I pray you to take *ſome* meat: for this is for your health: for there ſhall not an hair fall from the head of any of you.

35 And when he had thus ſpoken, he took bread, and gave thanks to God in the preſence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they alſo took *ſome* meat.

37 And we were in all in the ſhip two hundred threeſcore and ſixteen ſouls.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

39 And when it was day, they knew not the land: but they diſcovered a certain creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

40 And when they had taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder bands, and hoiſed up the mainſail to the wind, and made toward ſhore.

41 And falling into a place where two ſeas met, they ran the ſhip aground; and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the ſoldiers' counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape.

43 But the centurion, willing to ſave Paul, kept them from *their* purpoſe; and commanded that they which could ſwim ſhould caſt *themſelves* firſt *into the ſea*, and get to land:

44 And the reſt, ſome on boards, and ſome on *broken pieces* of the ſhip. And ſo it came to paſs, that they eſcaped all ſafe to land.

CHAP. XXVIII.

1 *Paul after his ſhipwreck is kindly entertained.* 5 *The viper hurteth him not:* 7 *he healeth many.*

AND when they were eſcaped, then they knew that the iſland was called Melita.

2 And the barbarous people ſhewed us no little kindneſs: for they kindled a fire, and received us every one, becauſe of the preſent rain, and becauſe of the cold.

3 ¶ And when Paul had gathered a bundle of ſticks, and laid *them* on the fire, there came a viper out of the heat, and faſtened on his hand.

4 And when the barbarians ſaw the *venomous* beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

5 And he ſhook off the beaſt into the fire, and felt no harm.

6 Howbeit they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a god.

7 ¶ In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius; who received us, and lodged us three days courteouſly.

8 And it came to paſs, that the father of Publius lay ſick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others alſo, which had diſeaſes in the iſland, came, and were healed:

10 Who alſo honoured us with many honours; and when we departed, they laded *us* with ſuch things as were neceſſary.

11 ¶ And after three months we departed in a ſhip A.D.63. of Alexandria which had wintered in the iſle, whoſe ſign was Caſtor and Pollux.

12 And landing at Syracuſe, we tarried *there* three days.

13 And from thence we fetched a compaſs, and came to Rhegium: and after one day the ſouth wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were deſired to tarry with them ſeven days: and ſo we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul ſaw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf with a ſoldier that kept him.

17 ¶ And it came to paſs, that after three days Paul called the chief of the Jews together: and when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.

18 Who

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33 *This is the fourteenth day*, &c.] The meaning muſt be, that in all that time they had, on account of the tempeſt, taken but little nouriſhment upon the whole.

38 *The wheat*, &c.] This appears to have been a ſhip of Alexandria, which carried corn from thence to Rome.

GENERAL REFLECTIONS on Chap. XXVII.

We learn hereby, that nothing can hurt thoſe whom God favours with his protection, and who ſerve him faithfully; that it is a great happineſs to be in the company of good men, on whoſe account God often ſpares and delivers the reſt, and even preſerves the world in being: that, however, the promiſes which God makes us ſhould not hinder us from uſing thoſe means his providence preſcribes, and which he himſelf has eſtabliſhed.

COMMENTARY AND NOTES ON CHAP. XXVIII.

1 *Melita.*] This iſland is called Malta, is at preſent under the government of the knights of Rhodes, from which laſt place they were driven by the Turks about the beginning of the 15th century.

4 *The venomous beaſt*, &c.] More properly, the fierce animal.

12 *Syracuſe.*] In antient times, this was the moſt celebrated city in all Sicily, and ſituated in the eaſtern part of the iſland, about ſixty miles north-weſt of Malta.

15 *The three taverns*, &c.] This place was a village upon the Appian Way, about thirty miles from Rome, in which were three taverns, where ſtrangers refreſhed themſelves when they landed in Italy from Aſia.

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PAUL SHAKES OFF THE VIPER FROM HIS HAND.

Gwinn delin. Smith sculp

ACTS, Chap. XXVIII. Ver. 5.

And he shook off the Beast into the Fire, and felt no harm.

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Anno DOMINI 63.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Anno DOMINI 63.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him, A.D. 65;

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

20 *For the hope of Israel*, &c.] For preaching the gospel of the Messiah, who has long been the object of Israel's expectation and desire; who came in the flesh to be their Redeemer, and by whom alone they expect salvation, and a joyful resurrection.

22 *Every where it is spoken against.*] We are told, that the envious Jews sent circular letters to their countrymen in all parts of the world, informing them, that there was a wicked and atheistical sect, enemies to the law of Moses, and raised by one Jesus, a Galilean impostor: and indeed, as long as there is a wicked or profane person in the world, the holy religion of Jesus will be spoken against.

GENERAL REFLECTIONS on Chap. XXVIII.

In this history we have seen various instances of God's watchful providence over the apostles, his peculiar care of the churches, and his wonderful preservation of this his eminent and laborious ambassador, St. Paul, who remained a prisoner two years at Rome, where he wrote several epistles, still extant: that being afterwards set at liberty, he made several journies; and that returning to Rome about eight years after, he there suffered martyrdom, being beheaded by the command of Nero the Roman emperor.

The Epistle of PAUL the Apostle to the ROMANS.

THE ARGUMENT.

This celebrated epistle was addressed to certain Christian converts at Rome, to engage them to believe and act agreeably to their profession: the apostle herein sets forth the true nature of justification in the sight of God, which could not be obtained either by the ceremonial or moral law; also the great privileges of believers under the gospel; together with a variety of practical instructions and exhortations, tending to prove, that the faith he inculcated would necessarily be productive of holiness, and fruitful in good works.

CHAP. I.

1 *Paul commendeth his calling to the Romans,* 8 *and his desire to come to them.* 16 *What his gospel is.* 18 *God is angry with all manner of sins.* 21 *What are the Gentiles' sins.*

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PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. Anno DOMINI 60.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that

COMMENTARY AND NOTES ON CHAP. I.

1 *Paul—called to be an apostle*, &c.] Constituted and appointed by Christ to that holy function, without any desert or merit of mine.

3, 4 *Concerning his Son Jesus Christ our Lord*, &c.] The apostle here declares, that Jesus Christ was the main subject of that gospel which he preached, and describes him by his twofold nature, human and divine.

5 *Grace*, &c.] The gracious manifestation of God's compassion towards sinners in the gospel.

17 *The*

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that believeth, to the Jew firſt, and alſo to the Greek.

17 For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

18 For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs;

19 Becauſe that which may be known of God is manifeſt in them; for God hath ſhewed *it* unto them.

20 For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and Godhead; ſo that they are without excuſe:

21 Becauſe that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their fooliſh heart was darkened.

22 Profeſſing themſelves to be wiſe, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things.

24 Wherefore God alſo gave them up to uncleanneſs through the luſts of their own hearts, to diſhonour their own bodies between themſelves:

25 Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

26 For this cauſe God gave them up unto vile affections: for even their women did change the natural uſe into that which is againſt nature:

27 And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another; men with men working that which is unſeemly, and receiving in themſelves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient;

29 Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers,

30 Backbiters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to parents,

31 Without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them.

CHAP. II.

1 *They that condemn ſin in others, and are guilty of the like themſelves, cannot eſcape God's judgment;* 6 *whether Jews or Gentiles.*

THEREFORE thou art inexcuſeable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt doeſt the ſame things.

2 But we are ſure that the judgment of God is according to truth againſt them which commit ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgment of God?

4 Or deſpiſeſt thou the riches of his goodneſs and forbearance and longſuffering; not knowing that the goodneſs of God leadeth thee to repentance?

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5 But after thy hardneſs and impenitent heart treaſureſt up unto thyſelf wrath againſt the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing ſeek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath,

9 Tribulation and anguiſh, upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew firſt, and alſo to the Gentile:

11 For there is no reſpect of perſons with God.

12 For as many as have ſinned without law ſhall alſo periſh without law: and as many as have ſinned in the law ſhall be judged in the law;

13 (For not the hearers of the law *are* juſt before God, but the doers of the law ſhall be juſtified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe, having not the law, are a law unto themſelves:

15 Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and *their* thoughts the mean while accuſing or elſe excuſing one another;)

16 In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my goſpel.

17 Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God,

18 And knoweſt *his* will, and approveſt the things that are more excellent, being inſtructed out of the law;

19 And art confident that thou thyſelf art a guide of the blind, a light of them which are in darkneſs,

20 An inſtructor of the fooliſh, a teacher of babes, which haſt the form of knowledge and of the truth in the law.

21 Thou therefore which teacheſt another, teacheſt thou not thyſelf? thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?

22 Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege?

23 Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles through you, as it is written.

25 For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.

26 Therefore if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion?

27 And ſhall not uncircumciſion which is by nature, if it fulfil the law, judge thee, who by the letter and circumciſion doſt tranſgreſs the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumciſion, which is outward in the fleſh:

29 But

17 *The righteouſneſs of God revealed from faith to faith*, &c.] The righteouſneſs whereby we are juſtified in the ſight of God, groweth and increaſeth from one degree to another.

20 *For the inviſible things*, &c.] Such of the heathens of old as ſhut their eyes, and the infidels and atheiſts of this day, who will not ſee the footſteps of Omnipotence in the works of creation and providence, are and will be everlaſtingly left without excuſe.

25, &c.] The black catalogue of ſins here recited, ſerves to ſhew, that the heart of man naturally ſwarms and abounds with ſtrange and monſtrous luſts and abominations.

GENERAL REFLECTIONS on Chap. I.

From the awful contents of this chapter, we are led to adore the infinite wiſdom and goodneſs of God, who, when we were without help, ſent Chriſt to die for the ungodly. In what a dreadful night of darkneſs is all mankind involved by nature! and what a glorious day was it, which opened to the view of ſinners the way to mercy, by the ſun of righteouſneſs our glorious Redeemer!

COMMENTARY AND NOTES ON CHAP. II.

1 *Therefore thou art inexcuſeable, O man*, &c.] Thoſe perſons, who commit the ſins which they cenſure in others, are totally inexcuſeable, and pronounce ſentence againſt themſelves.

10 *To the Jew firſt*, &c.] Becauſe the light and mercy which the Jews abuſed and ſinned againſt, was far greater than that beſtowed upon the Gentiles.

12 *Without law*, &c.] Without the written Moſaic law.

16 *According to my goſpel.*] As certainly as I have foretold you of it in the doctrine which I have preached, ſo certainly ſhall all men, and the ſecrets of all men's hearts, be judged by Jeſus Chriſt.

27 *And ſhall not uncircumciſion*, &c.] The light of the goſpel, which Chriſtians ſin under, and rebel againſt, will increaſe their condemnation at the great day above that of the heathens, who had only the light of nature or conſcience to direct them.

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29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAP. III.

1 *The Jew's prerogative:* 9 *yet the law convinceth them also of sin;* 20 *none justified by the law;* 21 *but all by faith.*

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather,* (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God; Anno DOMINI 60.

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say,* at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IV.

1 *Abraham's faith imputed for righteousness:* 13 *by it he and his seed received the promise:* 16 *he is the father of all that believe.*

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only,* or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the

GENERAL REFLECTIONS on Chap. II.

We may from hence learn, that they are not Christians, who are only so outwardly; and that none are deemed worthy of that character, but such as are so inwardly and in the heart, and who are praised and approved, not by men, but by the Lord himself.

COMMENTARY AND NOTES ON CHAP. III.

3 *Make the faith of God without effect.*] This implies, that if our profession be sincere, God is faithful to us, in the midst of our unfaithfulness to him.

7 *If the truth of God,* &c.] The clear and genuine sense is, In the mean time, if my lie conduces to the glory of God, by making the grandeur of his truth shine forth into superior advantage, &c.

10, &c. *There is none righteous,* &c.] Jew and Gentile are alike under the guilt of original and actual transgression, from the testimony of David, *Psalm* xiv. where the state of corrupt nature is described, and the depraved condition of all mankind declared, till they are either restrained or renewed by the grace of God.

20 *By the law is the knowledge of sin,* &c.] As our numberless sins denominate us transgressors of God's holy law; and as all that we do, or can do, is a debt due to the law; therefore the law which we have broken cannot justify us.

28 *A man is justified by faith without the deeds of the law.*] As if he had said, God's way of justification of a guilty sinner is not by works done by him, but by faith in the Mediator and Redeemer, who hath satisfied the justice of God for him.

GENERAL REFLECTIONS on Chap. III.

It may be proper to observe here, that the doctrine of justification by faith is so far from dispensing with the duties of holiness, that it excites men more powerfully to the practice of them (for true faith worketh by love to God and man) as the apostle shews in the following chapters.

COMMENTARY AND NOTES ON CHAP. IV.

5 *To him that worketh not,* &c.] That worketh not with a design to stand righteous before God by his works; and though Christ justifies those whom he finds ungodly, yet not such as remain so; and that the reality of our justification may appear, we must bring credentials of it from our sanctification.

11 *Seal of the righteousness of the faith,* &c.] A sign and token of God's covenant with respect to Abraham and the Jews; also a discriminating sign of the true church and people of God from all the rest of the world; and a prefigurative sign of baptism.

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Anno DOMINI 60.

the world, *was* not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promiſe made of none effect:

15 Becauſe the law worketh wrath: for where no law is, *there is* no tranſgreſſion.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promiſe might be ſure to all the ſeed; not to that only which is of the law, but to that alſo which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth thoſe things which be not as though they were.

18 Who againſt hope believed in hope, that he might become the father of many nations, according to that which was ſpoken, So ſhall thy ſeed be.

19 And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb:

20 He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God;

21 And being fully perſuaded that, what he had promiſed, he was able alſo to perform.

22 And therefore it was imputed to him for righteouſneſs.

23 Now it was not written for his ſake alone, that it was imputed to him;

24 But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead;

25 Who was delivered for our offences, and was raiſed again for our juſtification,

CHAP. V.

1 *Being juſtified by faith, we have peace with God.* 12 *As ſin and death came by Adam,* 17 *ſo much more righteouſneſs and life by Jeſus Chriſt.*

THEREFORE being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt:

2 By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God.

3 And not only *ſo*, but we glory in tribulations alſo: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not aſhamed; becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt which is given unto us.

6 For when we were yet without ſtrength, in due time Chriſt died for the ungodly.

7 For ſcarcely for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet ſinners, Chriſt died for us.

9 Much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we ſhall be ſaved by his life.

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11 And not only *ſo*, but we alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received the atonement.

12 Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned:

13 (For until the law ſin was in the world: but ſin is not imputed when there is no law.

14 Nevertheleſs death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come.

15 But not as the offence, ſo alſo *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.

16 And not as *it was* by one that ſinned, *ſo is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto juſtification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteouſneſs ſhall reign in life by one, Jeſus Chriſt.)

18 Therefore, as by the offence of one *judgment came* upon all men to condemnation; even ſo by the righteouſneſs of one *the free gift came* upon all men unto juſtification of life.

19 For as by one man's diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where ſin abounded, grace did much more abound:

21 That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord.

CHAP. VI.

1 *We may not live in ſin;* 2 *for we are dead unto it,* 3 *as appeareth by our baptiſm,* 23 *and for death that is the wages of ſin.*

WHAT ſhall we ſay then? Shall we continue in ſin, that grace may abound?

2 God forbid. How ſhall we, that are dead to ſin, live any longer therein?

3 Know ye not, that ſo many of us as were baptized into Jeſus Chriſt were baptized into his death?

4 Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

5 For if we have been planted together in the likeneſs of his death, we ſhall be alſo *in the likeneſs* of *his* reſurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

7 For

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25 *Was delivered for our offences, and was raiſed,* &c.] As Chriſt, by dying in our ſtead, bore the curſe of the law; ſo, by his riſing again, we (if believers) receive our acquittal from the hand of the Judge. His death was our payment; his reſurrection our diſcharge.

GENERAL REFLECTIONS on Chap. IV.

It is impoſſible to be juſtified, and obtain ſalvation, if our faith in God and his promiſes be not firm and active, and does not induce us to expect every thing from him, to hope ſtedfaſtly for what he has promiſed us, and obey him even in the moſt difficult matters, as did this holy patriarch. May God give us grace alſo to do the like.

COMMENTARY AND NOTES ON CHAP. V.

5 *Becauſe the love of God is ſhed abroad,* &c.] The Holy Spirit doth, in time of tribulation, teſtify the love of God in Chriſt to the believer, which cauſes them to glory in tribulation; which, being ſanctified, is attended with many bleſſed effects.

6 *When we were yet without ſtrength,* &c.] When in a ſtate of impenitency and unbelief, and incapable of delivering ourſelves from the depths of guilt and miſery, Chriſt died for us.

12 *Wherefore, as by one man ſin entered,* &c.] The knowledge of the doctrine of original ſin, here inculcated, is of the utmoſt importance: the ſin of Adam is derived to us by way of inheſion: we have received from him a depravity of nature, an evil diſpoſition, a propenſity to all miſchief, an averſion to all good; in ſhort, an enmity to God.

20 *Where ſin abounded, grace did much more abound.*] As the exceeding ſinfulneſs of ſin is manifeſted by the law, ſo the ſuper-abounding grace and pardoning mercy of God in Chriſt is rendered glorioufly conſpicuous in and by the goſpel.

GENERAL REFLECTIONS on Chap. V.

The power and wiſdom of God are diſplayed in the works of creation and providence; but the glorious attribute of love never ſhines with ſuch diſtinguiſhed luſtre as in the work of man's redemption, by which "the offended dies, to ſet the offender free."

COMMENTARY AND NOTES ON CHAP. VI.

1 *Shall we continue in ſin?* &c.] Did the bleſſed Jeſus ſhed his blood to expiate our guilt, and ſhall we make that a plea for increaſing it? God forbid.

4 *By the glory of the Father,* &c.] By the glorious power of the Father.

6 *Our old man,* &c.] Our corrupt and depraved nature, becauſe it is as old as Adam, and born in us.

7 He

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7 For he that is dead is freed from ſin.

8 Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:

9 Knowing that Chriſt being raiſed from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

11 Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.

12 Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.

13 Neither yield ye your members *as* inſtruments of unrighteouſneſs unto ſin: but yield yourſelves unto God, as thoſe that are alive from the dead, and your members *as* inſtruments of righteouſneſs unto God.

14 For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

15 What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs?

17 But God be thanked, that ye were the ſervants of ſin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from ſin, ye became the ſervants of righteouſneſs.

19 I ſpeak after the manner of men becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs and to iniquity unto iniquity: even ſo now yield your members ſervants to righteouſneſs unto holineſs.

20 For when ye were the ſervants of ſin, ye were free from righteouſneſs.

21 What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things *is* death.

22 But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

23 For the wages of ſin *is* death; but the gift of God *is* eternal life through Jeſus Chriſt our Lord.

CHAP. VII.

1 *No law having power over a perſon longer than he liveth*; 4 *but we are dead to the law*: 7 *yet is not the law ſin*, 12 *but holy, juſt and good.*

KNOW ye not, brethren, (for I ſpeak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an huſband is bound by the law to *her* huſband ſo long as he liveth; but if the huſband be dead, ſhe is looſed from the law of *her* huſband.

3 So then if, while *her* huſband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs: but if her huſband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man.

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4 Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt; that ye ſhould be married to another, *even* to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.

5 For when we were in the fleſh, the motions of ſins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not *in* the oldneſs of the letter.

7 What ſhall we ſay then? *Is* the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.

8 But ſin, taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin *was* dead.

9 For I was alive without the law once: but when the commandment came, ſin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For ſin, taking occaſion by the commandment, deceived me, and by it ſlew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and juſt, and good.

13 Was then that which is good made death unto me? God forbid. But ſin, that it might appear ſin, working death in me by that which is good; that ſin, by the commandment might become exceeding ſinful.

14 For we know that the law is ſpiritual: but I am carnal, ſold under ſin.

15 For that which I do I allow not: for what I would, that I do not; but what I hate, that do I.

16 If then I do that which I would not, I conſent unto the law that *it is* good.

17 Now then it is no more I that do it, but ſin that dwelleth in me.

18 For I know that in me (that is, in my fleſh,) dwelleth no good thing: for to will is preſent with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is preſent with me.

22 For I delight in the law of God after the inward man:

23 But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin which is in my members.

24 O wretched man that I am! who ſhall deliver me from the body of this death?

25 I thank God through Jeſus Chriſt our Lord. So then with the mind I myſelf ſerve the law of God; but with the fleſh the law of ſin.

CHAP.

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7 *He that is dead is freed from ſin.*] He that is ſpiritually dead in conformity to the death of Chriſt, is freed both from the guilt and dominion of ſin.

14 *Ye are not under the law, but under grace.*] Ye are not under the law as a covenant of life; but are under it as an eternal rule of living, in all holineſs and obedience.

17 *God be thanked that ye were*, &c.] Theſe words ſhould be read thus: God be thanked, that though before converſion ye were the ſervants of ſin; yet ſince that change has taken place, ye have obeyed, &c.

23 *The wages of ſin is death*, &c.] Eternal death and miſery will be the puniſhment of ſin and ſinners, and eternal life and happineſs the reward of holy and righteous men.

GENERAL REFLECTIONS on Chap. VI.

As the goſpel furniſhes us with promiſes, and thereby gives aſſurance of ſucceſs, let us therefore look up to God for his grace, that from all theſe encouragements we may bid a confident defiance unto, and make a courageous reſiſtance againſt ſin, ſo that at length its dominion over us may be finally and fully deſtroyed.

COMMENTARY AND NOTES ON CHAP. VII.

5 *When we were in the fleſh*, &c.] When we lived under the diſpenſation of the law, and were married to it, we brought forth fruit ſuitable to that ſtate; being ſubject to eternal death, for tranſgreſſing the divine law.

7 *Is the law ſin? God forbid*, &c.] The apoſtle here ſtops the objection ſome would be ready to make againſt the holineſs of the law, by obſerving, that it was no exciter to, or cauſe of ſin, but condemns it, and makes it manifeſt in the conſcience of a ſinner.

22 *I delight in the law of God*, &c.] The powers and faculties of my ſoul being renewed by grace, I take pleaſure in the knowledge of the law, in meditating upon it, and in practiſing every good duty contained in it, and enjoined by it.

24 *O wretched man that I am*, &c.] How do the remains of unſubdued ſin and unmerited corruption affect and afflict me! "Who will deliver me?"—The apoſtle, in the next verſe, points to the deliverer, Jeſus Chriſt.

GENERAL REFLECTIONS on Chap. VII.

The apoſtle's doctrine amounts to this: that the goſpel does not allow to live in ſin; that the law had not the ſame efficacy as the goſpel to deliver men from their corruption, and to ſanctify them; conſequently the doctrine of juſtification by faith, very far from indulging men in the liberty of ſinning, tends to render them holy, and to free them from the ſlavery of their paſſions.

COMMENTARY

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CHAP. VIII.

1 *Who are free from condemnation.* 5, 13 *What harm cometh of the fleſh,* 6, 14 *and what good of the ſpirit,* 17 *and what of being God's child.*

THERE *is* therefore no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

2 For the law of the Spirit of life in Chriſt Jeſus hath made me free from the law of ſin and death.

3 For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh:

4 That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

5 For they that are after the fleſh do mind the things of the fleſh: but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded *is* death; but to be ſpiritually minded *is* life and peace.

7 Becauſe the carnal mind *is* enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

8 So then they that are in the fleſh cannot pleaſe God.

9 But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.

10 And if Chriſt *be* in you, the body *is* dead becauſe of ſin; but the Spirit *is* life becauſe of righteouſneſs.

11 But if the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh.

13 For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.

14 For as many as are led by the Spirit of God, they are the ſons of God.

15 For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint heirs with Chriſt; if ſo be that we ſuffer with *him*, that we may be alſo glorified together.

18 For I reckon that the ſufferings of this preſent time *are* not worthy *to be compared* with the glory which ſhall be revealed in us.

19 For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God.

20 For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame* in hope,

21 Becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now. Anno DOMINI 60.

23 And not only *they*, but ourſelves alſo, which have the firſtfruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are ſaved by hope: but hope that is ſeen is not hope: for what a man ſeeth, why doth he yet hope for?

25 But if we hope for that we ſee not, *then* do we with patience wait for *it*.

26 Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered.

27 And he that ſearcheth the hearts knoweth what *is* the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpoſe.

29 For whom he did foreknow, he alſo did predeſtinate *to be* conformed to the image of his Son, that he might be the firſtborn among many brethren.

30 Moreover whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

31 What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us?

32 He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

33 Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth.

34 Who *is* he that condemneth? *It is* Chriſt that died, yea, rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

35 Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36 As it is written, For thy ſake are we killed all the day long; we are accounted as ſheep for the ſlaughter.

37 Nay, in all theſe things we are more than conquerors through him that loved us.

38 For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

CHAP. IX.

1 *Paul is ſorry for the Jews:* 7 *All the ſeed of Abraham were not the children of the promiſe.* 21 *The potter may do with his clay what he liſt.*

I Say the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt,

2 That I have great heavineſs and continual ſorrow in my heart.

3 For I could wiſh that myſelf were accurſed from Chriſt

COMMENTARY AND NOTES on CHAP. VIII.

5 *They that are after the fleſh,* &c.] Carnal and corrupt minds are wholly concerned about their temporal, and regardleſs of their eternal affairs: while the end of the worldly-minded is death; but that of the Chriſtian, joy, peace, and eternal life.

9 *If any man have not the ſpirit of Chriſt,* &c.] They who do not at times, experience the quickening, comforting, and ſanctifying influence of the Spirit of Chriſt, have no ſpecial intereſt in him, and can expect no preſent conſolation or future happineſs from him.

19 *The earneſt expectation of the creature,* &c.] The meaning is that there is a vehement inclination in the creature (every pious ſoul) to be reſtored to that condition in which man was originally created—to liberty and purity, from ſervility and corruption.

29, 30 *Whom he did foreknow,* &c.] In theſe verſes, we have a chain of the cauſes of ſalvation, inſeparably linked together all grounded on God's foreknowledge of us from all eternity, and his fore-ordaining us to eternal life: that being made like our Lord in affection and diſpoſition, in the temper of our minds, and the actions of our lives, like him in patiently ſuffering for righteouſneſs ſake, we may be like him in his glory: ſo that ſuffering with him, we may be glorified together.

32 *He that ſpared not his own Son,* &c.] Intimating that the greateſt mercies and beſt of bleſſings, temporal, ſpiritual and eternal, ſhall not be with-held from us, if Chriſt be ours: if God beſtows upon us his beſt gift, his darling Son, ſurely leſs valuable mercies will not be denied us.

GENERAL REFLECTIONS on Chap. VIII.

This chapter abounds with comfort for the true children of God, and is very proper to ſupport them in their afflictions, to fill them with joy, hope and confidence, and to confirm them more and more in the love of God and holineſs, and the hatred of ſin.

COMMENTARY AND NOTES ON CHAP. IX.

3 *I could even wiſh that myſelf were accurſed,* &c.] Theſe words are not to be underſtood as if St. Paul could wiſh himſelf excluded from the divine favour, which he knew the infinite value of to part with on any conſideration:—but only, in order to expreſs the vehemence of his affection for the Jews, he would be willing to devote himſelf to any temporal puniſhment for their ſalvation, if it could poſſibly be obtained by that means.

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Chriſt for my brethren, my kinſmen according to the fleſh:

4 Who are Iſraelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice *of God*, and the promiſes;

5 Whoſe *are* the fathers, and of whom as concerning the fleſh Chriſt *came*, who is over all, God bleſſed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Iſrael, which are of Iſrael:

7 Neither, becauſe they are the ſeed of Abraham, *are they* all children: but, In Iſaac ſhall thy ſeed be called.

8 That is, They which are the children of the fleſh, theſe *are* not the children of God: but the children of the promiſe are counted for the ſeed.

9 For this *is* the word of promiſe, At this time will I come, and Sarah ſhall have a ſon.

10 And not only *this*; but when Rebecca alſo had conceived by one, *even* by our father Iſaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth;)

12 It was ſaid unto her, The elder ſhall ſerve the younger.

13 As it is written, Jacob have I loved, but Eſau have I hated.

14 What ſhall we ſay then? *Is there* unrighteouſneſs with God? God forbid.

15 For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.

17 For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt ſay then unto me, Why doth he yet find fault? For who hath reſiſted his will?

20 Nay but, O man, who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed *it*, Why haſt thou made me thus?

21 Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

22 *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long ſuffering the veſſels of wrath fitted to deſtruction:

23 And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory.

24 Even us, whom he hath called, not of the Jews only, but alſo of the Gentiles?

25 As he ſaith alſo in Oſee, I will call them my people, which were not my people; and her beloved which was not beloved.

26 And it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people; there ſhall they be called the children of the living God.

27 Eſaias alſo cried concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved:

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28 For he will finiſh the work, and cut *it* ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth.

29 And as Eſaias ſaid before, except the Lord of Sabbaoth had left us a ſeed, we had been as Sodoma, and been made like unto Gomorrha.

30 What ſhall we ſay then? That the Gentiles, which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs, which is of faith.

31 But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

32 Wherefore? Becauſe *they ſought it* not by faith, but as it were by the works of the law. For they ſtumbled at that ſtumblingſtone;

33 As it is written, Behold, I lay in Sion a ſtumblingſtone and rock of offence: and whoſoever believeth on him ſhall not be aſhamed.

CHAP. X.

5 The difference of the righteouſneſs of the law, and that of faith. 11 No believer ſhall be confounded, whether Jew or Gentile.

BRETHREN, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 For Chriſt *is* the end of the law for righteouſneſs to every one that believeth.

5 For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doeth thoſe things ſhall live by them.

6 But the righteouſneſs which is of faith ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is to bring Chriſt down *from heaven:*)

7 Or, Who ſhall deſcend into the deep? (that is, to bring up Chriſt again from the dead.)

8 But what ſaith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man believeth unto righteouſneſs; and with the mouth confeſſion is made unto ſalvation.

11 For the ſcripture ſaith, Whoſoever believeth on him ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him.

13 For whoſoever ſhall call upon the name of the Lord ſhall be ſaved.

14 How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach

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5 *God bleſſed for ever,*] This affords a clear proof of the divinity of Chriſt; and is enough to put every blaſphemous Arian to the bluſh.

15 *I will have mercy,* &c.] If, upon the infidelity of the Jews, God will call the idolatrous Gentiles, and receive them to be his people, who can accuſe him of any injuſtice on that account? Shall not almighty God diſpenſe his favours where and upon whom he pleaſes?

27 *The number of the children of Iſrael,* &c.] Though the Jews, according to the fleſh, were as the ſand of the ſea, yet the greateſt part of them would be paſſed by for their unbelief, and a remnant only ſaved.

GENERAL REFLECTIONS on Chap. IX.

This doctrine obliges us to praiſe the mercy of the Lord, who has vouchſafed to call us to his covenant; us, who were originally Gentiles; and to acknowledge, that if we be choſen to ſalvation, it is wholly owing to the favour of God.

COMMENTARY AND NOTES ON CHAP. X.

4 *Chriſt is the end of the law for righteouſneſs,* &c.] That is, the great ſcope and deſign of the law is, to bring men to believe in Chriſt, for righteouſneſs and life; and its ceremonial and moral precepts and conſtitutions moſt harmoniouſly centre in this.

13 *Shall call upon the name,* &c.] If Chriſt be not here called Jehovah, the apoſtle's argument is inconcluſive.

14 *How then ſhall they call on him,* &c.] The apoſtle, in thoſe words, proves, that none muſt be the object of our prayers, but he that is the object of our faith and truſt; now God alone is the object of our faith, therefore he alone muſt be prayed unto. If ſo, the practice of the papiſts, in praying to angels and ſaints departed, is very blameworthy and abominable in the ſight of God.

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preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hand unto a disobedient and gainsaying people.

CHAP. XI.

1 *God hath not cast off all Israel.* 7 *Some were elected:* 16 *hopes for conversion of the rest.*

I Say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them.

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office;

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

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16 For if the first fruit *be* holy, the lump is also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, were graffed in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches* be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God? how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counseller?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

CHAP. XII.

1 *God's mercies must move us to please him.* 6 *Every man must attend his calling.* 9 *Sundry practical duties recommended.* 19 *Revenge forbidden.*

I

General Reflections on Chap. X.

From the whole of this chapter, we may derive this useful lesson, That the only way to heaven is by Christ; the only way to Christ is by faith; the only way to faith is by the word read or preached; and that a practical belief of the gospel is indisputably necessary to the salvation of those to whom it is revealed.

COMMENTARY AND NOTES ON CHAP. XI.

6 *If by grace, then it is no more of works,* &c.] If a remnant be saved according to the free purpose and gracious election of God, then it is not upon the consideration of the merit of their own works; inasmuch as they are not justified and accepted for the works of the law.

12 *How much more their fulness.*] How much more shall the bringing in the body of the Jewish nation be a means of further propagating the gospel.

20 *Be not highminded, but fear.*] As if he had said, O ye Gentiles, your state is high, let your hearts be humble. The Jews are fallen; and unless you walk in holy fear, you cannot stand: unbelief ruined them, take heed that pride doth not ruin you.

26 *And so all Israel shall be saved,* &c.] All the Israel of God, the faithful seed of Abraham, and the main body of the Jews, shall make up one catholic church, and be saved from their unbelief; according to that gracious promise, *Isa.* lix. 20, 21.

33 *O the depth of the riches,* &c.] By "judgments," some understand the determinations of God's will: by "ways," the administration of his providence, in order to the execution of the divine purposes and counsels.

General Reflections on Chap. XI.

We may rest assured, that the conversion and calling of the Jews, in the latter days, is neither contrary to right reason, nor true faith: we should therefore pray first fervently, and live in continual expectation of it. But the greatest obstacle in the way of their conversion, it is to be feared, lies in the wicked and scandalous lives of those nominal Christians who dishonour their profession.

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I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectionated one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord.

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

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1 *Subjection to magistrates enforced.* 7 *We must render to all their dues:* 8 *love is the fulfilling of the law.* 11 *Drunkenness and rioting the works of darkness.*

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power; do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

CHAP. XIV.

1 *Not to despise or censure one another in matters of indifference.* 13 *We must be careful not to use our Christian liberty to the hurt or offence of tender consciences.*

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For

COMMENTARY AND NOTES ON CHAP. XII.

1 *Present your bodies a living sacrifice*, &c.] Dedicate your persons, devote yourselves, your whole man, soul and body, to the service of God, and his glory.

3 *The measure of faith.*] According to the degree of faith and wisdom given unto them of God.

16 *Be of the same mind one toward another*, &c.] Be intirely united to each other in judgment, affection, and conversation.

19 *Give place unto wrath*, &c.] Yield to the wrath of your enemy, rather than avenge yourself of him: leave him to the wrath of that God, to whom vengeance belongeth.

20 *Thou shalt heap coals of fire on his head.*] By thy kindness thou wilt melt and mollify his spirit towards thee; as hardest metals are melted by coals of fire.

GENERAL REFLECTIONS on Chap. XII.

True piety, and that reasonable service which God requires of us, consists in devoting ourselves intirely to him, in renouncing the world, in not imitating worldly men in their manner of living, but rather in an intire submission and conformity to the will of God; with meekness and love, even under injurious treatment.

COMMENTARY AND NOTES ON CHAP. XIII.

5 *Not only for wrath, but also for conscience sake.*] There is a necessity for subjection unto magistrates, for fear of wrath and punishment from man, and from a principle of conscience in obedience to the command of God.

8 *Hath fulfilled the law.*] The social law of loving our neighbour as ourselves. See *James* ii. 10.

11 *Now is our salvation nearer than when we believed.*] Every breath a gracious person draws, brings him a degree nearer to perfect happiness; he is nearer heaven, nearer his reward, than when in the infancy of his faith: let him therefore be so much the more chearful and laborious in his Christian calling.

12 *Let us put on the armour of light.*] Let us be cloathed with holy and Christian graces, which will be at once an ornament and defence.

13 *Honestly.*] Honourably, or gracefully.

Chambering and wantonness, &c.] These words imply a soft, lascivious, and effeminate manner of living, inconsistent with the character of a good soldier of Jesus Christ.

14 *Put ye on the Lord Jesus Christ*, &c.] Seek by faith union with Christ, that so you may derive virtue from him, to enable you to walk circumspectly before him.

GENERAL REFLECTIONS on Chap. XIII.

St. Paul here teaches Christians in general, that since the natural darkness and ignorance, in which they formerly lived, is dispelled by the light of the gospel, and since they aspire after salvation, they should be careful to avoid sensuality, dissoluteness, impurity, and all the inordinate desires of the flesh, and live in the practice of piety, chastity, and temperance.

COMMENTARY AND NOTES ON CHAP. XIV.

1 *Him that is weak in the faith receive*, &c.] One that is sound in the faith, though weak in judgment; men of honest hearts, but weak heads; bear with, and shun disputes about matters of a doubtful and non-essential nature.

5 Let

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2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth deſpiſe him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth. Yea, he ſhall be holden up: for God is able to make him ſtand.

5 One man eſteemeth one day above another: another eſteemeth every day *alike*. Let every man be fully perſuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himſelf, and no man dieth to himſelf.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.

10 But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment ſeat of Chriſt.

11 For it is written, *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

12 So then every one of us ſhall give account of himſelf to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling block or an occaſion to fall in *his* brother's way.

14 I know, and am perſuaded by the Lord Jeſus, that *there is* nothing unclean of itſelf: but to him that eſteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died.

16 Let not then your good be evil ſpoken of:

17 For the kingdom of God is not meat and drink; but righteouſneſs, and peace, and joy in the Holy Ghoſt.

18 For he that in theſe things ſerveth Chriſt *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat deſtroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is offended, or is made weak.

22 Haſt thou faith? have *it* to thyſelf before God. Happy *is* he that condemneth not himſelf in that thing which he alloweth.

23 And he that doubteth is damned if he eat, becauſe *he eateth* not of faith: for whatſoever *is* not of faith is ſin.

CHAP. XV.

1 *The ſtrong muſt bear with the weak.* 2 *We may not pleaſe ourſelves,* 3 *for Chriſt did not ſo.*

WE then that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe ourſelves.

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2 Let every one of us pleaſe *his* neighbour for *his* good to edification.

3 For even Chriſt pleaſed not himſelf; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatſoever things were written aforetime were written for our learning, that we through patience and comfort of the ſcriptures might have hope.

5 Now the God of patience and conſolation grant you to be likeminded one toward another according to Chriſt Jeſus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo received us to the glory of God.

8 Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name.

10 And again he ſaith, Rejoice, ye Gentiles, with his people.

11 And again, Praiſe the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

14 And I myſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

15 Nevertheleſs, brethren, I have written the more boldly unto you in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,

16 That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtering the goſpel of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

17 I have therefore whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God.

18 For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

20 Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation:

21 But as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard ſhall underſtand.

22 For which cauſe alſo I have been much hindered from coming to you.

23 But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you;

24 Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled with your *company*.

25 But

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5 *Let every man be fully perſuaded in his own mind.*] Let every Chriſtian perſon be firmly convinced that what they do, or refuſe to do, is for the glory of God, and out of a ſincere deſire to pleaſe him.

17 *The kingdom of God,* &c.] The eſſence of Chriſtianity conſiſts not in indifferent things, but in a righteous conduct towards God and man, in peace, love, unity, joy, and ſuch like fruits of the holy Spirit.

22 *Haſt thou faith? have it to thyſelf,* &c.] Encourage not others to venture farther than their conſciences will innocently permit them.

23 *Whatſoever is not of faith is ſin.*] Whatever a man doth, which he is not fully perſuaded in his own mind to be lawful, is ſin; being done againſt the dictates of conſcience.

GENERAL REFLECTIONS on Chap. XIV.

Chriſtians are bound to bear with each other: thoſe who are the moſt enlightened ought to uſe the greateſt tenderneſs towards ſuch as are weak in faith, whom they are not to deſpiſe, or do any thing that may grieve them or wound their conſciences.

COMMENTARY AND NOTES ON CHAP. XV.

8 *Jeſus Chriſt was a miniſter of the circumciſion,* &c.] Theſe words are urged with ſome warmth, to reſtrain the Gentile converts from deſpiſing the Jews for their ſtrong attachment to the Moſaic diſpenſation.

13 *Now the God of hope,* &c.] In conſequence of the growing ſtrength of your faith, may you abound in a more cheerful and lively hope of eternal glory, through the power and influence of the holy Spirit.

24 *Into Spain,* &c.] It ſeems from hence, that no apoſtle had yet planted any church in Spain.

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25 But now I go unto Jeruſalem to miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia and Achaia to make a certain contribution for the poor ſaints which are at Jeruſalem.

27 It hath pleaſed them verily; and their debtors they are. For the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

28 When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.

29 And I am ſure that, when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

30 Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my ſervice which *I have* for Jeruſalem may be accepted of the ſaints;

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Now the God of peace *be* with you all. Amen.

CHAP. XVI.

1 *Paul willeth the brethren to greet many,* 17 *adviſeth to take heed of thoſe who cauſe diviſions and offences,* 21 *and concludeth with praiſe and thanks to God.*

I Commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of myſelf alſo.

3 Greet Priſcilla and Aquila my helpers in Chriſt Jeſus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but alſo all the churches of the Gentiles.

5 Likewiſe *greet* the church that is in their houſe. Salute my well beloved Epenetus, who is the firſtfruits of Achaia unto Chriſt.

6 Greet Mary, who beſtowed much labour on us.

7 Salute Andronicus and Junia, my kinſmen, and my fellowpriſoners, who are of note among the apoſtles, who alſo were in Chriſt before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Chriſt, and Stachys my beloved.

10 Salute Appelles approved in Chriſt. Salute them which are of Ariſtobulus' *houſhold*.

11 Salute Herodion my kinſman. Greet them that be of the *houſhold* of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them.

16 Salute one another with an holy kiſs. The churches of Chriſt ſalute you.

17 Now I beſeech you, brethren, mark them which cauſe diviſions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are ſuch ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

20 And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you.

22 I Tertius, who wrote *this* epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

24 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

25 Now to him that is of power to eſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſtery, which was kept ſecret ſince the world began,

26 But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith:

27 To God only wiſe, *be* glory through Jeſus Chriſt for ever. Amen.

¶ Written to the Romans from Corinthus, *and ſent* by Phebe ſervant of the church at Cenchrea.

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13 *That I may be delivered from them,* &c.] The apoſtle was ſo urgent, from a ſenſe of the great importance of his life to the cauſe of Chriſtianity.

GENERAL REFLECTIONS on Chap. XV.

In this chapter St. Paul ſhews the deſign of this epiſtle to the Romans, and the end of his doctrine, by ſaying, that Chriſt came to ſave not only the Jews, but the Gentiles alſo, and to accompliſh, by this means, the promiſes which God had made to their forefathers by the prophets.

COMMENTARY AND NOTES ON CHAP. XVI.

4 *Laid down their own necks,* &c.] Expoſed themſelves to the extremeſt dangers to preſerve my life.

18 *But their own belly,* &c.] Their own ſecular intereſts.

20 *The God of peace ſhall bruiſe Satan under your feet ſhortly,* &c.] This alludes to *Gen.* iii. 15. The reconciler of the world to God ſhall be the ſubduer of Satan; and in ſubduing him, he conquers all his inſtruments, who endeavour to ſtop the progreſs of the goſpel, even all the ſpiritual enemies of his church.

25 *The myſtery,* &c.] This is ſuppoſed to mean the calling of the Gentiles: it may likewiſe be applied to the goſpel diſpenſation.

GENERAL REFLECTIONS on Chap. XVI.

From the example of this eminent apoſtle, we are inſtructed to love one another, to be ſtrictly united, and to pray for each other, though never ſo far diſtant; and that thoſe perſons are to be particularly cheriſhed, who diſtinguiſhed themſelves by their piety, and zeal for the truth.

The Firſt Epiſtle of PAUL to the CORINTHIANS.

THE ARGUMENT.

St. Paul, having planted a church, chiefly of Gentile converts, at Corinth, continued in that city near two years. The occaſion of writing this epiſtle was, an unhappy ſchiſm that had ariſen in this church, concerning the miniſters, to correct the various criminal irregularities and diſorders of which they had been guilty, and likewiſe to vindicate himſelf from the aſperſions and calumnies of a faction that had been formed againſt him in his abſence, which was about three years. The ſtyle is plain, chaſte, and familiar, and the ſentiments replete with the tendereſt affection to the brethren, and the moſt preſſing exhortations to purſue a conduct worthy of their high profeſſion.

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CHAP. I.

1 *After saluting the church at Corinth, 4 and thanking God for his grace toward them, 10 Paul exhorteth them to unity, 11 and reproveth their dissensions.*

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace be unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

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25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

31 That, according as it is written, He that glorieth let him glory in the Lord.

CHAP. II.

1 *Paul declareth that he used not human learning and eloquence in preaching the gospel to his converts, that their faith, being built on the testimony of the spirit, and on miracles, might be solely ascribed to God.*

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither.

COMMENTARY AND NOTES ON CHAP. I.

1 *Called to be an apostle*, &c.] He did not thrust himself into that important and honourable employment; but was chosen, called, and sent of God.

18 *The preaching of the cross is to them that perish foolishness*, &c.] The doctrine of a despised and crucified Saviour, of the eternal God becoming a mortal man, life becoming subject to death, and blessing to a curse, are apparent contradictions to conceited and carnal men, who, because they cannot comprehend the mystery, scorn and deride the whole of the scriptures, to their own destruction.

25 *The foolishness of God is wiser than men*, &c.] That which men account foolishness and weakness, and deride as such, is yet of superior excellence to all their admired wisdom and strength; and if the wisdom of man cannot match the foolishness of God, how shall it vie with the wisdom of God!

GENERAL REFLECTIONS on Chap. I.

It appears from this chapter, that ministers ought to preach the gospel in great simplicity, without aiming at the wisdom and eloquence of the age, which is nothing but foolishness before God; the end of their ministry being, to preach Christ crucified, the most self-denying doctrines of the gospel.

COMMENTARY AND NOTES ON CHAP. II.

6 *We speak wisdom among them that are perfect*, &c.] Though the wise men of the world account me a fool, and my preaching foolishness, yet I speak the highest wisdom in the estimation of those who are fully instructed in the principles of the Christian religion.

14 *The natural man receiveth not the things of the Spirit*, &c.] The sensual, the animal man, who acts only by the dictates of human reason and worldly wisdom, being yet destitute of enlightening grace, is incapable of understanding or embracing divine and spiritual truths.

GENERAL

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15 But he that is ſpiritual judgeth all things, yet he himſelf is judged of no man.

16 For who hath known the mind of the Lord, that he may inſtruct him? But we have the mind of Chriſt.

CHAP. III.

2 *Milk is fit for children.* 3 *Of ſtrife and diviſion.* 9 *The miniſters are God's fellow-workmen.* 11 *Chriſt the only foundation.*

AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, *even* as unto babes in Chriſt.

2 I have fed you with milk, and not with meat: for hitherto you were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men?

4 For while one ſaith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but miniſters by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increaſe.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increaſe.

8 Now he that planteth and he that watereth are one: and every man ſhall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's huſbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wiſe maſter builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jeſus Chriſt.

12 Now if any man build upon this foundation gold, ſilver, precious ſtones, wood, hay, ſtubble;

13 Every man's work ſhall be made manifeſt: for the day ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work of what ſort it is.

14 If any man's work abide which he hath built thereupon, he ſhall receive a reward.

15 If any man's work ſhall be burned, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him ſhall God deſtroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himſelf. If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

19 For the wiſdom of this world is fooliſhneſs with God. For it is written, He taketh the wiſe in their own craftineſs.

20 And again, The Lord knoweth the thoughts of the wiſe, that they are vain.

21 Therefore let no man glory in men. For all things are your's; Anno DOMINI 96.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are your's;

23 And ye are Chriſt's; and Chriſt *is* God's.

CHAP. IV.

1 *In what account the miniſter ought to be had.* 7 *We have nothing that we have not received.* 15 *The apoſtles are our fathers in Chriſt.*

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God.

2 Moreover it is required in ſtewards, that a man be found faithful.

3 But with me it is a very ſmall thing that I ſhould be judged of you, or of man's judgment: yea, I judge not mine own ſelf.

4 For I know nothing by myſelf; yet am I not hereby juſtified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.

6 And theſe things, brethren, I have in a figure tranſferred to myſelf and *to* Apollos for your ſakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one againſt another.

7 For who maketh thee to differ *from another?* and what haſt thou that thou didſt not receive? now if thou didſt receive *it*, why doſt thou glory, as if thou hadſt not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we alſo might reign with you.

9 For I think that God hath ſet forth us the apoſtles laſt, as it were appointed to death: for we are made a ſpectacle unto the world, and to angels, and to men.

10 We *are* fools for Chriſt's ſake, but ye *are* wiſe in Chriſt; we *are* weak, but ye *are* ſtrong; ye *are* honourable, but we *are* deſpiſed.

11 Even unto this preſent hour we both hunger, and thirſt, and are naked, and are buffetted, and have no certain dwelling place;

12 And labour, working with our own hands: being reviled, we bleſs; being perſecuted, we ſuffer it:

13 Being defamed, we intreat: we are made as the filth of the earth, *and are* the off-ſcouring of all things unto this day.

14 I write not theſe things to ſhame you, but as my beloved ſons I warn *you*.

15 For though ye have ten thouſand inſtructors in Chriſt, yet *have ye* not many fathers: for in Chriſt Jeſus I have begotten you through the goſpel.

16 Wherefore I beſeech you, be ye followers of me.

17 For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every church.

18 Now ſome are puffed up, as though I would not come to you.

19 But

GENERAL REFLECTIONS on Chap. II.

The miniſters of Chriſt, and all Chriſtians, ſhould learn from this chapter, that the vain eloquence and falſe wiſdom of the world, ought not to be mingled with the preaching of the goſpel.

COMMENTARY AND NOTES ON CHAP. III.

4 *While one ſaith, I am of Paul,* &c.] While you eagerly contend about the honours of this or that teacher, diſtinguiſhing him from the reſt; do you not hereby act in the ſpirit of your heathen neighbours, or in a manner unbecoming Chriſtians?

7 *Neither is he that planteth,* &c.] It is not the wiſdom of any particular teacher, but the bleſſing of God only, which makes the preaching of them all effectual to man's converſion and ſalvation.

12 *Gold, ſilver, precious ſtones,* &c.] Doctrines that are true, ſolid, and edifying; or elſe dry, unintelligible ſpeculations, of an unintereſting nature!

17 *If any man defile the temple of God,* &c.] They who promote factious diviſions, or propagate erroneous doctrines, thereby provoke God to deſtroy them.

GENERAL REFLECTIONS on Chap. III.

All true miniſters, with their abilities, are ordained for the ſervice and ſpiritual advantage of the church: we ſhould therefore receive their meſſage with ſimplicity and thankfulneſs, looking beyond the inſtrument, to God, for his bleſſing on what we hear.

COMMENTARY AND NOTES ON CHAP. IV.

4 *For I know nothing by myſelf,* &c.] Though with reſpect to my miniſtry, I know nothing of unfaithfulneſs by myſelf, yet am I not thereby juſtified at God's tribunal.

8 *Now ye are full,* &c.] As if he had ſaid, Now you think yourſelves ſo full and rich in all kinds of knowledge, that you deſpiſe your ſpiritual fathers, who firſt converted you to the faith.

20 *The kingdom of God is not in word, but in power.*] Chriſtianity does not conſiſt in mere outward profeſſions, and forms of godlineſs; but in the efficacy of a divine power upon the minds of men, ſpringing up into holineſs of heart and life.

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19 But I will come to you ſhortly, if the Lord will, and will know, not the ſpeech of them that are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? ſhall I come unto you with a rod, or in love, and *in* the ſpirit of meekneſs?

CHAP. V.

1 *The inceſtuous perſon* 6 *is cauſe rather of ſhame than of rejoicing.*

IT is reported commonly *that there is* fornication among you, and ſuch fornication as is not ſo much as named among the Gentiles, that one ſhould have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as abſent in body, but preſent in ſpirit, have judged already, as though I were preſent, *concerning* him that hath ſo done this deed,

4 In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt,

5 To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us:

8 Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened *bread* of ſincerity and truth.

9 I wrote unto you in an epiſtle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with ſuch an one no not to eat.

12 For what have I to do to judge them alſo that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourſelves that wicked perſon.

CHAP. VI.

1 *Go not to law with the brethren.* 9 *The unrighteous ſhall not inherit the kingdom of God.*

DARE any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints?

2 Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the church.

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5 I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man among you? no, not one that ſhall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, becauſe ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *ſuffer yourſelves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

11 And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God ſhall deſtroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15 Know ye not that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, ſaith he, ſhall be one fleſh.

17 But he that is joined unto the Lord is one ſpirit.

18 Flee fornication. Every ſin that a man doeth is without the body; but he that committeth fornication ſinneth againſt his own body.

19 What? know ye not that your body is the temple of the Holy Ghoſt *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are God's.

CHAP. VII.

1 *Marriage a remedy againſt fornication.* 17 *Every man muſt be content with his vocation.* 35 *For what reſpects we may marry or abſtain.*

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheleſs, *to avoid* fornication, let every man have his own wife, and let every woman have her own huſband.

3 Let the huſband render unto the wife due benevolence: and likewiſe alſo the wife unto the huſband.

4 The wife hath not power of her own body, but the

GENERAL REFLECTIONS on Chap. IV.

St. Paul here teaches us, that we ought not to value too highly the opinion of men: that it is God only who can judge of our faithfulneſs; he will make manifeſt hidden things, and the thoughts of men's hearts, and will render to every one according to his works.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 4 *In the name of the Lord Jeſus Chriſt,* &c.] According to the command of Chriſt, by the power and authority of Chriſt and his miniſter, and with an eye to the glory of Chriſt.

6 *A little leaven leaveneth the whole lump,* &c.] As if he had ſaid, Sinful practices and evil examples, among Chriſtians, are infectious; therefore purge out this ſcandalous perſon from your ſociety, leſt other members be polluted, enſnared, and diſhonoured.

VI. 5 *Is it ſo, that there is not a wiſe man among you?*] Is there no intelligent perſon among you who may be able to determine the cauſe of a Chriſtian brother, that ye apply to heathens in theſe matters?

11 *But ye are waſhed, ye are ſanctified, ye are juſtified,* &c.] The juſtification and ſanctification are not the ſame thing, yet they are always found in the ſame perſon: for Chriſt juſtifies none by his blood, whom he does not ſanctify by his Spirit.

19 *Ye are not your own.*] As you profeſs to be Chriſtians, your bodies and ſouls are God's property, not only by creation and preſervation, but by redemption; therefore muſt be devoted to his honour and ſervice.

GENERAL REFLECTIONS on Chap. V. VI.

Theſe chapters teach us, that we are to avoid all correſpondence with wicked men, and to diſtinguiſh ourſelves from them by a holy and exemplary life; alſo, that the ſin of uncleanneſs ſeparates thoſe who commit it from the communion of Chriſt, for ſuch perſons diſhonour their own bodies, which ought to be the temple of the Holy Ghoſt.

COMMENTARY AND NOTES ON CHAP. VII.

2 *To avoid fornication, let every man have his own wife,* &c.] By this plain injunction of the apoſtle, polygamy, or the ſin of having more wives, or more huſbands at a time than one, is forbidden.

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the huſband: and likewiſe alſo the huſband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with conſent for a time, that ye may give yourſelves to faſting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I ſpeak this by permiſſion, *and* not of commandment.

7 For I would that all men were even as I myſelf. But every man hath his proper gift of God, one after this manner, and another after that.

8 I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* huſband:

11 But and if ſhe depart, let her remain unmarried, or be reconciled to *her* huſband: and let not the huſband put away *his* wife.

12 But to the reſt ſpeak I, not the Lord: If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

13 And the woman which hath an huſband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.

14 For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch *caſes*: but God hath called us to peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſave *thy* huſband? or how knoweſt thou, O man, whether thou ſhalt ſave *thy* wife?

17 But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk. And ſo ordain I in all churches.

18 Is any man called being circumciſed? let him not become uncircumciſed. Is any called in uncircumciſion? let him not be circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.

20 Let every man abide in the ſame calling wherein he was called.

21 Art thou called *being* a ſervant? care not for it: but if thou mayeſt be made free, uſe *it* rather.

22 For he that is called in the Lord, *being* a ſervant, is the Lord's freeman: likewiſe alſo he that is called, *being* free, is Chriſt's ſervant.

23 Ye are bought with a price; be not ye the ſervants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I ſuppoſe therefore that this is good for the preſent diſtreſs, *I ſay*, that *it is* good for a man ſo to be.

27 Art thou bound unto a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife.

28 But and if thou marry, thou haſt not ſinned; and if a virgin marry, ſhe hath not ſinned. Nevertheleſs ſuch ſhall have trouble in the fleſh: but I ſpare you.

29 But this I ſay, brethren, that the time *is* ſhort: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not;

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31 And they that uſe this world, as not abuſing *it*: for the faſhion of this world paſſeth away.

32 But I would have you without carefulneſs. He that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord:

33 But he that is married careth for the things that are of the world, how he may pleaſe *his* wife.

34 There is difference *alſo* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that ſhe may be holy both in body and in ſpirit: but ſhe that is married careth for the things of the world, how ſhe may pleaſe *her* huſband.

35 And this I ſpeak for your own profit; not that I may caſt a ſnare upon you, but for that which is comely, and that ye may attend upon the Lord without diſtraction.

36 But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not: let them marry.

37 Nevertheleſs he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her huſband liveth; but if her huſband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord.

40 But ſhe is happier if ſhe ſo abide, after my judgment: and I think alſo that I have the Spirit of God.

CHAP. VIII.

1 *To abſtain from meats offered to idols,* 8 *and not to abuſe our liberty,* 11 *but to be bridled with charity.*

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the ſame is known of him.

4 As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jeſus Chriſt, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for ſome with conſcience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conſcience being weak is defiled.

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat, are we the worſe.

9 But take heed leſt by any means this liberty of your's become a ſtumbling-block to them that are weak.

10 For if any man ſee thee which haſt knowledge ſit at meat in the idol's temple, ſhall not the conſcience of him which is weak be emboldened to eat thoſe which are offered to idols;

11 And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died?

12 But

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10 *Unto the married*, &c.] Let no difference, even in religion, cauſe you to ſeparate from, or live aſunder from your huſband. The Engliſh tranſlation by the Jeſuits at Bourdeaux corruptly renders it, To thoſe who are united in the ſacrament of marriage; which is one flagrant proof of its diſhoneſty.

28 *Shall have trouble in the fleſh*, &c.] In their own perſons, in their wives, in their children, and more particularly, when the church is under perſecution.

GENERAL REFLECTIONS on Chap. VIII.

St. Paul here gives Chriſtians in general this wholeſome inſtruction, which is adapted to all ſeaſons and all kinds of perſons, namely, that our lives are ſhort, our continuance here very uncertain, and all things fleeting, therefore we ought not to ſet our hearts upon them.

COMMENTARY AND NOTES ON CHAP. VIII. IX.

VIII. 3 *Is known of him.*] Is approved of God.

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12 But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.

13 Wherefore, if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

CHAP. IX.

1 *Paul ſheweth his liberty,* 7 *and that the miniſter ought to live by the goſpel.*

AM I not an apoſtle? am I not free? have I not ſeen Jeſus Chriſt our Lord? are not ye my work in the Lord?

2 If I be not an apoſtle unto others, yet doubtleſs I am to you: for the ſeal of mine apoſtleſhip are ye in the Lord.

3 Mine anſwer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a ſiſter, a wife, as well as other apoſtles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I theſe things as a man? or ſaith not the law the ſame alſo?

9 For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or ſaith he *it* altogether for our ſakes? For our ſakes, no doubt, *this* is written: that he that ploweth ſhould plow in hope; and he that threſheth in hope ſhould be partaker of his hope.

11 If we have ſown unto you ſpiritual things, *is it* a great thing if we ſhall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheleſs we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt.

13 Do ye not know that they which miniſter about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even ſo hath the Lord ordained that they which preach the goſpel ſhould live of the goſpel.

15 But I have uſed none of theſe things: neither have I written theſe things, that it ſhould be ſo done unto me: for *it were* better for me to die, than that any man ſhould make my glorying void.

16 For though I preach the goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, woe is unto me, if I preach not the goſpel!

17 For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel.

19 For though I be free from all *men*, yet have I made myſelf ſervant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

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21 To them that are without law, as without law, (being not without law to God, but under the law to Chriſt,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means ſave ſome.

23 And this I do for the goſpel's ſake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that ſtriveth for the maſtery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into ſubjection: leſt that by any means, when I have preached to others, I myſelf ſhould be a caſtaway.

CHAP. X.

1 *The Jews' ſacraments,* 6 *are our types,* 7 *their puniſhments* 11 *our examples.* 21 *We muſt not abuſe the Lord's table.*

MOREOVER, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea;

2 And were all baptized unto Moſes in the cloud and in the ſea;

3 And did all eat the ſame ſpiritual meat;

4 And did all drink the ſame ſpiritual drink: for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.

5 But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs.

6 Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

9 Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.

10 Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

11 Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he ſtandeth take heed leſt he fall.

13 There hath no temptation taken you but ſuch as is common to man: but God *is* faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I ſpeak as to wiſe men; judge ye what I ſay.

16 The

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12 *When ye ſin ſo againſt the brethren,* &c.] When by the eating meat ſacrificed to idols, you thus lay ſtumbling-blocks before your brethren, and wound their conſciences, leading them into guilt, and hazarding their ſalvation, you greatly ſin againſt Chriſt, who has redeemed them.

IX. 5 *Have we not power to lead about a ſiſter,* &c.] Have we not the ſame power that the other apoſtles had, to marry a ſiſter (a woman who is a Chriſtian), and lead her about with us in our apoſtolical travels?

21 *To them that are without law,* &c.] St. Paul wiſely obſerved the temper and ſtate of the people, their prejudices and attachments, ſtriving to render himſelf agreeable and acceptable to all, that he might by all means ſave ſome.

27 *A caſtaway.*] Should be approved or diſapproved; ſhould incur blame, by not acting as a miniſter ought to do: the original will bear this ſenſe.

General Reflections on Chap. VIII. IX.

The apoſtle ſhews us, that we ought to behave with great prudence even with reſpect to lawful things, leſt by the uſe of our Chriſtian liberty, we cauſe our weak neighbour to ſin: and that we ſhould not too much indulge the fleſh, but purſue ſuch a kind of life as is conſiſtent with the precepts of the goſpel, and the example of Chriſt and his apoſtles.

COMMENTARY AND NOTES ON CHAP. X.

2 *Were all baptized unto Moſes,* &c.] Were all taught by Moſes, and under the Moſaic or legal diſpenſation.

4 *Did all drink the ſame ſpiritual drink,* &c.] Of that ſpiritual or myſterious rock, which was a ſtriking repreſentation of Chriſt, the rock of ages, the ſure foundation of his people's hopes, from whom they derive ſtreams of bleſſings through all the wilderneſs of this mortal life.

14 *Flee from idolatry.*] The idolatry here cautioned againſt, is of a ſpiritual nature, namely, a departure of the heart from God: the inclining, in the affections, more to the creature than the Creator, who is God over all, bleſſed for ever.

24 Let

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16 The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Iſrael after the fleſh: are not they which eat of the ſacrifices partakers of the altar?

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

20 But I *ſay*, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealouſy? are we ſtronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man ſeek his own, but every man another's *wealth*.

25 Whatſoever is ſold in the ſhambles, *that* eat, aſking no queſtion for conſcience ſake:

26 For the earth *is* the Lord's, and the fulneſs thereof.

27 If any of them that believe not bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not for his ſake that ſhewed it, and for conſcience ſake: for the earth *is* the Lord's, and the fulneſs thereof:

29 Conſcience, I ſay, not thine own, but of the other: for why is my liberty judged of another man's conſcience?

30 For if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I pleaſe all *men* in all *things*, not ſeeking mine own profit, but the *profit* of many, that they may be ſaved.

CHAP. XI.

1 *Paul exhorteth the Corinthians to follow him as he did Chriſt;* 7 *He blameth them for abuſes in their religious aſſemblies,* 20 *and profanation of the Lord's ſupper.* 23 *He remindeth them of the firſt inſtitution.*

BE ye followers of me, even as I alſo *am* of Chriſt.

2 Now I praiſe you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Chriſt; and the head of the woman *is* the man; and the head of Chriſt *is* God.

4 Every man praying or propheſying, having *his* head covered, diſhonoureth his head.

5 But every woman that prayeth or propheſieth with *her* head uncovered diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 For a man indeed ought not to cover *his* head, foraſmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cauſe ought the woman to have power on *her* head becauſe of the angels.

11 Nevertheleſs neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even ſo *is* the man alſo by the woman; but all things of God.

13 Judge in yourſelves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itſelf teach you, that, if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if a man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

17 Now in this that I declare *unto you* I praiſe *you* not, that ye come together not for the better, but for the worſe.

18 For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it.

19 For there muſt be alſo hereſies among you, that they which are approved may be made manifeſt among you.

20 When ye come together therefore into one place, *this is* not to eat the Lord's ſupper.

21 For in eating every one taketh before *other* his own ſupper: and one is hungry, and another is drunken.

22 What? have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

23 For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus the *ſame* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and ſaid, Take eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

27 Wherefore whoſoever ſhall eat this bread, and drink *this* cup of the Lord, unworthily, ſhall be guilty of the body and blood of the Lord.

28 But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

30 For this cauſe many *are* weak and ſickly among you, and many ſleep.

31 For if we would judge ourſelves, we ſhould not be judged.

32 But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 Where-

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24 *Let no man ſeek his own*, &c.] That is, in the exerciſe of our Chriſtian liberty, we muſt regard rather the edification and ſalvation of others, than the gratification of ourſelves.

GENERAL REFLECTIONS on Chap. X.

Let us ſeriouſly conſider, that if the antient Jews were puniſhed for having abuſed the favours God had granted them, how much more ſeverely ſhall we be puniſhed, if we abuſe or contemn thoſe which we have received, ſeeing they are far more excellent.

COMMENTARY AND NOTES ON CHAP. XI.

7 *Glory of God*, &c.] The word rendered "glory" ſignifies both a beam, or irradiation, and a likeneſs.

10 *Becauſe of the angels.*] By angels, ſome underſtand the miniſters of the church; others ſuppoſe it to mean the evil angels; while a third ſort will have it to ſignify the good angels, who are preſent in the aſſemblies of the ſaints, and eye-witneſſes of their carriage.

23 *I have received of the Lord*, &c.] He received it not by tradition from thoſe who were before him, but by immediate revelation from Chriſt himſelf.

29 *He that eateth and drinketh unworthily*, &c.] He that partakes of the holy communion in an unworthy, careleſs, or irreverent manner, will be expoſed to temporal judgments, in this life (for that is the proper meaning of the word "damnation" in this place), and without repentance, eternal miſery in the next.

GENERAL

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33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

CHAP. XII.

1 *Spiritual gifts,* 7 *ought to profit.* 12 *As it is in the natural body, ſo in the myſtical body of Chriſt.*

NOW concerning ſpiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.

3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God calleth Jeſus accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.

4 Now there are diverſities of gifts, but the ſame Spirit.

5 And there are differences of adminiſtrations, but the ſame Lord.

6 And there are diverſities of operations, but it is the ſame God which worketh all in all.

7 But the manifeſtation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit;

9 To another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit;

10 To another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all theſe worketh that one and the ſelf ſame Spirit, dividing to every man ſeverally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo *is* Chriſt.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the ſmelling?

18 But now hath God ſet the members every one of them in the body, as it hath pleaſed him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot ſay unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more thoſe members of the body, which ſeem to be more feeble, are neceſſary:

23 And thoſe *members* of the body, which we think to be leſs honourable, upon theſe we beſtow more abundant honour; and our uncomely *parts* have more abundant comelineſs.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

Anno DOMINI 59.

25 That there ſhould be no ſchiſm in the body; but *that* the members ſhould have the ſame care one for another.

26 And whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Chriſt, and members in particular.

28 And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

29 *Are* all apoſtles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all ſpeak with tongues? do all interpret?

31 But covet earneſtly the beſt gifts: and yet ſhew I unto you a more excellent way.

CHAP. XIII.

1 *All gifts, how excellent ſoever without charity are nothing worth.* 4 *The praiſes of charity,* 13 *and its preference to faith and hope.*

THOUGH I ſpeak with the tongues of men and of angels, and have not charity, I am become *as* ſounding braſs, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing.

3 And though I beſtow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity ſuffereth long, *and* is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up,

5 Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they ſhall fail; whether *there be* tongues, they ſhall ceaſe; whether *there be* knowledge, it ſhall vaniſh away.

9 For we know in part, and we propheſy in part.

10 But when that which is perfect is come, then that which is in part ſhall be done away.

11 When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things.

12 For now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

13 And now abideth faith, hope, charity, theſe three; but the greateſt of theſe *is* charity.

CHAP. XIV.

1 *Prophecy commended,* 2, 3, 4 *and preferred before tongues.*

FOLLOW after charity, and deſire ſpiritual *gifts*, but rather that ye may propheſy.

2 For he that ſpeaketh in an *unknown* tongue ſpeaketh not unto men, but unto God: for no man underſtandeth *him*: howbeit in the ſpirit he ſpeaketh myſteries.

3 But he that propheſieth ſpeaketh unto men *to* edification, and exhortation, and comfort.

4 He

GENERAL REFLECTIONS on Chap. XI.

God puniſhed the abuſe of the holy ſupper, in the time of the apoſtles, by ſickneſs and death; from whence we may conclude, that this ſacrament is a very holy inſtitution, and that they who profane it, either by raſhneſs or hypocriſy, may expect a moſt ſevere condemnation.

COMMENTARY AND NOTES ON CHAP. XII. XIII.

XII. 3 *No man ſpeaking by the Spirit of God,* &c.] No converted or enlightened perſon will ſpeak evil of Jeſus: none can ſeriouſly call him Lord, embrace his religion, or ſupport the profeſſion of it in truth, but by the powerful operation of the Holy Ghoſt on his heart.

28 *God hath ſet ſome in the church,* &c.] As God hath placed ſome members in more eminent ſtations in the body; ſo alſo ſome Chriſtians in the church.

XIII. 4 *Charity ſuffereth long,* &c.] The word here tranſlated "charity," is love, in the Greek; by which we are to underſtand, a principle of divine love implanted in the heart, the proper effects of which are meekneſs, humility, modeſty, patience, heavenly mindedneſs, a charitable, unſuſpicious, unenvious diſpoſition; without ſome or all of which qualities no perſon is intitled to be ſtyled a Chriſtian, whereof theſe graces of the Spirit are the true and indiſpenſible characteriſtics, and will flouriſh for ever in heaven.

GENERAL REFLECTIONS on Chap. XII. XIII.

We learn from hence, that all ſpiritual gifts and graces proceed from the Holy Ghoſt: but that without a ſincere and unfeigned love to God, joined to a meek, peaceable, and merciful ſpirit, all other gifts are unprofitable and of no account in the ſight of God.

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Anno DOMINI 59.

4 He that ſpeaketh in an *unknown* tongue edifieth himſelf; but he that propheſieth edifieth the church.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater *is* he that propheſieth than he that ſpeaketh with tongues, except he interpret that the church may receive edifying.

6 Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

9 So likewiſe ye, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.

10 There are, it may be, ſo many kinds of voices in the world, and none of them *is* without ſignification.

11 Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a barbarian, and he that ſpeaketh *ſhall be* a barbarian unto me.

12 Even ſo ye, foraſmuch as ye are zealous of ſpiritual *gifts*, ſeek that ye may excel to the edifying of the church.

13 Wherefore let him that ſpeaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

15 What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

16 Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

17 For thou verily giveſt thanks well, but the other is not edified.

18 I thank my God, I ſpeak with tongues more than ye all:

19 Yet in the church I had rather ſpeak five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſand words in an *unknown* tongue.

20 Brethren, be not children in underſtanding: howbeit in malice be ye children, but in underſtanding be men.

21 In the law it is written, With *men* of other tongues and other lips will I ſpeak unto this people; and yet for all that will they not hear me, ſaith the Lord.

22 Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in *thoſe that are* unlearned, or unbelievers, will they not ſay that ye are mad?

24 But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the ſecrets of his heart made manifeſt; and ſo falling down on *his* face he will worſhip God, and report that God is in you of a truth.

26 How is it then brethren? when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and *that* by courſe; and let one interpret. Anno DOMINI 59.

28 But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

29 Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all propheſy one by one, that all may learn, and all may be comforted.

32 And the ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the author* of confuſion, but of peace, as in all churches of the ſaints.

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but *they are commanded* to be under obedience, as alſo ſaith the law.

35 And if they will learn any thing, let them aſk their huſbands at home: for it is a ſhame for women to ſpeak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues.

40 Let all things be done decently and in order.

CHAP. XV.

1 *From the truth of Chriſt's reſurrection Paul inferreth the neceſſity of our own.*

MOREOVER, brethren, I declare unto you the goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand;

2 By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.

3 For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures;

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the twelve:

6 After that he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

7 After that, he was ſeen of James; then of all the apoſtles.

8 And laſt of all he was ſeen of me alſo, as of one born out of due time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, ſo we preach, and ſo ye believed.

12 Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you that there is no reſurrection of the dead?

13 But if there be no reſurrection of the dead, then is Chriſt not riſen:

14 And

COMMENTARY AND NOTES ON CHAP. XIV.

5 *Rather that ye propheſied*, &c.] That is, that ye preached or interpreted the holy ſcripture, by doctrinally expounding to the people thoſe matters of faith and obedience which are recorded in the goſpel.

21 *In the law it is written*, &c.] See *Iſaiah* xxviii. 11. and *Deut.* xxvii. 49.

29 *Let the prophets ſpeak two or three*, &c.] Not two or three at once, but ſucceſſively.

34 *Let your women keep ſilence*, &c.] The women are here forbidden to teach or propheſy in the public aſſemblies, but are not prohibited from joining with the congregation in ſinging of pſalms and prayer,

GENERAL REFLECTIONS on Chap. XIV.

It is of the utmoſt moment to communicate to the people a clear knowledge of the truths which God has revealed to us, and for that purpoſe to explain the ſcripture familiarly and intelligibly, to the inſtruction and edification of the whole church.

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Anno DOMINI 59.

14 And if Chriſt be not riſen, then *is* our preaching vain, and your faith *is* alſo vain.

15 Yea, and we are found falſe witneſſes of God; becauſe we have teſtified of God that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

16 For if the dead riſe not, then is not Chriſt raiſed:

17 And if Chriſt be not raiſed, your faith *is* vain; ye are yet in your ſins.

18 Then they alſo which are fallen aſleep in Chriſt are periſhed.

19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

20 But now is Chriſt riſen from the dead, *and* become the firſtfruits of them that ſlept.

21 For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

23 But every man in his own order: Chriſt the firſtfruits; afterward they that are Chriſt's at his coming.

24 Then *cometh* the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule and all authority and power.

25 For he muſt reign, till he hath put all enemies under his feet.

26 The laſt enemy *that* ſhall be deſtroyed *is* death.

27 For he hath put all things under his feet. But when he ſaith, all things are put under *him, it is* manifeſt that he is excepted, which did put all things under him.

28 And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

29 Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead?

30 And why ſtand we in jeopardy every hour?

31 I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily.

32 If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God: I ſpeak *this* to your ſhame.

35 But ſome *man* will ſay, How are the dead raiſed up? and with what body do they come?

36 *Thou* fool, that which thou ſoweſt is not quickened, except it die:

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain:*

38 But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

39 All fleſh *is* not the ſame fleſh: but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, *and* another of birds.

40 *There are* alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtal *is* one, and the *glory* of the terreſtrial *is* another.

41 *There is* one glory of the ſun, and another glory of the moon, and another glory of the ſtars: for *one* ſtar differeth from *another* ſtar in glory.

42 So alſo *is* the reſurrection of the dead. It is ſown in corruption; it is raiſed in incorruption: Anno DOMINI 59.

43 It is ſown in diſhonour; it is raiſed in glory: it is ſown in weakneſs; it is raiſed in power:

44 It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

45 And ſo it is written, The firſt man Adam was made a living ſoul; the laſt Adam *was made* a quickening ſpirit.

46 Howbeit that *was* not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual.

47 The firſt man *is* of the earth, earthy: the ſecond man *is* the Lord from heaven.

48 As *is* the earthy, ſuch *are* they alſo that are earthy: and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

49 And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly.

50 Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed,

52 In a moment, in the twinkling of an eye, at the laſt trump: for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

54 So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

55 O death, where *is* thy ſting? O grave, where *is* thy victory?

56 The ſting of death *is* ſin; and the ſtrength of ſin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jeſus Chriſt.

58 Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

CHAP. XVI.

1 *The brethren's wants muſt be relieved.* 10 *Timothy commended.* 13 *Friendly admonitions.*

NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the firſt *day* of the week let every one of you lay by him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come.

3 And when I come, whomſoever ye ſhall approve by *your* letters, them will I ſend to bring your liberality unto Jeruſalem.

4 And if it be meet that I go alſo, they ſhall go with me.

5 Now I will come unto you, when I ſhall paſs through Macedonia: for I do paſs through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whitherſoever I go.

7 For I will not ſee you now by the way; but I truſt to tarry a while with you, if the Lord permit.

8 But

COMMENTARY AND NOTES ON CHAP. XV.

17 *Ye are yet in your ſins.*] If Chriſt be not riſen, ye have then no evidence of God's having accepted Chriſt's mediation for you; nor conſequently of your being juſtified through the Redeemer.

22 *As in Adam all die,* &c.] Were made liable to temporal, ſpiritual, and eternal death, which they are delivered ... by Chriſt Jeſus.

30 *Why ſtand we in jeopardy,* &c.] Why are we ... inual danger of being put to death by our perſecuting enemies?

44 *It is ſown a natural body,* &c.] By "a natural body," we are to underſtand a body fitted to this ſenſible and material world; and by "a ſpiritual body," ſuch a one as is accommodated to a ſpiritual ſtate in an inviſible world, to ſuch a life as the ſaints and angels lead in heaven.

54 *Death is ſwallowed up in victory.*] Death will, in that pure ſtate, be properly ſubdued and deſtroyed; and ſo happy a ſtate introduced, that it could not be known that death had ever any place or power among Chriſt's ſubjects at all.

GENERAL REFLECTIONS on Chap. XV.

Seeing we live in expectation of ſuch a glorious and incorruptible ſtate, we ought to perfect holineſs in the fear of God; ſo that by a life of faith and piety we may be made meet to partake of the reſurrection of the juſt.

COMMENTARY

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I CORINTHIANS, Chap. XV. Ver. 51. 52.

We shall all be changed in the twinkling of an eye, at the last Trump, the Trumpet shall sound, & the Dead shall be raised incorruptible &c.

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Anno DOMINI 59.

8 But I will tarry at Epheſus until Pentecoſt.
9 For a great door and effectual is opened unto me, and *there are* many adverſaries.
10 Now if Timotheus come, ſee that he may be with you without fear: for he worketh the work of the Lord, as I alſo *do*.
11 Let no man therefore deſpiſe him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
12 As touching *our* brother Apollos, I greatly deſired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he ſhall have convenient time.
13 Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.
14 Let all your things be done with charity.
15 I beſeech you, brethren, (ye know the houſe of Stephanas, that it is the firſtfruits of Achaia, and *that* they have addicted themſelves to the miniſtry of the ſaints,)
16 That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with *us*, and laboureth. Anno DOMINI 59.
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have ſupplied.
18 For they have refreſhed my ſpirit and your's: therefore acknowledge ye them that are ſuch.
19 The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.
20 All the brethren greet you. Greet ye one another with an holy kiſs.
21 The ſalutation of *me* Paul with mine own hand.
22 If any man love not the Lord Jeſus Chriſt, let him be Anathema Maran-atha.
23 The grace of our Lord Jeſus Chriſt *be* with you.
24 My love *be* with you all in Chriſt Jeſus. Amen.
¶ The firſt *epiſtle* to the Corinthins was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

COMMENTARY AND NOTES ON CHAP. XVI.

8 *I will tarry at Epheſus until Pentecoſt.*] This indicates that St. Paul was now at Epheſus; conſequently the inſcription at the end, that this epiſtle was written from Philippi, is not authentic, but preſumptuouſly made, and imprudently retained, as it is probable moſt of theſe additions were.

22 *If any man love not the Lord Jeſus Chriſt*, &c.] If any man do either oppoſe Chriſt or his goſpel, or apoſtatize and backſlide from his holy profeſſion, and thereby diſcover he had no ſincere love for Chriſt, let him be accurſed till the Lord comes to judgment. The Greek word "Anathema" ſignifies, Execrable; the Syriac word Maran-atha, is a compound of Maran, Lord; and Atha, He cometh.

GENERAL REFLECTIONS on Chap. XVI.

The ſalutations at the end of this epiſtle ſhew, that there ought to be a moſt ſtrict communion among the churches and Chriſtians of all parts; that all Chriſtians love one another affectionately, and that the true miniſters of the Lord ſhould never ceaſe to pray for their people.

The Second Epiſtle of PAUL to the CORINTHIANS.

THE ARGUMENT.

The intention of St. Paul in this ſecond epiſtle, was, to vindicate his perſon and miniſtry from divers aſperſions and calumnies caſt upon them by the falſe apoſtles, and to put an end to the contentions and diſorders which had ariſen in the church of Corinth. It was written in Macedonia, within a year after the former, and delivered to the care of Titus, who was repairing to Corinth, to forward the collection intended for the poor Chriſtians in Judea, which the apoſtle further urges with admirable addreſs.

CHAP. I.

3 The apoſtle encourageth them againſt troubles, 15 and excuſeth his not coming to them.

Anno DOMINI 60.

PAUL, an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:
2 Grace *be* to you and peace from God our Father and *from* the Lord Jeſus Chriſt.
3 Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort;
4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God.
5 For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.
6 And whether we be afflicted, *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.
7 And our hope of you *is* ſtedfaſt, knowing, that as ye are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.
8 For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life: Anno DOMINI 60.
9 But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead:
10 Who delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver *us*;
11 Ye alſo helping together by prayer for us, that for the gift *beſtowed* upon us by the means of many perſons thanks may be given by many on our behalf.
12 For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-ward.
13 For we write none other things unto you, than what ye read or acknowledge; and I truſt ye ſhall acknowledge even to the end;
14 As alſo ye have acknowledged us in part, that we are your rejoicing, even as ye alſo *are* our's in the day of the Lord Jeſus.
15 And in this confidence I was minded to come unto

COMMENTARY AND NOTES ON CHAP. I. II.

I. 4 *Who comforteth us in all our tribulation*, &c.] Theſe words are the genuine overflowing of a heart which rejoiced in the conſolations of the goſpel, felt by itſelf, and communicated to others.

11 *For the gift beſtowed upon us—thanks may be given*, &c.] That many may join with us in returning thanks for theſe miraculous endowments which were lodged with me, for the benefit of many.

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unto you before, that ye might have a ſecond benefit;
16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.
17 When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea yea, and nay nay?
18 But *as* God *is* true, our word toward you was not yea and nay.
19 For the Son of God, Jeſus Chriſt, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.
20 For all the promiſes of God in him *are* yea, and in him Amen, unto the glory of God by us.
21 Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God;
22 Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.
23 Moreover I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.
24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

CHAP. II.

1 *The reaſon of his not coming.* 6 *Of the excommunicate perſon.* 12 *Paul cometh to Troas.*

BUT I determined this with myſelf, that I would not come again to you in heavineſs.
2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?
3 And I wrote this ſame unto you, leſt, when I came, I ſhould have ſorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.
4 For out of much affliction and anguiſh of heart I wrote unto you with many tears; not that ye ſhould be grieved, but that ye might know the love which I have more abundantly unto you.
5 But if any have cauſed grief, he hath not grieved me, but in part: that I may not overcharge you all.
6 Sufficient to ſuch a man *is* this puniſhment, which *was inflicted* of many.
7 So that contrariwiſe ye *ought* rather to forgive *him*, and comfort *him*, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.
8 Wherefore I beſeech you that ye would confirm *your* love toward him.
9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.
10 To whom ye forgive any thing, I *forgive* alſo: for if I forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it* in the perſon of Chriſt;
11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.
12 Furthermore, when I came to Troas to *preach* Chriſt's goſpel, and a door was opened unto me of the Lord,
13 I had no reſt in my ſpirit, becauſe I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.
14 Now thanks *be* unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.
15 For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh:
16 To the one *we are* the ſavour of death unto death; and to the other the ſavour of life unto life. And who *is* ſufficient for theſe things?
17 For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

CHAP. III.

1 *The commendation of Paul's miniſtry.* 6 *He proveth the ſuperior excellency of the goſpel miniſtry to that of the law.*

DO we begin again to commend ourſelves? or need we, as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?
2 Ye are our epiſtle written in our hearts, known and read of all men:
3 *Foraſmuch as ye are* manifeſtly declared to be the epiſtle of Chriſt miniſtered by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.
4 And ſuch truſt have we through Chriſt to Godward:
5 Not that we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency *is* of God;
6 Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.
7 But if the miniſtration of death, written *and* engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance; which *glory* was to be done away:
8 How ſhall not the miniſtration of the ſpirit be rather glorious?
9 For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.
10 For even that which was made glorious had no glory in this reſpect, by reaſon of the glory that excelleth.
11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.
12 Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech:
13 And not as Moſes, *which* put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed:
14 But their minds were blinded: for until this day remaineth the ſame vail untaken away in the reading of the old teſtament; which *vail* is done away in Chriſt.
15 But even unto this day, when Moſes is read, the vail is upon their heart.
16 Nevertheleſs when it ſhall turn to the Lord, the vail ſhall be taken away.
17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.
18 But we all, with open face beholding as in a glaſs the glory of the Lord, and changed into the ſame image from glory to glory, *even* as by the Spirit of the Lord.

CHAP. IV.

1 *The commendation of Paul's miniſtry.* 6 *A compariſon between the miniſters of the law and of the goſpel.*

THEREFORE ſeeing we have this miniſtry, as we have received mercy, we faint not;
2 But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully; but by manifeſtation of the truth commending

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20 *Yea, and—Amen,* &c.] Sure, infallible, and to be depended upon.

II. 6 *Sufficient to ſuch a man is this puniſhment,* &c.] The great tenderneſs the apoſtle uſes to this offender, in neither mentioning his name or crime, is very obſervable.

15, 16 *We are unto God a ſweet ſavour of Chriſt,* &c.] God is, as it were, delighted with the incenſe of his name and goſpel, as diffuſed by us, both with reſpect to them who believe and are ſaved, and to them who, through unbelief, periſh in their ſins.

17 *Which corrupt the word of God,* &c.] Who adulterate the word, as the falſe teachers did by their own inventions and imaginations.

GENERAL REFLECTIONS on Chap. I. II.

Both miniſters and people are taught to ſpeak and act with a ſpirit of candour, zeal, humility, and charity; and that the true miniſters of Chriſt are never more glad than when they can ſpread the knowledge of God; but they always attribute to the efficacy of divine grace all the good ſucceſs they meet with.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 3 *Ye are—the epiſtle of Chriſt,* &c.] The power and efficacy of the goſpel, imprinted inwardly in the very heart and ſoul, all evident teſtimonies of the truth of it, which is alſo diſplayed in your lives and converſation among men.

18 *We all, with open face*] This paſſage ſhould be rendered, We are contemplating the glory of the Lord (ſhining forth) with an unvailed face.

From glory to glory, &c.] Meaning, that the Spirit of the Lord, working in us, while we are in the way of duty, transforms us, by increaſing degrees of holineſs, into the image of God.

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mending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAP. V.

1 *Paul declareth that in assured hope of a blessed immortality hereafter he was indifferent to life, and laboured only to approve himself to Christ.*

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

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6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh: yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAP. VI.

1 *Paul's faithfulness in the ministry.* 14 *Exhortations to avoid all idolatry.*

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By

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4 *The god of this world*, &c.] The devil.

6 *God—hath shined in our hearts*, &c.] Hath manifested his glory the second time, no less conspicuously in our redemption.

15 *All things are for your sakes*, &c.] All the troubles, dangers, and deliverances, we experience, turn to your advantage: if we die, it is to confirm you by our sufferings; if we be delivered, it is for God's glory and your profit.

GENERAL REFLCTIONS on Chap. III. IV.

We learn from hence, that the doctrines of Christianity, in giving us a more perfect knowledge of the mind and will of God by Jesus Christ, are more glorious than the law; and that they who partake of the sufferings of Christ, shall likewise share in his resurrection, life, and glory.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 5 *The earnest of the Spirit.*] The implantation of the Spirit in the soul is frequently spoken of in scripture as the earnest or pledge of a glorious immortality: for "if any man have not the Spirit (or mind) of Christ, he is none of his.

8 *And to be present with the Lord.*] This overthrows the opinion that the soul sleeps during the intermediate state, as it intimates, that pious souls, upon quitting the body, are immediately conscious of the divine presence.

17 *If any man be in Christ he is a new creature.*] As if he had said, "If any one pretend to be a Christian indeed, he is by regeneration made a new man; all the faculties of his soul are changed; his principles, affections, and practices are all new.

VI. 2 *Now is the day of salvation.*] In this present moment of our lives, which may be our last, is forgiveness and eternal happiness offered to sinners in the gospel.

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6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left,

8 By honour and diſhonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and behold, we live; as chaſtened, and not killed;

10 As ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* poſſeſſing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.

13 Now for a recompence in the ſame, (I ſpeak as unto *my* children) be ye alſo enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in *them*; and I will be their God, and they ſhall be my people.

17 Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

CHAP. VII.

1 *Paul exhorteth to purity,* 3 *and ſhews his comfort in his afflictions.*

HAVING therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not *this* to condemn *you*: for I have ſaid before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldneſs of ſpeech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without *were* fightings, within *were* fears.

6 Nevertheleſs God, that comforteth thoſe that are caſt down, comforted us by the coming of Titus;

7 And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me; ſo that I rejoiced the more.

8 For though I have made you ſorry with a letter, I do not repent, though I did repent: for I perceive that the ſame epiſtle hath made you ſorry, though *it were* but for a ſeaſon.

9 Now I rejoice, not that ye were made ſorry but that ye ſorrowed to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.

11 For behold this ſelf-ſame thing, that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, *what* clearing of yourſelves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourſelves to be clear in this matter. Anno DOMINI 60.

12 Wherefore, though I wrote unto you, *I did it* not for his cauſe that had done the wrong, nor for his cauſe that ſuffered wrong, but that our care for you in the ſight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilſt he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

CHAP. VIII.

1 *Contribution to the ſaints.* 16 *Paul commendeth Titus and others.*

MOREOVER, brethren, we do you to wit of the grace of God beſtowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power I bear record, yea, and beyond *their* power *they were* willing of themſelves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowſhip of the miniſtring to the ſaints.

5 And *this they did*, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us by the will of God.

6 Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *ſee* that ye abound in this grace alſo.

8 I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.

9 For ye know the grace of our Lord Jeſus Chriſt, that, though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but alſo to be forward a year ago.

11 Now therefore perform the doing *of it*; but as *there was* a readineſs to will, ſo *there may be* a performance alſo out of that which ye have.

12 For if there be firſt a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eaſed, and ye burdened:

14 But by an equality, *that* now at this time your abundance alſo *may be a ſupply* for their want, that their abundance alſo may be *a ſupply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But

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7 *By the armour of righteouſneſs*, &c.] This refers to the Chriſtians being armed, by divine grace, againſt the temptations both of proſperity or adverſity.

12 *Ye are ſtraitened in your own bowels.*] Ye are not ſufficiently willing to receive thoſe treaſures of goſpel knowledge which we are deſirous to communicate to you.

GENERAL REFLECTIONS on Chap. V. VI.

St. Paul here ſets before us, that the great love which Chriſt has manifeſted, in dying for our ſalvation, is a moſt preſſing argument, if we underſtand it rightly, to live no longer to ourſelves, but to employ our whole life for the edification of our brethren, and the glory of him who died and roſe again for us.

COMMENTARY AND NOTES ON Chap. VII. VIII. IX.

VII. 6 *God that comforteth thoſe that are caſt down*, &c.] This is a moſt endearing title of almighty God, who is more pleaſed in doing us good, than we can be in receiving it.

10 *Godly ſorrow worketh repentance*, &c.] Sorrow according to God, as in the orginal, which has ſin, as committed againſt a gracious God, for its object, and not merely wrath or puniſhment.

11 *What revenge*, &c.] Againſt yourſelves, for thoſe things which you could not but condemn.

VIII. 1 *We do you to wit*, &c.] We think proper to inform you.

6 *The ſame grace*, &c.] The grace or virtue of liberality.

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16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

1 *Paul sheweth why he sent Titus.* 6 *He stirreth them up to give bountifully,* 10 *which shall yield increase.*

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

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14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAP. X.

1 *Paul's authority against all adversaries,* 7 *as well present as absent.*

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

1 *Paul being enforced, entereth into a commendation of himself, and comparison with the other apostles.*

WOULD

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21 *Honest things*, &c.] Things that are fair and honourable.

IX. 5 *And not as of covetousness*,] Not as if extorted by importunity from persons of a covetous disposition.

General Reflections on Chap. VII. VIII. IX.

We are here instructed in the nature of true repentance; that, in works of charity, God regards chiefly the readiness and good-will wherewith it is performed; and that the good effects of true charity appear in that it rejoices the saints, comforts the afflicted, and engages them to praise and glorify the holy name of God.

COMMENTARY AND NOTES ON CHAP. X. XI.

X. 3 *Though we walk in the flesh, we do not war after the flesh.*] Though I yet dwell in the body, and consequently am not free from human infirmities and weaknesses; yet neither my ministry nor my life are from fleshly principles, by fleshly means, or to fleshly ends.

6 *Casting down imaginations*, &c.] Those reasonings and proud conceits, and particularly unbelief, in which sinners fortify themselves against the convictions of the word.

10 *His bodily presence is weak, and his speech contemptible.*] St. Chrysostom, and others, say, that Paul was deformed, of low stature, his head bald, and had an impediment in his speech.

XI.

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Anno DOMINI 60.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

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26 *In* journeyings often, *in* perils of water, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.

5 Paul boasteth not of revelations, but of his infirmities.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except *it be* that I myself was not burthensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you;

XI. 3 *The simplicity that is in Christ.*] An intire devotedness to Christ, as the great husband whom Christians should desire to please.

13 *Transforming themselves into the apostles of Christ.*] The false apostles preached error with as great zeal and industry as the apostles of Christ preached truth.

30 *I will glory of the things which concern mine infirmities.*] By "infirmities" here, we are to understand sufferings, reproaches, and disgraces, afflictions and persecutions, for the sake of the gospel.

GENERAL REFLECTIONS on Chap. X. XI.

St. Paul, by his example, teaches us to resist with steadiness all those who would obstruct the prosperity of the kingdom of God, and the edification of the church; and, by his example, recommends zeal, prudence, and disinterestedness to the imitation of pastors in general.

COMMENTARY AND NOTES ON CHAP. XII. XIII.

XII. 2 *Whether in the body*, &c.] Whether carried by the Spirit, or only transported thither in vision, I cannot determine.

7 *A thorn in the flesh*, &c.] This may be supposed to mean some bodily infirmity, pain, or disorder, to preserve the apostle from falling into the dangerous sin of spiritual pride.

10 *When I am weak*, &c.] When I am most conscious of my own weakness, I receive larger communications of strength from above.

14 *Behold, the third time I am ready to come to you*, &c.] He had been disappointed twice before. See 1 *Cor.* xvi. 5. 2 *Cor.* i. 15.

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Anno DOMINI 60. you; and I will not be burdenſome to you: for I ſeek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend and be ſpent for you; though the more abundantly I love you, the leſs I be loved.

16 But be it ſo, I did not burthen you: nevertheleſs, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I ſent unto you?

18 I deſired Titus, and with *him* I ſent a brother. Did Titus make a gain of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

19 Again, think ye that we excuſe ourſelves unto you? we ſpeak before God in Chriſt: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, leſt, when I come, I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye would not: leſt *there be* debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults:

21 *And* leſt, when I come again, my God will humble me among you, and *that* I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs and fornication and laſciviouſneſs which they have committed.

CHAP. XIII.

1 *Paul threateneth obſtinate ſinners:* 5 *he adviſeth to trial of faith:* 11 *he concludeth with prayer.*

THIS *is* the third *time* I am coming to you. In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

2 I told you before, and foretel you, as if I were preſent, the ſecond time; and being abſent now I write to them which heretofore have ſinned, and to all other, that, if I come again, I will not ſpare:

3 Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you. Anno DOMINI 60.

4 For though he was crucified through weakneſs, yet he liveth by the power of God. For we alſo are weak in him, but we ſhall live with him by the power of God toward you.

5 Examine yourſelves, whether ye be in the faith; prove your own ſelves. Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?

6 But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

8 For we can do nothing againſt the truth, but for the truth.

9 For we are glad, when we are weak, and ye are ſtrong: and this alſo we wiſh, *even* your perfection.

10 Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

11 Finally, brethren, farewel. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.

12 Greet one another with an holy kiſs.

13 All the ſaints ſalute you.

14 The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, *be* with you all. Amen.

¶ The ſecond *epiſtle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

XIII. 6 *That we are not reprobates,* &c.] That we have not diſhonoured Chriſt, nor ſhall be diſowned by him.

9 *We are glad, when we are weak, and ye are ſtrong,* &c.] We are willing to undergo ſufferings and infirmities, provided you are thereby made ſtrong in faith, and fruitful in good works.

GENERAL REFLECTIONS on Chap. XII. XIII.

From theſe chapters we may learn, that God often leaves his people under ſufferings, that they may become more ſenſible of his ſtrength in their weakneſs; and that, in imitation of this great apoſtle, the miniſters of Chriſt, alſo private Chriſtians, ought to be animated with a ſpirit of charity and humility, tempering ſeverity with meekneſs.

The Epiſtle of PAUL to the GALATIANS.

THE ARGUMENT.

The Galatians (or Gallo-Grecians) were converted by St. Paul about A. D. 50. *Soon after the apoſtle had left them, ſome Jewiſh zealots had endeavoured to degrade his character among them, as one not immediately commiſſioned by Chriſt, as the other apoſtles were; and to ſubvert his doctrine, in the article of juſtification, by inſiſting on the obſervance of the Jewiſh ceremonies, and ſo attempting to incorporate the law with the goſpel. The principal deſign of the apoſtle, therefore, in this epiſtle, is, to vindicate his apoſtolical authority and doctrine, and to confirm the churches of Galatia in the faith of Chriſt; to expoſe the errors that were introduced among them; and to revive the genuine principles of Chriſtianity that he had originally taught them.*

CHAP. I.

6 *Paul wondereth they have ſo ſoon left him and the goſpel.* 14 *What he was before his calling.*

Anno DOMINI 58. PAUL, an apoſtle, (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jeſus Chriſt,

4 Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father: Anno DOMINI 58.

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt unto another goſpel:

7 Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt.

8 But though we, or an angel from heaven, preach any other goſpel unto you than that which we have preached unto you, let him be accurſed.

9 As

COMMENTARY AND NOTES ON CHAP. I. II.

I. 1 *Paul, an apoſtle, not of men,* &c.] Being called to be an apoſtle, by Chriſt himſelf.

8 *Preach any other goſpel,* &c.] That is, any thing as goſpel, beſides what he had preached.

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Anno DOMINI 58. 9 As we ſaid before, ſo ſay I now again, If any *man* preach any other goſpel unto you than that ye have received, let him be accurſed.

10 For do I now perſuade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

11 But I certify you, brethren, that the goſpel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jeſus Chriſt.

13 For ye have heard of my converſation in time paſt in the Jews' religion, how that beyond meaſure I perſecuted the church of God, and waſted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleaſed God, who ſeparated me from A.D. 53 my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with fleſh and blood:

17 Neither went I up to Jeruſalem to them which were apoſtles before me; but I went into Arabia, and returned again unto Damaſcus.

18 Then after three years I went up to Jeruſalem to ſee Peter, and abode with him fifteen days.

19 But other of the apoſtles ſaw I none, ſave James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Chriſt:

23 But they had heard only, That he which perſecuted us in times paſt now preacheth the faith which once he deſtroyed.

24 And they glorified God in me.

CHAP. II.

1 *He ſheweth when he went again to Jeruſalem, and why.* 14, 20 *They that are juſtified by faith, live not in ſin.*

THEN fourteen years after I went up again to Jeruſalem with Barnabas, and took Titus with *me* alſo.

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but privately to them which were of reputation, leſt by any means I ſhould run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed:

4 And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty which we have in Chriſt Jeſus, that they might bring us into bondage:

5 To whom we gave place by ſubjection, no, not for an hour; that the truth of the goſpel might continue with you.

6 But of thoſe who ſeemed to be ſomewhat, whatſoever they were, it maketh no matter to me: God accepteth no man's perſon: for they who ſeemed *to be ſomewhat* in conference added nothing to me:

7 But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as *the goſpel* of the circumciſion *was* unto Peter;

8 (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me toward the Gentiles:) Anno DOMINI 58.

9 And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip; that we *ſhould go* unto the heathen, and they unto the circumciſion.

10 Only *they would* that we ſhould remember the poor; the ſame which I alſo was forward to do.

11 But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

14 But when I ſaw that they walked not uprightly according to the truth of the goſpel, I ſaid unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

17 But if, while we ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, *is* therefore Chriſt the miniſter of ſin? God forbid.

18 For if I build again the things which I deſtroyed, I make myſelf a tranſgreſſor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh I live by the faith of the Son of God, who loved me, and gave himſelf for me.

21 I do not fruſtrate the grace of God: for if righteouſneſs *come* by the law, then Chriſt is dead in vain.

CHAP. III.

1 *He aſketh what moved them to leave the faith, and hang on the law.* 6 *They that believe are juſtified.*

O Fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh?

4 Have ye ſuffered ſo many things in vain? if *it be* yet in vain.

5 He therefore that miniſtereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteouſneſs.

7 Know ye therefore that they which are of faith, the ſame are the children of Abraham.

8 And

16 *I conferred not with fleſh and blood.*] I neither conſulted my own heart, nor the wiſeſt heads, neither my own ſafety nor carnal intereſt, but inſtantly obeyed the divine command.

II. 6 *Who ſeemed to be ſomewhat—added nothing to me.*] Though Peter, James, and John, had ſome external advantages, as having been apoſtles before me, yet, in the conference about circumciſion, they did not add any thing to me, either by their authority or inſtruction: they added nothing, they corrected nothing, but approved all things, both what I did and ſaid.

19 *Dead to the law,* &c.] The law is dead to believers, and they to that, in regard to the condemnation, curſe, and ſentence of it; for they now live a new and ſpiritual life in the religion of Chriſt, and depend on him alone for ſalvation.

GENERAL REFLECTIONS on Chap. I. II.

The truths here advanced ſhould convince Chriſtian miniſters, and others, to follow their call and walk with uprightneſs according to the truth; and that the true faith in Chriſt Jeſus, by which we are juſtified, neceſſarily deſtroys the love and dominion of ſin in us, and cauſes us to live to God.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 1 *Who hath bewitched you,* &c.] Who hath infatuated and deluded you, by blinding your underſtanding with the deluſive charms of ſophiſtry and ſpurious arguments?

6 *Abraham believed God,* &c.] See *Gen.* xii. 3. and xv. 6.

10 *It*

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Anno DOMINI 58.

8 And the ſcripture, foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed.

9 So then they which be of faith are bleſſed with faithful Abraham.

10 For as many as are of the works of the law are under the curſe: for it is written, Curſed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is juſtified by the law in the ſight of God, *it is* evident: for, The juſt ſhall live by faith.

12 And the law is not of faith: but, The man that doeth them ſhall live in them.

13 Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed *is* every one that hangeth on a tree:

14 That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

15 Brethren, I ſpeak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man diſannulleth, or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt.

17 And this I ſay, *that* the covenant, that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promiſe: but God gave *it* to Abraham by promiſe.

19 Wherefore then *ſerveth* the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come to whom the promiſe was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

22 But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

23 But before faith came, we were kept under the law, ſhut up unto the faith which ſhould afterwards be revealed.

24 Wherefore the law was our ſchoolmaſter *to bring us* unto Chriſt, that we might be juſtified by faith.

25 But after that faith is come, we are no longer under a ſchoolmaſter.

26 For ye are all the children of God by faith in Chriſt Jeſus.

27 For as many of you as have been baptized into Chriſt have put on Chriſt.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.

29 And if ye *be* Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

CHAP. IV.

1 *We were under the law till Chriſt came.* 5 *Chriſt freed us.* 22 *We are free of Abraham by the freewoman.*

NOW I ſay, *That* the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all; Anno DOMINI 58.

2 But is under tutors and governors until the time appointed of the father.

3 Even ſo we, when we were children, were in bondage under the elements of the world:

4 But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of ſons.

6 And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

8 Howbeit then, when ye knew not God, ye did ſervice unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?

10 Ye obſerve days, and months, and times, and years.

11 I am afraid of you, leſt I have beſtowed upon you labour in vain.

12 Brethren, I beſeech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity of the fleſh I preached the goſpel unto you at the firſt.

14 And my temptation which was in my fleſh ye deſpiſed not, nor rejected; but received me as an angel of God, *even* as Chriſt Jeſus.

15 Where is then the bleſſedneſs ye ſpake of? for I bear you record, that, if *it had been* poſſible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, becauſe I tell you the truth?

17 They zealouſly affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealouſly affected always in *a good thing*, and not only when I am preſent with you.

19 My little children, of whom I travail in birth again until Chriſt be formed in you,

20 I deſire to be preſent with you now, and to change my voice; for I ſtand in doubt of you.

21 Tell me, ye that deſire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two ſons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the fleſh; but he of the freewoman *was* by promiſe.

24 Which things are an allegory: for theſe are the two covenants; the one from mount Sina, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children.

26 But Jeruſalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an huſband.

28 Now we, brethren, as Iſaac was, are the children of promiſe.

29 But

10 *It is written*, &c.] See *Dent.* xxvii. 26.

24 *The law was our ſchoolmaſter*, &c.] The rigorous exactions of the law, which, by reaſon of our depravity, we are unable to fulfil, produce in the mind deſpair of being ſaved by its precepts, and therefore drive us, like a ſevere ſchoolmaſter, to Chriſt, for more mild and ſuitable inſtruction.

IV. 3 *We, when we were children, were in bondage*, &c.] Under the Moſaic diſpenſation, men were obliged to obſerve the Jewiſh ceremonies; but by the coming of Chriſt, God abolithed that inſtitution, and freed them from the ſervile obedience thereof.

15 *The bleſſedneſs ye ſpake of*, &c.] The ſenſe you had of your own happineſs, in being enlightened in the knowledge of the goſpel.

24, 25, 26 *Theſe are the two covenants*, &c.] The two mothers, Sarah and Hagar, are types of the two covenants; the one of works, the other of grace; the two ſons, Iſaac and Iſhmael, are typical of two ſorts of men living in the church, the one proceeding from the firſt, the other from ths ſecond covenant; the one ſort regenerate, the other unregenerate. Iſaac, an emblem of the goſpel church, dares not depend, like Iſhmael, upon the righteouſneſs of the law for juſtification, but relies wholly upon the meritorious righteouſneſs of the Mediator.

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Anno DOMINI 58.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAP. V.

1 *He moveth them to stand to their liberty,* 3 *and not to observe circumcision,* 13 *but rather love.* 19 *The works of the flesh,* 22 *and fruits of the Spirit.*

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

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22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

CHAP. VI.

1 *He willeth them to deal mild'y with a brother that hath slipped,* 6 *to be liberal to their teachers,* 9 *and not to be weary of well-doing.*

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

GENERAL REFLECTIONS on Chap. III. IV.

Here the wisdom and goodness of God conspicuously appear, in having given the law to bring men to Christ, till the time should come when he would receive both Jews and Gentiles into his covenant.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 4 *Christ is become of no effect,* &c.] In claiming to be justified by observing the ceremonies of the law, you reject and lose the privileges of the gospel.

13 *Use not liberty for an occasion to the flesh,* &c.] Use not gospel liberty so as to abuse it either by sin, or scandalising the weak.

25 *If we live in the Spirit,* &c.] "Living in the Spirit" expresses our continual dependence on his influences.

VI. 5 *Every man shall bear his own burden.*] Shall finally suffer the punishment due to his own sin.

8 *He that soweth to the flesh,* &c.] He that in this life spends his substance upon his lusts, seeking only the gratification of his sensual desires, shall hereafter reap eternal perdition; for the actions of this life are as seed sown for the next.

12 *Constrain you to be circumcised; only,* &c.] Circumcised Christians were by the Pagans looked upon as Jews; while those who made profession of the gospel were violently persecuted by the Pagans and Jews too.

GENERAL REFLECTIONS on Chap. V. VI.

The apostle here shews in the clearest manner, that the faith which justifies, operates by an aversion to, and forsaking of, sinful practices, and by continual habits of piety and charity: which disposition of mind will evidence that we are of the number of those in whom God dwells.

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The Epiſtle of PAUL to the EPHESIANS.

THE ARGUMENT.

The moſt flouriſhing ſects of philoſophers were ſettled in Epheſus, and its neighbourhood; and accordingly this epiſtle, which is full of the ſublimeſt doctrines and moſt intereſting precepts, is written in a ſtyle equal to the noble ſentiments contained in it, and the learning of thoſe to whom it was addreſſed. St. Paul congratulates the Epheſians on their ſteadineſs and perſeverance; and ſtill more to confirm their faith, he gives them moſt exalted views of the eternal love of God, and of the glorious excellence and dignity of Chriſt.

CHAP. I.

4 Of election and adoption, 11 which is the true and proper fountain of man's ſalvation.

Anno DOMINI 64. PAUL, an apoſtle of Jeſus Chriſt by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly *places* in Chriſt:

4 According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love:

5 Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will,

6 To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wiſdom and prudence;

9 Having made known unto us the myſtery of his will, according to his good pleaſure which he hath purpoſed in himſelf:

10 That in the diſpenſation of the fulneſs of times he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth; *even* in him:

11 In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will:

12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

13 In whom ye alſo *truſted*, after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe,

14 Which is the earneſt of our inheritance until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation in the knowledge of him:

18 The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.

19 And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power, Anno DOMINI 64.

20 Which he wrought in Chriſt, when he raiſed him from the dead, and ſet *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulneſs of him that filleth all in all.

CHAP. II.

1 What we were 3 by nature, and what we are 5 by grace. 10 We are created to good works.

AND you *hath he quickened*, who were dead in treſpaſſes and ſins;

2 Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience:

3 Among whom alſo we all had our converſation in times paſt in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved;)

6 And hath raiſed *us* up together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus:

7 That in the ages to come he might ſhew the exceeding riches of his grace in *his* kindneſs towards us through Chriſt Jeſus.

8 For by grace are ye ſaved through faith; and that not of yourſelves: *it is* the gift of God:

9 Not of works, leſt any man ſhould boaſt.

10 For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

11 Wherefore remember, that ye *being* in time paſt Gentiles in the fleſh, who are called uncircumciſion by that which is called the Circumciſion in the fleſh made by hands;

12 That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world:

13 But now in Chriſt Jeſus ye who ſometimes were far off are made nigh by the blood of Chriſt.

14 For he is our peace, who hath made both one, and

COMMENTARY AND NOTES ON CHAP. I. II.

I. 4 *Before the foundation of the world*, &c.] From this and other places in the New Teſtament, it appears, that even before the creation of Adam, the divine mercy had provided, in Chriſt, a remedy for his fall.

13 *Ye were ſealed*, &c.] The Holy Spirit is given to believers in the nature of an earneſt: ſanctifying grace, wrought in the heart here, is a ſure earneſt of future glory in heaven.

17 *That the God of our Lord Jeſus Chriſt*, &c.] From hence to the end of the chapter, we have a comprehenſive and moſt affectionate prayer of the apoſtle for the Epheſian converts; the whole of which abounds with ſuch admirable beauty and energy of expreſſion, as are ſcarcely to be paralleled in any author.

II. 3 *Children of wrath*, &c.] Expoſed to God's wrath and indignation by reaſon of original and actual ſin.

8 *By grace ye are ſaved, through faith*, &c.] Ye had no title or claim to ſalvation; but God, of his own rich mercy, hath made you the objects of his love and favour.

14 *He is our peace*, &c.] Chriſt is the great peace-maker between God and man: he is the purchaſer, and the eſtabliſher of our peace, by aboliſhing the natural enmity of the heart, which was as it were a partition wall of ſeparation between God and the ſoul.

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Anno DOMINI 64.

and hath broken down the middle wall of partition *between us;*

15 Having aboliſhed in his fleſh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himſelf of twain one new man, *ſo* making peace;

16 And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have acceſs by one Spirit unto the Father.

19 Now therefore ye are no more ſtrangers and foreigners, but fellowcitizens with the ſaints, and of the houſhold of God;

20 And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner *ſtone;*

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye alſo are builded together for an habitation of God through the Spirit.

CHAP. III.

4 *The hidden myſtery,* 6 *that the Gentiles ſhould be ſaved, was made known to Paul by revelation.*

FOR this cauſe I Paul, the priſoner of Jeſus Chriſt for you Gentiles,

2 (If ye have heard of the diſpenſation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the myſtery; as I wrote afore in few words;

4 Whereby, when ye read, ye may underſtand my knowledge in the myſtery of Chriſt,

5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto the holy apoſtles and prophets by the Spirit;

6 That the Gentiles ſhould be fellowheirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel:

7 Whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt;

9 And to make all *men* ſee what *is* the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wiſdom of God,

11 According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord:

12 In whom we have boldneſs and acceſs with confidence by the faith of him.

13 Wherefore, I deſire that ye faint not at my tribulations for you, which is your glory.

14 For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man;

17 That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

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18 May be able to comprehend with all ſaints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

20 Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Chriſt Jeſus throughout all ages, world without end. Amen.

CHAP. IV.

1 *Paul exhorteth to unity:* 14 *to put on the new man:* 25 *to diſcard lying:* 29 *to uſe no corrupt talk.*

I Therefore, the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowlineſs and meekneſs, with longſuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptiſm,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the meaſure of the gift of Chriſt.

8 Wherefore he ſaith, When he aſcended up on high he led captivity captive, and gave gifts unto men.

9 (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth?

10 He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things.)

11 And he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers;

12 For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt:

14 That we *henceforth* be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, *and* cunning craftineſs, whereby they lie in wait to deceive;

15 But ſpeaking the truth in love, may grow up into him in all things, which is the head, *even* Chriſt:

16 From whom the whole body fitly joined together and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body unto the edifying of itſelf in love.

17 This I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart:

19 Who being paſt feeling have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.

20 But ye have not ſo learned Chriſt;

21 If ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus;

22 That ye put off concerning the former converſation

GENERAL REFLECTIONS on Chap. I. II.

We are chiefly to note from theſe chapters, that all men, without exception, were naturally dead in their ſins, and under condemnation; but that, on converſion, they are delivered from that deplorable ſtate, and raiſed to the hope of eternal life, through the great and tender mercy of God, and by the death and reſurrection of our Lord Jeſus Chriſt.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 8 *Unto me who am leſs than the leaſt of all ſaints,* &c.] This hyperbolical expreſſion implies, that he was far from having the leaſt right or claim to that ſingular favour of being made the apoſtle to the Gentiles.

11, 12 *According to the eternal purpoſe,* &c.] Here is ſhewn, that whatever the wiſdom of God has done in the work of redemption, was from all eternity purpoſed to be done; and that our Lord Jeſus Chriſt was the perſon by whom God would in time execute his eternal purpoſe.

IV. *He led captivity captive,* &c.] This alludes to the triumph of Chriſt over ſin, Satan, the world, and death, by whom ſuch multitudes were conquered and enſlaved.

16 *From whom the whole body,* &c.] The apoſtle here conſiders Chriſt, not only as the head, but likewiſe as the heart of the church, from whence the blood and ſpirits are derived, through many canals and tubes, which communicate together to the extreme parts, for the increaſe and nouriſhment of the ſeveral parts or faculties of the ſoul.

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tion the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

1 *After many general exhortations;* 25 *he exhorts men to love their wives,* 32 *as Christ his church.*

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is.*

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAP. VI.

1 *The relative duties of children,* 5 *and servants.* 10 *Our life is a warfare.* 13 *The Christian's armour.*

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places.*

13 Wherefore take unto you the whole armour of God,

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26 *Be ye angry, and sin not,* &c.] If ye be angry at any time, take heed that ye do not sin, by exceeding due bounds.

30 *When ye are sealed,* &c.] Whereby ye are distinguished from others, appropriated to God, confirmed in the faith, and preserved by grace to the day of judgment.

GENERAL REFLECTIONS on Chap. III. IV.

Let us contemplate with gratitude on the wonderful love of God, in calling the Gentiles to the knowledge of himself; and adhere inviolably to the gospel, and to the doctrine of Jesus Christ, which alone can lead us to perfection and eternal happiness.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 5 *Nor covetous man, who is an idolater,* &c.] Any thing that has our supreme regard, love, and delight, and is the special object of our hope, fear, and care, this we make our God; thus preferring the creature to the Creator.

18 *Be not drunk with wine—but be filled with the Spirit.*] Let no Christian allow himself in any sinful excesses; but let his desires and endeavours be carried out after the grace and Spirit of God.

VI. 10 *Be strong in the Lord,* &c.] Rely not on your own strength: but depend on God's omnipotent power to support and defend you in every service and conflict.

16 *Of*

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Anno DOMINI 64. God, that ye may be able to withſtand in the evil day, and having done all, to ſtand.

14 Stand therefore, having your loins girt about with truth, and having on the breaſtplate of righteouſneſs;

15 And your feet ſhod with the preparation of the goſpel of peace;

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel, Anno DOMINI 64.

20 For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

21 But that ye alſo may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things:

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jeſus Chriſt.

24 Grace *be* with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.

Written from Rome unto the Epheſians by Tychicus.

16 Of the wicked.] Of the wicked-one, the devil.

GENERAL REFLECTIONS on Chap. V. VI.

We are here taught to avoid carnal and profane pleaſures; to live in the diſcharge of all relative duties; to read and meditate continually upon the word of God, and to pray with zeal and perſeverance.

The Epiſtle of PAUL to the PHILIPPIANS.

THE ARGUMENT.

The apoſtle's deſign in this epiſtle ſeems to be, to comfort the Philippians under the concern they had expreſſed of the news of his impriſonment, to check a party ſpirit, and promote an intire union and harmony of affection; to guard them againſt being ſeduced from the purity of the goſpel by judaizing Chriſtians; to ſupport them under their trials; and, above all, to inſpire them with a concern to adorn their profeſſion by the moſt eminent attainments in the divine life.

CHAP. I.

1 *Paul's thankfulneſs to God for them,* 9 *and prayers for their ſpiritual improvement.* 12 *The fruit of Paul's troubles.*

Anno DOMINI 64. PAUL and Timotheus, the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus which are at Philippi, with the biſhops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making requeſt with joy,

5 For your fellowſhip in the goſpel from the firſt day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jeſus Chriſt:

7 Even as it is meet for me to think this of you all, becauſe I have you in my heart; inaſmuch as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be ſincere and without offence till the day of Chriſt;

11 Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

12 But I would ye ſhould underſtand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the goſpel;

13 So that my bonds in Chriſt are manifeſt in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to ſpeak the word without fear.

15 Some indeed preach Chriſt even of envy and ſtrife; and ſome alſo of good will: Anno DOMINI 64.

16 The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds:

17 But the other of love, knowing that I am ſet for the defence of the goſpel.

18 What then? notwithſtanding, every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt,

20 According to my earneſt expectation and *my* hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always, *ſo* now alſo Chriſt ſhall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Chriſt, and to die *is* gain.

22 But if I live in the fleſh, this *is* the fruit of my labour: yet what I ſhall chooſe I wot not.

23 For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better:

24 Nevertheleſs to abide in the fleſh *is* more needful for you.

25 And having this confidence, I know that I ſhall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jeſus Chriſt for me by my coming to you again.

27 Only let your converſation be as it becometh the goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind ſtriving together for the faith of the goſpel;

28 And in nothing terrified by your adverſaries: which is to them an evident token of perdition, but to you of ſalvation, and that of God.

29 For unto you it is given in the behalf of Chriſt, not

COMMENTARY AND NOTES ON CHAP. I. II.

I. 6 *Being confident of this very thing*, &c.] This ſhews the firm aſſurance the apoſtle had of their perſeverance in grace unto the end, by the divine aſſiſtance.

21 *For to me to live is Chriſt*, &c.] This implies, that both life and death are gain to a Chriſtian; and that it is Chriſt who makes both life and death advantageous.

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Anno DOMINI 64. not only to believe on him, but alſo to ſuffer for his ſake;

30 Having the ſame conflict which ye ſaw in me, *and* now hear *to be* in me.

CHAP. II.

1 *He exhorteth to unity and humility,* 12 *and to carefulneſs in working out their own ſalvation.*

IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the ſame love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through ſtrife or vainglory; but in lowlineſs of mind let each eſteem other better than themſelves.

4 Look not every man on his own things, but every man alſo on the things of others.

5 Let this mind be in you, which was alſo in Chriſt Jeſus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men:

8 And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

9 Wherefore God alſo hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jeſus every knee ſhould bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue ſhould confeſs that Jeſus Chriſt *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence, work out your own ſalvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleaſure.

14 Do all things without murmurings and diſputings:

15 That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoice with you all.

18 For the ſame cauſe alſo do ye joy, and rejoice with me.

19 But I truſt in the Lord Jeſus to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort, when I know your ſtate.

20 For I have no man likeminded, who will naturally care for your ſtate.

21 For all ſeek their own, not the things which are Jeſus Chriſt's.

22 But ye know the proof of him, that, as a ſon with the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord that I alſo myſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother, and companion in labour, and fellowſoldier, but your meſſenger, and he that miniſtered to my wants. Anno DOMINI 64.

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him; and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that, when ye ſee him again, ye may rejoice, and that I may be the leſs ſorrowful.

29 Receive him therefore in the Lord with all gladneſs; and hold ſuch in reputation:

30 Becauſe for the work of Chriſt he was nigh unto death, not regarding his life, to ſupply your lack of ſervice toward me.

CHAP. III.

1 *Paul exhorteth to beware of falſe teachers;* 17 *to follow his example;* 18 *and to decline the ways of carnal Chriſtians.*

FINALLY, my brethren, rejoice in the Lord. To write the ſame things to you, to me indeed *is* not grievous, but for you *it is* ſafe.

2 Beware of dogs, beware of evil workers, beware of the conciſion.

3 For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh.

4 Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

5 Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee;

6 Concerning zeal, perſecuting the church; touching the righteouſneſs which is in the law, blameleſs.

7 But what things were gain to me, thoſe I counted loſs for Chriſt.

8 Yea doubtleſs, and I count all things *but* loſs for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them *but* dung, that I may win Chriſt,

9 And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith:

10 That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death;

11 If by any means I might attain unto the reſurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

13 Brethren, I count not myſelf to have apprehended: but *this* one thing *I do,* forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,

14 I preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus.

15 Let us therefore, as many as be perfect, be thus minded: and if any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Nevertheleſs,

II. 6 *Who, being in the form of God,* &c.] Inveſted with divine authority and dominion.

13 *It is God which worketh in you,* &c.] We can do nothing without God; but let us always remember, that where he gives his grace, a proper exerciſe of it is expected from us.

30 *For the work of Chriſt he was,* &c.] The work here meant is properly his journey to Rome, which was long and tedious, and his watchings and labour very ſpending.

GENERAL REFLECTIONS on Chap. I. II.

We may infer from hence, that what the enemies do to deſtroy the goſpel, often helps to ſpread it the more: that the ſouls of the faithful are happy with the Lord immediately after the death of the body: that the concerns of our ſalvation are the moſt intereſting of

any; and that the true miniſters of Chriſt ought to be very dear to the church.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 2 *Beware of dogs,* &c.] Of thoſe envious, malignant, and contentious perſons, who, like dogs, ſnarl and ſnort at the truths they do not underſtand.

3 *And have no confidence in the fleſh.*] We do not build our hopes upon the externals of religion, but take Chriſt as the ſupreme object of our faith, love, and hope.

11 *I might attain unto the reſurrection of the dead.*] Unto thoſe degrees of grace and holineſs which attend the ſtate of the reſurrection.

12 *I follow after, if that I may apprehend,* &c.] Chriſt takes hold of us before we have any deſire towards him: we move as moved of him, and aſſiſted by him.

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16 Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo as ye have us for an enſample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt:

19 Whoſe end *is* deſtruction, whoſe God *is their* belly, and *whoſe* glory *is* in their ſhame, who mind earthly things.)

20 For our converſation is in heaven; from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

CHAP. IV.

1 General exhortations. 10 Paul's joy for their liberality toward him, and God's grace in them.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, *my* dearly beloved.

2 I beſeech Euodias, and beſeech Syntyche, that they may be of the ſame mind in the Lord.

3 And I intreat thee alſo, true yokefellow, help thoſe women which laboured with me in the goſpel, with Clement alſo, and *with* other my fellowlabourers, whoſe names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I ſay, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God.

7 And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

8 Finally, brethren, whatſoever things are true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; if *there be* any virtue, and if *there be* any praiſe, think on theſe things.

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9 Thoſe things which ye have both learned, and received, and heard, and ſeen in me, do: and the God of peace ſhall be with you.

10 But I rejoiced in the Lord greatly, that now at the laſt your care of me hath flouriſhed again: wherein ye were alſo careful, but ye lacked opportunity.

11 Not that I ſpeak in reſpect of want: for I have learned, in whatſoever ſtate I am, *therewith* to be content.

12 I know both how to be abaſed, and I know how to abound: every where and in all things I am inſtructed both to be full and to be hungry, both to abound and to ſuffer need.

13 I can do all things through Chriſt which ſtrengtheneth me.

14 Notwithſtanding ye have well done, that ye did communicate with my affliction.

15 Now, ye Philippians, know alſo, that in the beginning of the goſpel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Theſſalonica ye ſent once and again unto my neceſſity.

17 Not becauſe I deſire a gift: but I deſire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were ſent* from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.

19 But my God ſhall ſupply all your need according to his riches in glory by Chriſt Jeſus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every ſaint in Chriſt Jeſus. The brethren which are with me greet you.

22 All the ſaints ſalute you, chiefly they that are of Ceſar's houſhold.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

IV. 6. *Be careful for nothing*, &c.] Be not ſo anxious about any thing, as to diſquiet and diſtreſs your minds.

8 *Whatſoever things are true*, &c.] As if he had ſaid, How excellent and amiable ſoever other qualities and endowments may be in themſelves, yet the precepts I have ſet before you in this epiſtle ought to be particularly attended to.

19 *My God ſhall ſupply all your need*, &c.] God will ſupply you, for your ſupplying me; according to his rich mercy and glorious grace.

GENERAL REFLECTIONS on Chap. III. IV.

In the firſt of theſe chapters we have the characteriſtics of a true Chriſtian; and, in the laſt, the ſeveral duties they ought to practiſe; and that the relief we afford to the miniſters and ſervants of Chriſt, eſpecially when ſuffering for the goſpel, is very pleaſing to God.

The Epiſtle of PAUL to the COLOSSIANS.

THE ARGUMENT.

The grand deſign of this epiſtle is, to excite the Coloſſians, by the moſt perſuaſive arguments, to a temper and behaviour worthy their ſacred character, and to ſecure them from the influence and ſubtleties of the heathen philoſophers, who endeavoured to ſeduce them from the purity of the Chriſtian faith: the apoſtle alſo exhorts them to beware of the inſinuations of ſome Jewiſh zealots, who inſiſted on the neceſſity of conforming to the ceremonies of the Moſaic law.

CHAP. I.

1 Paul thanketh God for their faith: 9 he prayeth for increaſe of grace.

Anno DOMINI 64.

PAUL an apoſtle of Jeſus Chriſt by the will of God, and Timotheus *our* brother,

2 To the ſaints and faithful brethren in Chriſt which are at Coloſſe: Grace *be* unto you, and peace, from God our father and the Lord Jeſus Chriſt.

3 We give thanks to God and the Father of our Lord Jeſus Chriſt, praying always for you,

Anno DOMINI 64.

4 Since we heard of your faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel;

6 Which is come unto you, as *it is* in all the world; and

COMMENTARY AND NOTES ON CHAP. I. II.

I. 5 *The hope which is laid up for you in heaven*, &c.] The great and good things hoped for in a future ſtate, and there to be enjoyed.

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Anno DOMINI 64. and bringeth forth fruit, as *it doth* alſo in you, ſince the day ye heard *of it*, and knew the grace of God in truth:

7 As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt;

8 Who alſo declared unto us your love in the Spirit.

9 For this cauſe we alſo, ſince the day we heard *it*, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding;

10 That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longſuffering with joyfulneſs;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light:

13 Who hath delivered us from the power of darkneſs, and hath tranſlated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveneſs of ſins:

15 Who is the image of the inviſible God, the firſtborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, viſible and inviſible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things conſiſt.

18 And he is the head of the body, the church: who is the beginning, the firſtborn from the dead; that in all *things* he might have the preeminence.

19 For it pleaſed *the Father* that in him ſhould all fulneſs dwell:

20 And, having made peace through the blood of his croſs, by him to reconcile all things unto himſelf; by him, *I ſay*, whether *they be* things in earth, or things in heaven.

21 And you that were ſometimes alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his fleſh through death, to preſent you holy and unblameable and unreproveable in his ſight:

23 If ye continue in the faith grounded and ſettled, and *be* not moved away from the hope of the goſpel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a miniſter;

24 Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh for his body's ſake, which is the church;

25 Whereof I am made a miniſter, according to the diſpenſation of God which is given to me for you, to fulfil the word of God;

26 *Even* the myſtery which hath been hid from ages and from generations, but now is made manifeſt to his ſaints:

27 To whom God would make known what *is* the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus:

29 Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily. Anno DOMINI 64.

CHAP. II.

He exhorteth to be conſtant in Chriſt.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not ſeen my face in the fleſh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt;

3 In whom are hid all the treaſures of wiſdom and knowledge.

4 And this I ſay, leſt any man ſhould beguile you with enticing words.

5 For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.

6 As ye have therefore received Chriſt Jeſus the Lord, *ſo* walk ye in him:

7 Rooted and built up in him, and eſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

8 Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt.

9 For in him dwelleth all the fulneſs of the Godhead bodily.

10 And ye are complete in him which is the head of all principality and power:

11 In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt:

12 Buried with him in baptiſm, wherein alſo ye are riſen with *him* through the faith of the operation of God, who hath raiſed him from the dead.

13 And you, being dead in your ſins and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes;

14 Blotting out the handwriting of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs;

15 *And* having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in reſpect of an holyday, or of the new moon, or of the ſabbath *days:*

17 Which are a ſhadow of things to come; but the body *is* of Chriſt.

18 Let no man beguile you of your reward in a voluntary humility and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind.

19 And not holding the head, from which all the body by joints and bands having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God.

20 Wherefore if ye be dead with Chriſt from the rudiments of the world, why, as though living in the world, are ye ſubject to ordinances,

21 (Touch not; taſte not; handle not;

22 Which all are to periſh with the uſing;) after the commandments and doctrines of men?

23 Which things have indeed a ſhew of wiſdom in will-worſhip, and humility, and neglecting of the body; not in any honour to the ſatisfying of the fleſh.

CHAP.

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13 *Who hath delivered us from the power of darkneſs*, &c.] Namely, by bringing them out of that dark ſtate of heatheniſm, ſin, and miſery, in which they lay, and tranſlating them into a ſtate of grace.

19 *That in him ſhould all fulneſs dwell.*] All fulneſs of gifts and graces.

24 *Fill up that which is behind*, &c.] This implies, that there is yet a remainder of ſufferings aſſigned over by Chriſt into his members, to be filled up by them.

II. 8 *Beware leſt any man ſpoil you through philoſophy*; &c.] The heathen philoſophers amuſed the Chriſtians with their vain ſpeculations: the Jewiſh teachers were for impoſing on them the Levitical rites, which the apoſtle calls rudiments, or elements, fitted for the infancy of the church.

19 *Not holding the head*, &c.] Not keeping ſtedfaſt to Chriſt the one mediator; alluding to the paganizing Chriſtians, who covering their error with a plauſible ſhew of humility, pretended it was preſumptuous to addreſs God immediately without the mediation of angels: this is, and has long been the error of the papiſts.

GENERAL REFLECTIONS on Chap. I. II.

St. Paul ſhews us, that the doctrine of Chriſt was ſufficient for ſalvation without any human mixture; and that we ſhould always confine ourſelves to the goſpel, and aſpire after true piety, ariſing from a pure faith, a renunciation of the world, ſin, and the deſires of the fleſh.

COMMENTARY

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Anno DOMINI 64.

CHAP. III.

1 *He ſheweth where to ſeek Chriſt:* 12 *and exhorts to ſeveral duties.*

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.

2 Set your affections on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Chriſt in God.

4 When Chriſt, *who is* our life, ſhall appear, then ſhall ye alſo appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry:

6 For which things' ſake the wrath of God cometh on the children of diſobedience:

7 In the which ye alſo walked ſome time when ye lived in them.

8 But now ye alſo put off all theſe; anger, wrath, malice, blaſphemy, filthy communication out of your mouth.

9 Lie not one to another, ſeeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond *nor* free: but Chriſt *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, longſuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo *do* ye.

14 And above all theſe things *put on* charity, which is the bond of perfectneſs.

15 And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful.

16 Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms and hymns and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.

17 And whatſoever ye do in word or deed, *do* all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

18 Wives, ſubmit yourſelves unto your own huſbands, as it is fit in the Lord.

19 Huſbands, love *your* wives, and be not bitter againſt them.

20 Children, obey *your* parents in all things: for this is well pleaſing unto the Lord.

21 Fathers, provoke not your children *to anger*, leſt they be diſcouraged.

22 Servants, obey in all things *your* maſters according to the fleſh; not with eyeſervice as menpleaſers; but in ſingleneſs of heart, fearing God:

23 And whatſoever ye do, do *it* heartily, as to the Lord, and not unto men; Anno DOMINI 64.

24 Knowing that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.

25 But he that doeth wrong ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.

CHAP. IV.

1 *To be fervent in prayer.* 5 *Walk wiſely toward them that know not Chriſt.*

MASTERS, give unto *your* ſervants that which is juſt and equal; knowing that ye alſo have a Maſter in heaven.

2 Continue in prayer, and watch in the ſame with thankſgiving;

3 Withal praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I alſo am in bonds:

4 That I may make it manifeſt, as I ought to ſpeak.

5 Walk in wiſdom toward them that are without, redeeming the time.

6 Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

7 All my eſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithful miniſter and fellowſervant in the Lord:

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts;

9 With Oneſimus, a faithful and beloved brother, who is *one* of you. They ſhall make known unto you all things which *are done* here.

10 Ariſtarchus my fellowpriſoner ſaluteth you, and Marcus, ſiſter's ſon to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;)

11 And Jeſus, which is called Juſtus, who are of the circumciſion. Theſe only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras who is *one* of you, a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved phyſician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe.

16 And when this epiſtle is read among you, cauſe that it be read alſo in the church of the Laodiceans; and that ye likewiſe read the *epiſtle* from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Coloſſians by Tychicus and Oneſimus.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 3 *For ye are dead*, &c.] Your affections, deſires, ends, and aims, are rectified, by divine grace, reſpecting the things of this lower world.

17 *Do all in the name of the Lord Jeſus*, &c.] Do all things to the glory of God.

IV. *Let your ſpeech be—ſeaſoned with ſalt*, &c.] That is, be wiſe and diſcreet, that it may tend to preſerve thoſe we converſe with from converſion.

16 *Read the epiſtle from Laodicea*, &c.] Some underſtand this of the epiſtle to the Epheſians, which they have accordingly ſtyled the epiſtle to the Laodiceans.

GENERAL REFLECTIONS on Chap. III. IV.

The apoſtle here ſhews the principal duties of the Chriſtian life, which are, to abound in mercy, goodneſs, meekneſs, and humility; to bear with and pardon one another, to edify by ſavoury diſcourſe, give continual thanks to God our Father, and glorify him in all our words and actions.

The First Epiſtle of PAUL to the THESSALONIANS.

THE ARGUMENT.

The apoſtle's deſign, in this epiſtle, is, in general, to confirm the Theſſalonian converts in their adherence to the Chriſtian faith, and to engage them, from the moſt cogent motives, to make ſtill greater advances in religion, and become yet more eminent in every branch of the Chriſtian character, by their holineſs, and unblameableneſs of converſation.

CHAP.

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Anno DOMIN 54.

CHAP. I.

2 Paul sheweth his thankful remembrance of the Thessalonians in his prayers; 5 applauding them for their sincere faith and conversion.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance: as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAP. II.

1 Paul's preaching the gospel at Thessalonica declared, 13 and also the reason of his absence from them.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we are allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, Anno DOMINI 54.

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAP. III.

1 Paul's love to the Thessalonians, in sending Timothy to them; 10 and in praying for them.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore brethren we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith ye joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAP. IV.

1 An exhortation to godliness, 9 to love, 13 to moderation for the dead. 16 Of the resurrection.

FUR-

COMMENTARY AND NOTES ON CHAP. I. II. III.

I. 3 *Work of faith—labour of love—patience of hope*, &c.] This might be more properly rendered, Active faith, laborious love, and patient hope.

II. 1 *In vain.*] Was not false, empty, or void of truth.

18 *Satan hindered us.*] We may observe from hence, that they who obstruct the progress of the gospel, are the ministers of Satan.

III. 3 *That no man should be moved by these afflictions*, &c.] That no man should be discouraged from his adherence to the Christian profession and hope, by the severity of these afflictions with which we are surrounded.

8 *We live*, &c.] We enjoy life; we are happy.

GENERAL REFLECTIONS on Chap. I. II. III.

These chapters shew us, that faith, love, and patience, are the great ornaments of Christians; that there is no joy comparable to that which true ministers feel when they see the fruits of their ministry; and that therefore our utmost zeal should be exerted for the advancement of God's glory, and the consolation of ministers.

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Anno DOMINI 54. FURTHERMORE then we beſeech you, brethren, and exhort *you* by the Lord Jeſus, that as ye have received of us how ye ought to walk and to pleaſe God, *ſo* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jeſus.

3 For this is the will of God, *even* your ſanctification, that ye ſhould abſtain from fornication:

4 That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour;

5 Not in the luſt of concupiſcence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: becauſe that the Lord *is* the avenger of all ſuch, as we alſo have forewarned you and teſtified.

7 For God hath not called us unto uncleanneſs, but unto holineſs.

8 He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourſelves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beſeech you brethren, that ye increaſe more and more;

11 And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, as we commanded you;

12 That ye may walk honeſtly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope.

14 For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him.

15 For this we ſay unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord ſhall not prevent them which are aſleep.

16 For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt:

17 Then we which are alive *and* remain ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

18 Wherefore comfort one another with theſe words.

CHAP. V.

1 *The apoſtle proceedeth to ſhew that Chriſt's coming will be ſudden,* 14 *and giveth divers precepts;* 23 *concluding with a prayer and ſalutations.*

BUT of the times and the ſeaſons, brethren, ye have no need that I write unto you.

2 For yourſelves know perfectly that the day of the Lord ſo cometh as a thief in the night. Anno DOMINI 54.

3 For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape.

4 But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſs.

6 Therefore let us not ſleep, as *do* others; but let us watch and be ſober.

7 For they that ſleep ſleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be ſober, putting on the breaſtplate of faith and love; and for an helmet, the hope of ſalvation.

9 For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt,

10 Who died for us, that, whether we wake or ſleep, we ſhould live together with him.

11 Wherefore comfort yourſelves together, and edify one another, even as alſo ye do.

12 And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you;

13 And to eſteem them very highly in love for their work's ſake. *And* be at peace among yourſelves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, ſupport the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourſelves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceaſing.

18 In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

19 Quench not the Spirit.

20 Deſpiſe not propheſyings.

21 Prove all things; hold faſt that which is good.

22 Abſtain from all appearance of evil.

23 And the very God of peace ſanctify you wholly; and *I pray God* your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

24 Faithful *is* he that calleth you, who alſo will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiſs.

27 I charge you by the Lord that this epiſtle be read unto all the holy brethren.

28 The grace of our Lord Jeſus Chriſt be with you. Amen.

¶ The firſt *epiſtle* unto the Theſſalonians was written from Athens.

COMMENTARY AND NOTES ON CHAP. IV. V.

IV. 8 *Hath alſo given us his holy Spirit.*] The miniſters of the goſpel, and all true chriſtians, are under the ſpecial direction of the holy Spirit; ſo that all who deſpiſe and perſecute them, are enemies to God himſelf.

17 *We which are alive and remain,* &c.] St. Paul did not here mean himſelf, but thoſe Chriſtians who ſhould be alive at the ſecond coming of Chriſt: the word "we" implies, that all true believers, to the end of the world, are to be conſidered as brethren of the family of heaven, firmly united together in affection and ſentiment.

V. 1 *Of the times and the ſeaſons,* &c.] Of the general reſurrection and future judgment.

16 *Rejoice evermore.*] Walk with ſuch circumſpection and holy fear, as in God's ſight, that even in the midſt of temptation, poverty, and affliction, you may have cauſe to rejoice, from the teſtimony of a good conſcience.

17 *Pray without ceaſing.*] From a ſenſe of your continual need of the divine aſſiſtance, beg of God to beſtow on you a conſtant diſpoſition for the important duty of prayer.

GENERAL REFLECTIONS on Chap. IV. V.

We are in theſe chapters taught to mortify the inordinate deſires of the fleſh; to live to the Lord, that we may die in him, and be made partakers of his glory; and that our converſation and deportment be to the edification of others.

The 2nd Epiſtle of PAUL to the THESSALONIANS.

THE ARGUMENT.

The general deſign of this epiſtle is, to confirm the Theſſalonians in their Chriſtian profeſſion, and to comfort them under the ſufferings to which they were expoſed. Divers Chriſtian duties are here recommended, and they are required to admoniſh and cenſure ſuch idle perſons who did not work, but lived upon the labours of other men.

CHAP.

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CHAP. I.

1 *Paul certifieth the Thessalonians of the good opinion which he had of their faith, love, and patience.*

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAP. II.

1 *Paul warneth the Thessalonians against a groundless surmise that the day of Christ was near at hand; 3 shewing that it would be preceded by a great apostasy, and thereupon repeateth his former exhortations.*

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

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9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believe not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAP. III.

1 *He craveth their prayers, 6 and giveth them diverse precepts, 16 and concludeth with prayer.*

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now

COMMENTARY AND NOTES ON CHAP. I. II.

I. 9 *Who shall be punished*, &c.] We have here an awful description of the tremendous nature of that wrath and vengeance which at the great day will be poured out upon the hardened and impenitent. The greatness of it consists in the loss of their happiness and well-being: and to denote its duration, it is called "everlasting destruction," a dying life, and a living death.

II. 4 *Exalteth himself above all that is called God*, &c.] This is a very strong and striking description of the pride and tyranny of the popedom.

9 *Power and signs and lying wonders.*] This also alludes prophetically to the fictitious miracles of the church of Rome, which have grown to an enormous height of extravagance and effrontery.

10 *The love of the truth*, &c.] The purity and simplicity of the gospel.

GENERAL REFLECTIONS on Chap. I. II.

The general defection which has happened in the church, is a fulfilment of the apostle's prediction: this has taken place both among the papists and protestants, who have alike departed from the faith.

COMMENTARY AND NOTES ON CHAP. III.

13 *Be not weary in well doing.*] Deodati gives it this excellent turn: Faint not while well doing; i. e. though some may abuse your liberality, be not deterred thereby from doing good to others.

17 The

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Anno DOMINI 54. 16 Now the Lord of peace himſelf give you peace always by all means. The Lord *be* with you all.

17 The ſalutation of Paul with mine own hand, which is the token in every epiſtle: ſo I write.

18 The grace of our Lord Jeſus Chriſt *be* with you all. Amen. Anno DOMINI 54.

¶ The ſecond *epiſtle* to the Theſſalonians was written from Athens.

17 *The token in every epiſtle*, &c.] This implies, that St. Paul uſed to dictate to ſome ready ſcribe; and alſo that ſome fictitious letters were alſo written in his name.

GENERAL REFLECTIONS on Chap. III.

The apoſtle here intimates, that a zeal for the glory of God ſhould induce private Chriſtians to pray for the propagation of the goſpel, and for thoſe faithful miniſters that preach it, who, on their part, ought likewiſe to pray for the church, and all its members.

The Firſt Epiſtle of PAUL to TIMOTHY.

THE ARGUMENT.

Timothy was ordained when he was very young: he often attended St. Paul in his travels, and aſſiſted him in preaching the goſpel. This epiſtle ſeems principally intended to direct Timothy in managing the affairs of the church at Epheſus, and particularly to inſtruct him in the choice of fit perſons for the miniſtry, and other offices in the church. He further cautions him againſt the influence of judaizing teachers, who, by their ſubtle diſtinctions, and endleſs controverſies, had corrupted the purity and ſimplicity of the goſpel; recommends to him a conſtant regard, in all his preaching, to the practical duties of religion, and animates him to the greateſt diligence and zeal in the diſcharge of his ſacred office.

CHAP. I.

1 *Paul's charge to Timothy.* 5 *The end of the law.* 12 *Of Paul's calling.* 20 *Of Hymeneus and Alexander.*

Anno DOMINI 65. PAUL, an apoſtle of Jeſus Chriſt by the commandment of God our Saviour, and Lord Jeſus Chriſt, *which is* our hope;

2 Unto Timothy, *my* own ſon in the faith: Grace, mercy, *and* peace, from God our Father and Jeſus Chriſt our Lord.

3 As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine,

4 Neither give heed to fables and endleſs genealogies, which miniſter queſtions, rather than godly edifying which is in faith: *ſo do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned:

6 From which ſome having ſwerved have turned aſide unto vain jangling;

7 Deſiring to be teachers of the law; underſtanding neither what they ſay, nor whereof they affirm.

8 But we know that the law *is* good, if a man uſe it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manſlayers,

10 For whoremongers, for them that defile themſelves with mankind, for menſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine;

11 According to the glorious goſpel of the bleſſed God, which was committed to my truſt.

12 And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry;

13 Who was before a blaſphemer, and a perſecutor, and injurious: but I obtained mercy, becauſe I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Chriſt Jeſus.

15 This *is* a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief. Anno DOMINI 65.

16 Howbeit for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

17 Now unto the King eternal, immortal, inviſible, the only wiſe God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, ſon Timothy, according to the prophecies which went before on thee, that thou by them mighteſt war a good warfare;

19 Holding faith, and a good conſcience; which ſome having put away concerning faith have made ſhipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaſpheme.

CHAP. II.

1 *Paul exhorteth to pray and give thanks for all men.* 9 *Womens attire;* 11 *they are not permitted to teach.*

I Exhort therefore, that, firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

3 For this *is* good and acceptable in the ſight of God our Saviour;

4 Who will have all men to be ſaved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Chriſt Jeſus;

6 Who gave himſelf a ranſom for all, to be teſtified in due time.

7 Whereunto I am ordained a preacher, and an apoſtle, (I ſpeak the truth in Chriſt, *and* lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety; not with broidered hair, or gold, or pearls, or coſtly array;

10 But

COMMENTARY AND NOTES ON CHAP. I. II.

I. 2 *My own ſon*, &c.] He calls him his own ſon, becauſe, by converſion under his miniſtry, he was regenerated, and received a new nature.

5 *Charity*, &c.] Love to God and man.

20 *Hymeneus, and Alexander*] Hymeneus's hereſy may be collected from 1 *Tim.* ii. 17. Alexander is mentioned *Acts* xix. 33.

Whom I have delivered unto Satan, &c.] Excommunicated.

II. 8 *Lifting up holy hands*, &c.] As if he had ſaid, Pray both in faith and love, and with a pure conſcience.

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10 But (which becometh women profeſſing godlineſs) with good works.

11 Let the woman learn in ſilence with all ſubjection.

12 But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence.

13 For Adam was firſt formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the tranſgreſſion.

15 Notwithſtanding ſhe ſhall be ſaved in childbearing, if they continue in faith and charity and holineſs with ſobriety.

CHAP. III.

2 *Of biſhops and deacons, and their wives.* 15 *Of the church.*

THIS *is* a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work.

2 A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach;

3 Not given to wine, no ſtriker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own houſe, having his children in ſubjection with all gravity;

5 (For if a man know not how to rule his own houſe, how ſhall he take care of the church of God?)

6 Not a novice, leſt being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he muſt have a good report of them which are without: leſt he fall into reproach and the ſnare of the devil.

8 Likewiſe *muſt* the deacons *be* grave, not double-tongued, not given to much wine, nor greedy of filthy lucre;

9 Holding the myſtery of the faith in a pure conſcience.

10 And let theſe alſo firſt be proved; then let them uſe the office of a deacon, being *found* blameleſs.

11 Even ſo *muſt their* wives *be* grave, not ſlanderers, ſober, faithful in all things.

12 Let the deacons be the huſbands of one wife, ruling their children and their own houſes well.

13 For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

14 Theſe things write I unto thee, hoping to come unto thee ſhortly:

15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controverſy great is the myſtery of godlineſs; God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

1 *Paul foretelleth a great apoſtaſy in the latter times.* 6 *He directeth Timothy what doctrines to teach.*

NOW the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils;

2 Speaking lies in hypocriſy; having their conſcience ſeared with a hot iron;

3 Forbidding to marry, *and commanding* to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth.

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4 For every creature of God *is* good, and nothing to be refuſed, if it be received with thankſgiving:

5 For it is ſanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith and of good doctrine, whereunto thou haſt attained.

7 But refuſe profane and old wives' fables, and exerciſe thyſelf *rather* unto godlineſs.

8 For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

9 This *is* a faithful ſaying and worthy of all acceptation.

10 For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe.

11 Theſe things command and teach.

12 Let no man deſpiſe thy youth; but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery.

15 Meditate upon theſe things; give thyſelf wholly to them; that thy profiting may appear to all.

16 Take heed unto thyſelf, and unto the doctrine; continue in them: for in doing this thou ſhalt both ſave thyſelf, and them that hear thee.

CHAP. V.

1 *Rules to be obſerved in reproving.* 6 *Of widows.* 17 *Of elders.* 23 *A precept for Timothy's health.*

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as ſiſters with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn firſt to ſhew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day.

6 But ſhe that liveth in pleaſure is dead while ſhe liveth.

7 And theſe things give in charge, that they may be blameleſs.

8 But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

9 Let not a widow be taken into the number under threeſcore years old, having been the wife of one man,

10 Well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the ſaints' feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work.

11 But the younger widows refuſe: for when they have begun to wax wanton againſt Chriſt, they will marry;

12 Having

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15 *She ſhall be ſaved in child bearing*, &c.] She ſhall go through the pains of child-birth with ſafety, if ſhe continue in faith, putting her truſt in God for deliverance.

GENERAL REFLECTIONS on Chap. I. II.

In theſe chapters we ſee, that our chiefeſt care ought to be, to have a good conſcience; ſince, in loſing that, we loſe the faith, and are liable to become obdurate; and that no prayers can be acceptable to God, which do not proceed from a ſincere and upright heart, influenced by a ſpirit of love and peace.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 2 *The huſband of one wife*, &c.] Having only one at a time.

7 *Of them which are without*, &c.] Of unbelievers, and profane perſons.

IV. 1 *Doctrines of devils.*] Wicked and deviliſh doctrines. In ſome antient copies the words run thus: In the latter times ſome ſhall apoſtatize from the faith; for they ſhall worſhip the dead, having regard to the doctrines of devils. The hereſies here enumerated plainly point to the Romiſh apoſtaſy.

7 *Old wives' fables*, &c.] Jewiſh traditions.

16 *Take heed unto thyſelf*, &c.] Have a ſpecial care to the piety of thy life, and the purity of thy doctrine.

GENERAL REFLECTIONS on Chap. III. IV.

It is evident from hence, that the office of a biſhop, and that of a deacon, being of divine inſtitution, ought always to be retained in the church: we ſhould therefore beſeech God that he would ſanctify thoſe who exerciſe ſuch offices, that they may diſcharge every duty to the glory of God, and the edification of his church.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 3 *That are widows indeed.*] Whoſe deſtitute circumſtances recommend them as the proper objects of charity.

11 *To wax wanton againſt Chriſt*, &c.] By their inconſiſtent and idle way of living, to throw off the yoke of Chriſt, they will marry to heathen huſbands, and ſo at length renounce Chriſtianity.

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12 Having damnation, becauſe they have caſt off their firſt faith.

13 And withal they learn *to be* idle, wandering about from houſe to houſe; and not only idle, but tatlers alſo and buſy bodies, ſpeaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary to ſpeak reproachfully.

15 For ſome are already turned aſide after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and doctrine.

18 For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Againſt an elder receive not an accuſation, but before two or three witneſſes.

20 Them that ſin rebuke before all, that others alſo may fear.

21 I charge *thee* before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality.

22 Lay hands ſuddenly on no man, neither be partaker of other men's ſins: keep thyſelf pure.

23 Drink no longer water, but uſe a little wine for thy ſtomach's ſake and thine often infirmities.

24 Some men's ſins are open beforehand, going before to judgment; and ſome *men* they follow after.

25 Likewiſe alſo the good works *of ſome* are manifeſt beforehand; and they that are otherwiſe cannot be hid.

CHAP. VI.

1 *The duty of ſervants.* 3 *To avoid new fangled teachers.* 6 *Godlineſs is great gain.*

LET as many ſervants as are under the yoke count their own maſters worthy of all honour, that the name of God and *his* doctrine be not blaſphemed.

2 And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren; but rather do *them* ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort.

3 If any man teach otherwiſe, and conſent not to wholeſome words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs;

4 He is proud, knowing nothing, but doting about queſtions and ſtriſes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings,

Anno DOMINI 65.

5 Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thyſelf.

6 But godlineſs with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into tempation and a ſnare, and *into* many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

10 For the love of money is the root of all evil: which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

11 But thou, O man of God, flee theſe things; and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion;

14 That thou keep *this* commandment without ſpot, unrebukeable, until the appearing of our Lord Jeſus Chriſt:

15 Which in his times he ſhall ſhew, *who is* the bleſſed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to diſtribute, willing to communicate;

19 Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy truſt, avoiding profane *and* vain babblings, and oppoſitions of ſcience falſely ſo called:

21 Which ſome profeſſing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The firſt to Timothy was written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

22 *Lay hands ſuddenly on no man*, &c.] Ordain no perſon too precipitately: neither be partaker of other men's ſins, by ordaining unworthy men.

VI. 12 *Fight the good fight*, &c.] Go on, by faith, to overcome all temptations and difficulties: in faith, preſſing towards the mark, till thou obtain the prize, which is eternal life.

16 *Who only hath immortality*, &c.] That is immutably and independently.

20 *Avoiding profane and vain babblings*, &c.] Avoiding all idle ſpeculations, ſo much admired by the heathen philoſophers, who in the mean time deſpiſed the plainneſs and ſimplicity of the goſpel.

GENERAL REFLECTIONS on Chap. V. VI.

The grave and ſolemn charge given by Paul to Timothy, ſhould engage the miniſters of the goſpel to redouble their zeal, and diſcharge the duties of their important function with faithfulneſs and impartiality.

The Second Epiſtle of PAUL to TIMOTHY.

THE ARGUMENT.

St. Paul, in this Epiſtle, endeavours to prepare Timothy for thoſe ſufferings to which he foreſaw he would be expoſed for the goſpel, to forewarn him of the fatal apoſtacy that was beginning to appear in the church; and at the ſame time to animate him, from his own example, and the great motives of Chriſtianity, to the moſt ſtrict and vigorous diſcharge of every part of the miniſterial office.

CHAP. I.

Anno DOMINI 66.

1 *Paul's love to Timothy, and Timothy's faith.* 9 *Paul giveth him divers exhortations.*

PAUL, an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life which is in Chriſt Jeſus,

Anno DOMINI 66.

2 To

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Anno DOMINI 66.

2 To Timothy, *my* dearly beloved ſon: Grace, mercy, *and* peace, from God the Father and Chriſt Jeſus our Lord.

3 I thank God, whom I ſerve from *my* forefathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day;

4 Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſuaded that in thee alſo.

6 Wherefore I put thee in remembrance that thou ſtir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the ſpirit of fear; but of power, and of love, and of a ſound mind.

8 Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but be thou partaker of the afflictions of the goſpel according to the power of God;

9 Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began;

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the goſpel:

11 Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 For the which cauſe I alſo ſuffer theſe things: nevertheleſs I am not aſhamed: for I know whom I have believed, and am perſuaded that he is able to keep that which I have committed unto him againſt that day.

13 Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus,

14 That good thing which was committed unto thee keep by the Holy Ghoſt which dwelleth in us.

15 This thou knoweſt, that all they which are in Aſia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus; for he oft refreſhed me, and was not aſhamed of my chain:

17 But when he was in Rome, he ſought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he miniſtered unto me at Epheſus, thou knoweſt very well.

CHAP. II.

1 *Timothy is exhorted to conſtancy and perſeverance, and to ſhew himſelf approved.*

THOU therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

2 And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

3 Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelf with the affairs of *this* life; that he may pleaſe him who hath choſen him to be a ſoldier.

5 And if a man alſo ſtrive for maſteries, *yet* is he not crowned, except he ſtrive lawfully. Anno DOMINI 66.

6 The huſbandman that laboureth muſt be firſt partaker of the fruits.

7 Conſider what I ſay; and the Lord give thee underſtanding in all things.

8 Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead according to my goſpel:

9 Wherein I ſuffer trouble as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus with eternal glory.

11 *It is* a faithful ſaying: For if we be dead with *him*, we ſhall alſo live with *him:*

12 If we ſuffer, we ſhall alſo reign with *him:* if we deny *him*, he alſo will deny us.

13 If we believe not, *yet* he abideth faithful: he cannot deny himſelf.

14 Of theſe things put them in remembrance, charging *them* before the Lord that they ſtrive not about words to no profit, *but* to the ſubverting of the hearers.

15 Study to ſhew thyſelf approved unto God, a workman that needeth not be aſhamed, rightly dividing the word of truth.

16 But ſhun profane *and* vain babblings: for they will increaſe unto more ungodlineſs.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, ſaying that the reſurrection is paſt already; and overthrow the faith of ſome.

19 Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity.

20 But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood and of earth; and ſome to honour, and ſome to diſhonour.

21 If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified, and meet for the maſter's uſe, *and* prepared unto every good work.

22 Flee alſo youthful luſts: but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

24 And the ſervant of the Lord muſt not ſtrive; but be gentle unto all *men*, apt to teach, patient,

25 In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themſelves out of the ſnareof the devil, who are taken captive by him at his will.

CHAP. III.

1 *Of the laſt days.* 6 *He deſcribeth the enemies of the truth:* 10 *propoundeth unto Timothy his own example.*

THIS know alſo, that in the laſt days perilous times ſhall come.

2 For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good,

4 Traitors,

COMMENTARY AND NOTES ON CHAP. I. II.

I. 12 *I know whom I have believed*, &c.] Thus a knowledge of God muſt precede faith, which ſpiritually ſees, knows, and believes in God.

13 *The form of ſound words*, &c.] The truths and doctrines of the goſpel methodically diſpoſed and digeſted.

14 *That good thing*, &c.] The ſummary of the Chriſtian doctrine.

II. 1 *Be ſtrong in the grace that is in Chriſt Jeſus.*] This denotes, that all our ſtrength, whether as miniſters or private Chriſtians, muſt be derived from Chriſt.

6 *The huſbandman that laboureth*, &c.] It ſhould read thus: The huſbandman muſt firſt labour, and then, &c.

15 *Rightly dividing the word of truth.*] Applying the different parts of ſcripture to the different circumſtances and ſtates of perſons; by inſtruction, reproof, confirmation, comfort and elucidation.

19 *The foundation of God ſtandeth ſure*, &c.] The ſeal of the covenant of grace on God's part, hath this impreſſion: The Lord knoweth them that are his: and on ours, "Let every one that nameth," &c.

GENERAL REFLECTIONS on Chap. I. II.

We are here directed to adhere to the doctrine taught in the word of God, and not to quit the path of duty, though we meet with much oppoſition, but to make it appear to all men, that we are the diſciples of Jeſus Chriſt, by a holy life and converſation.

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Anno DOMINI 66.

4 Traitors, heady, highminded, lovers of pleaſures more than lovers of God;

5 Having a form of godlineſs, but denying power thereof: from ſuch turn away.

6 For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the faith.

9 But they ſhall proceed no further: for their folly ſhall be manifeſt unto all *men*, as their's alſo was.

10 But thou haſt fully known my doctrine, manner of life, purpoſe, faith, longſuffering, charity, patience,

11 Perſecutions, afflictions, which came unto me at Antioch, at Iconium, at Lyſtra; what perſecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution.

13 But evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived.

14 But continue thou in the things which thou haſt learned and haſt been aſſured of, knowing of whom thou haſt learned *them*;

15 And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation through faith which is in Chriſt Jeſus.

16 All ſcripture *is* given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs:

17 That the man of God may be perfect, throughly furniſhed unto all good works.

CHAP. IV.

1 *Paul's exhortation to Timothy,* 6 *certifieth him of his approaching end.* 9 *He deſireth him to haſten his coming.*

I Charge *thee* therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all longſuffering and doctrine.

3 For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears;

4 And they ſhall turn away *their* ears from the truth, and ſhall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangeliſt, make full proof of thy miniſtry. Anno DOMINI 66.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finiſhed *my* courſe, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous judge, ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.

9 Do thy diligence to come ſhortly unto me:

10 For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the miniſtry.

12 And Tychicus have I ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, when thou comeſt, bring *with thee*, and the books, *but* eſpecially the parchments.

14 Alexander the copperſmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware alſo; for he hath greatly withſtood our words.

16 At my firſt anſwer no man ſtood with me, but all *men* forſook me: *I pray God* that it may not be laid to their charge.

17 Notwithſtanding the Lord ſtood with me, and ſtrengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord ſhall deliver me from every evil work, and will preſerve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Priſca and Aquila, and the houſhold of Oneſiphorus.

20 Eraſtus abode at Corinth: but Trophimus have I left at Miletum ſick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

¶ The ſecond *epiſtle* unto Timotheus, ordained the firſt biſhop of the church of the Epheſians, was written from Rome, when Paul was brought before Nero the ſecond time.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 5 *Having a form of godlineſs*, &c.] Having a vain, empty, and external ſhew of piety, while they are not only deſtitute of, but deny the inward and vital power of religion.

12 *All that will live godly*, &c.] They who ſhew forth the power of religion in a holy converſation, muſt certainly look for perſecution: which will ariſe from the ſtrong prejudices and enmity of a vicious and depraved world againſt the truth.

IV. 2 *Be inſtant*, &c.] Apply thyſelf thereto continually.

3 *Itching ears.*] An irregular deſire of novelty and curioſity.

7 *I have fought a good fight*, &c.] I have, by divine grace, withſtood all oppoſition; and not only began, but finiſhed my courſe.

13 *The cloak*, &c.] Chryſoſtom and others underſtood by this, a cheſt, or ſtrong box.

The parchments.] Theſe are ſuppoſed to be a kind of common place book, containing contracts, &c.

24 *The Lord reward him*, &c.] The beſt MSS. read, The Lord ſhall reward him.

17 *Of the lion*, &c.] From rage and cruelty.

GENERAL REFLECTIONS on Chap. III. IV.

The apoſtle teaches us, that the way to be ſecured from ſin and error, is, to beſtow a ſtrict attention to the holy ſcriptures; and that though the faithful are without ſupport in reſpect to the world, yet God will never forſake them in trials and dangers, but will ſtrengthen and deliver them, till he brings them to his heavenly kingdom.

The Epiſtle of PAUL to TITUS.

THE ARGUMENT.

St. Paul, in this epiſtle, inſtructs Titus, who was a Gentile convert, in all parts of his duty, in electing church-governors, cenſuring falſe-teachers, inſtructing the antient and elder perſons, enforcing obedience to magiſtrates, and the being careful to maintain good works, as an ornament to their profeſſion.

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Anno DOMINI 65.

CHAP. I.

1 *The ſalutation.* 5 *For what end Titus was left in Crete.* 6 *How the miniſters ſhould be qualified.* 10 *The mouths of evil teachers muſt be ſtopped.*

PAUL, a ſervant of God, and an apoſtle of Jeſus Chriſt, according to the faith of God's elect, and the acknowledging of the truth which is after godlineſs;

2 In hope of eternal life, which God, that cannot lie, promiſed before the world began;

3 But hath in due times manifeſted his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own ſon after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jeſus Chriſt our Saviour.

5 For this cauſe left I thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameleſs, the huſband of one wife, having faithful children, not accuſed of riot, or unruly.

7 For a biſhop muſt be blameleſs, as the ſteward of God; not ſelfwilled, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

8 But a lover of hoſpitality, a lover of good men, ſober juſt, holy, temperate;

9 Holding faſt the faithful word as he hath been taught, that he may be able by ſound doctrine both to exhort and to convince the gainſayers.

10 For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion:

11 Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake.

12 One of themſelves, *even* a prophet of their own, ſaid, The Cretians *are* alway liars, evil beaſts, ſlow bellies.

13 This witneſs is true. Wherefore rebuke them ſharply, that they may be ſound in the faith;

14 Not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conſcience is defiled.

16 They profeſs that they know God; but in works they deny *him*, being abominable and diſobedient, and unto every good work reprobate.

CHAP. II.

1 *Directions given to Titus both for his doctrine and life.* 9 *The duty of ſervants, and of all Chriſtians.*

BUT ſpeak thou the things which become ſound doctrine:

2 That the aged men be ſober, grave, temperate, ſound in faith, in charity, in patience.

3 The aged women likewiſe, that *they be* in behaviour as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things;

4 They that may teach the young women to be ſober, to love their huſbands, to love their children,

5 *To be* diſcreet, chaſte, keepers at home, good, obedient to their own huſbands, that the word of God be not blaſphemed.

6 Young men likewiſe exhort to be ſober minded.

7 In all things ſhewing thyſelf a pattern of good works: in doctrine *ſhewing* uncorruptneſs, gravity, ſincerity.

8 Sound ſpeech, that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you. Anno DOMINI 65.

9 *Exhort* ſervants to be obedient unto their own maſters, *and* to pleaſe *them* well in all *things*; not anſwering again;

10 Not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth ſalvation hath appeared to all men,

12 Teaching us that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world;

13 Looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt;

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

15 Theſe things ſpeak, and exhort, and rebuke with all authority. Let no man deſpiſe thee.

CHAP. III.

1 *Titus directed by Paul:* 10 *to reject obſtinate heretics:* 12 *which done, he appointeth him to come unto him.*

PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.

3 For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindneſs and love of God our Saviour toward man appeared,

5 Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt;

6 Which he ſhed on us abundantly through Jeſus Chriſt our Saviour;

7 That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.

8 *This is* a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might be careful to maintain good works. Theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the firſt and ſecond admonition reject:

11 Knowing that he that is ſuch is ſubverted, and ſinneth, being condemned of himſelf.

12 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful.

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the firſt biſhop of the church of the Cretians, from Nicopolis of Macedonia.

The

COMMENTARY AND NOTES ON CHAP. I.

3 *According to the commandment of God,* &c.] By the command of him, who, before the world began, promiſed to bring us, through his mercy in Chriſt, to a hope of eternal life.

7 *Not ſelf willed,* &c.] Not obſtinate, morоſe, and arrogant.

12 *A prophet of their own, ſaid,* &c.] Namely, the poet Epimenides, who deſcribed the Cretians or Candiots as a lying, ſavage, and lazy people.

GENERAL REFLECTIONS on Chap. I.

We are taught in this chapter, that the profeſſion of religion, and faith in God, do not avail thoſe who live in diſobedience, or renounce God by their evil works, and that he will not own them for his.

COMMENTARY AND NOTES ON CHAP. II. III.

II. 7 *In all things ſhewing thyſelf a pattern of good works,* &c.] Second and enforce thy doctrine by piety and good works.

15 *Let no man deſpiſe thee.*] Let thy doctrine and behaviour in wiſdom and gravity be ſuch, as may preſerve and keep thee from all contempt.

III. 2 *Speak evil of no man,* &c.] Calumny and detraction have been a reigning vice in all ages; and the practice evidently betokens a corrupt heart.

10 *A man that is an heretick,* &c.] Avoid communion with him that obſtinately perſiſts in dangerous errors and hereſies; and accordingly let him be excommunicated.

GENERAL REFLECTIONS on Chap. II. III.

In the firſt of theſe chapters the apoſtle gives a ſummary of the Chriſtian religion, the right profeſſion of which will ever be accompanied with piety and good works; admoniſhes to adhere to the ſound doctrines of ſcripture, and to ſhun all communication with perſons of erroneous principles.

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The Epiſtle of PAUL to PHILEMON.

THE ARGUMENT.

Oneſimus was a ſervant to Philemon the Coloſſian, one of Paul's converts: he had robbed his maſter, and had fled to Rome, where Paul then was a priſoner at large, who, by his miniſtry converted him to the Chriſtian faith; after which, he miniſtered to the apoſtle, by whoſe recommendation he was reſtored to his maſter's favour.

1 *The ſalutation.* 4 *Paul declareth his joy in hearing of the love and faith of Philemon;* 8 *intreating him to receive into his favour his once fugitive ſervant Oneſimus.*

Anno DOMINI 64. PAUL, a priſoner of Jeſus Chriſt, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer.

2 And to *our* beloved Apphia, and Archippus our fellow ſoldier, and to the church in thy houſe:

3 Grace to you, and peace from God our Father and the Lord Jeſus Chriſt.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Chriſt Jeſus.

7 For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.

8 Wherefore, though I might be much bold in Chriſt to injoin thee that which is convenient,

9 Yet for love's ſake I rather beſeech *thee*, being ſuch an one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

10 I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds:

11 Which in time paſt was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have ſent again: thou therefore receive him, that is, mine own bowels;

13 Whom I would have retained with me, that in thy ſtead he might have miniſtered unto me in the bonds of the goſpel: Anno DOMINI 64.

14 But without thy mind would I do nothing; that thy benefit ſhould not be as it were of neceſſity, but willingly.

15 For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever;

16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?

17 If thou count me therefore a partner, receive him as myſelf.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.

20 Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

22 But withal prepare me alſo a lodging: for I truſt that through your prayers I ſhall be given unto you.

23 There ſalute thee Epaphras, my fellowpriſoner in Chriſt Jeſus;

24 Marcus, Ariſtarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Written from Rome to Philemon, by Oneſimus a ſervant.

COMMENTARY AND NOTES.

1 *Fellowlabourer.*] Philemon was miniſter or paſtor of the Coloſſian church.

2 *Apphia,* &c.] She is ſuppoſed to be Philemon's wife.

9 *Paul the aged,* &c.] The Greek word, here tranſlated "aged," ſignifies alſo an ambaſſador.

11 *Was to thee unprofitable,* &c.] By defrauding him, and neglecting his buſineſs.

12 *That is, mine own bowels.*] Whom I loved with the greateſt tenderneſs of affection.

19 *Thou oweſt unto me even thine own ſelf,* &c.] i. e. I was the chief inſtrument of thy converſion to Chriſtianity.

GENERAL REFLECTIONS.

We ſhould learn from this epiſtle to embrace every occaſion to procure the converſion of perſons that are in error, and intereſt ourſelves in behalf of thoſe who ſtand in need of our help, eſpecially in bringing ſinners back to a ſenſe of their duty, and then treat them with all mildneſs and humanity.

The Epiſtle of PAUL to the HEBREWS.

THE ARGUMENT.

This epiſtle, it is generally ſuppoſed, was written by St. Paul, with a deſign to inform the Hebrews, that the goſpel diſpenſation as far ſurpaſſed the miniſtry of the Old Teſtament under Moſes and the prophets, as the ſubſtance excelled the ſhadow; and to prove, that Chriſt was ſuperior in dignity to the moſt diſtinguiſhed of the angelic hoſt, and of matchleſs excellence in all his divine characters and offices as Mediator.

CHAP. I.

1 *The eſſential dignity of the Son, by whom God hath revealed himſelf in theſe laſt days:* 4 *his preeminence above the angels in office.*

Anno DOMINI 64. GOD, who at ſundry times and in divers manners ſpake in time paſt unto the fathers by the prophets, Anno DOMINI 64.

2 Hath in theſe laſt days ſpoken unto us by *his* Son, whom

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whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

11 They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. II.

1 *We must be obedient to Christ, 5 because he took our nature upon him, as it was necessary he should.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make a reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAP. III.

1 *Christ is more worthy than Moses: 7 therefore we are the more bounden to believe him.*

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-

COMMENTARY AND NOTES ON CHAP. I. II.

I. 3 *Who being the brightness of his glory*, &c.] Being, in respect of his divine nature, very God of very God, light of his Father's light, the brightness of those glorious beams of his eternal essence and infinite majesty, &c.

9 *Above thy fellows.*] None of the angels, whom thou mayest in any degree have condescended to join with thyself, and had in thy train, can pretend to compare with thee in glory or excellence.

12 *Shall not fail.*] Not only the divinity of Jesus Christ, plainly demonstrated in this chapter, but also his eternity, brings a singular comfort to all believers, who are the happy partakers of it.

II. 5 *Unto the angels hath he not put in subjection*, &c.] The world of believers, gathered out of all nations by the preaching of the gospel, is put under Christ's immediate power, and is subject, not to angels, but to Christ himself.

11 *Both he that sanctifieth*, &c.] These words denote our union with Christ, by his participation of the same nature with us.

16 *He took not on him the nature of angels*, &c.] Implying, that it would have been a great condescension in him to have done even that; but such was his love to fallen man, that he took on him their nature, to redeem them, while the apostate angels were rejected.

GENERAL REFLECTIONS on Chap. I. II.

The apostle here proves the excellency of the gospel, and the divinity of our Lord, beyond all controversy; which should fill us with joy, and a firm reliance on God through Christ, and engage us to live as his redeemed, and free from sin, lest we should fall again under the power of the devil, from which our Lord hath delivered us.

COMMENTARY AND NOTES ON CHAP. III. IV

III. 2 *Who was faithful to him that appointed*, &c.] As Moses was faithful, so was Christ, in declaring the whole will of God.

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Anno DOMINI 64. To-day; leſt any of you be hardened through the deceitfulneſs of ſin.

14 For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end;

15 While it is ſaid, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For ſome, when they had heard, did provoke: howbeit not all that came out of Egypt by Moſes.

17 But with whom was he grieved forty years? *was it* not with them that had ſinned, whoſe carcaſes fell in the wilderneſs?

18 And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not?

19 So we ſee that they could not enter in becauſe of unbelief.

CHAP. IV.

1 *The reſt of Chriſtians to be attained by faith.* 12 *The power of God's word.* 14 *Having Jeſus our way to the throne of grace.*

LET us therefore fear, leſt, a promiſe being left *us* of entering into his reſt, any of you ſhould ſeem to come ſhort of it.

2 For unto us was the goſpel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, if they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world.

4 For he ſpake in a certain place of the ſeventh *day* on this wiſe, And God did reſt the ſeventh day from all his works.

5 And in this *place* again, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached entered not in becauſe of unbelief:

7 (Again, he limiteth a certain day, ſaying in David, To-day, after ſo long a time; as it is ſaid, To-day if ye will hear his voice harden not your hearts.

8 For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day.

9 There remaineth therefore a reſt to the people of God.

10 For he that is entered into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

12 For the word of God *is* quick, and powerful, and ſharper than any two edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and *is* a diſcerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifeſt in his ſight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion.

15 For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without ſin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Anno DOMINI 64.

CHAP. V.

The authority and honour of our Saviour's prieſthood.

FOR every high prieſt taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins:

2 Who can have compaſſion on the ignorant, and on them that are out of the way; for that he himſelf alſo is compaſſed with infirmity.

3 And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

4 And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron.

5 So alſo Chriſt glorified not himſelf to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to-day have I begotten thee.

6 As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the order of Melchiſedec.

7 Who in the days of his fleſh, when he had offered up prayers and ſupplications with ſtrong crying and tears unto him that was able to ſave him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he ſuffered;

9 And being made perfect, he became the author of eternal ſalvation unto all them that obey him;

10 Called of God an high prieſt after the order of Melchiſedec.

11 Of whom we have many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat.

13 For every one that uſeth milk *is* unſkilful in the word of righteouſneſs: for he is a babe.

14 But ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

CHAP. VI.

1 *He exhorteth not to fall back from the faith,* 12 *but to be diligent in waiting upon God.*

THEREFORE leaving the principles of the doctrine of Chriſt, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptiſms, and of laying on of hands, and of reſurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt,

5 And have taſted the good word of God, and the powers of the world to come,

6 If they ſhall fall away, to renew them again unto repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God:

8 But

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14 *We are made partakers of Chriſt, if we hold,* &c.] We ſhall hereby declare ourſelves to be made partakers of Chriſt, and his ſaving benefits, if we perſevere in the faith of the goſpel, of which we have begun to make a profeſſion.

IV. 9 *There remaineth therefore a reſt to the people of God.*] There is a threefold reſt ſpoken of in ſcripture, all which are called God's reſt, being all of his appointing; namely, firſt, The reſt of the ſabbath-day, in remembrance of God's reſting from the work of creation. Secondly, The typical reſt in the land of Canaan. Thirdly, An eternal reſt with God in heaven, from ſin, temptation, and all miſery; which laſt is here alluded to by the apoſtle.

15 *We have not an high prieſt which cannot,* &c.] Chriſt, by aſſuming our nature, became humbly affectionate; and by ſuffering our infirmities became experimentally compaſſionate.

GENERAL REFLECTIONS on Chap. III. IV.

We are here cautioned againſt rebellion and unbelief, both which exclude ſinners from the favour of God: let us therefore attend both the threatenings and promiſes of the goſpel; remembering that Jeſus Chriſt, our ſupreme, merciful high-prieſt, is ever ready to aſſiſt us by his grace.

COMMENTARY AND NOTES ON CHAP. V. VI.

V. 7 *Who in the days of his fleſh,* &c.] This alludes to the affecting ſenſe our Saviour had of his ſufferings, when he endured the bitter agony in the garden.

13 *In the word of righteouſneſs,* &c.] That is, in the goſpel, which directs us in the true way of juſtification, by the blood and righteouſneſs of the great Redeemer.

VI. 4—6 *It is impoſſible—to renew them again unto repentance,* &c.] It is not a partial apoſtaſy from Chriſtianity, by any particular vicious practice, but a total forſaking of the Chriſtian religion, by a departure from God in the heart, that is here intended.

18 *Who*

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8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

CHAP. VII.

1 *Christ, a priest after the order of Melchisedec,* 11 *far above the priests of Aaron's order.*

FOR this Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

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12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAP. VIII.

1 *By Christ's eternal priesthood the Levitical priesthood is abolished,* 7 *and the temporal covenant, by the eternal covenant of the gospel.*

NOW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry,

18 *Who have fled for refuge*, &c.] Christ is here pointed out as the believer's city of refuge, the only sanctuary for distressed souls, when the guilt of sin, and the wrath of God for sin pursue and follow them.

GENERAL REFLECTIONS on Chap. V. VI.

We should chiefly observe from hence, that the promises of God, having been made by an oath, are unchangeable, and confirmed by the entrance of Christ into heaven; and therefore, that the hope of the faithful is a strong and sure anchor to the soul which supports them, and which penetrates even into heaven, where Christ is entered as our forerunner.

COMMENTARY AND NOTES ON CHAP. VII. VIII.

VII. 3 *Without father—Without descent*, &c.] i. e. It is not known who were his parents; neither is there any written account of his genealogy, his beginning and end not being mentioned in scripture.

25 *That come unto God*, &c.] That come to him by faith, repentance, and real amendment, through the merits and intercession of Jesus Christ.

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ſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes.

7 For if that firſt *covenant* had been faultleſs, then ſhould no place have been ſought for the ſecond.

8 For finding fault with them, he ſaith, Behold, the days come, ſaith the Lord, when I will make a new covenant with the houſe of Iſrael and with the houſe of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; becauſe they continued not in my covenant, and I regarded them not, ſaith the Lord.

10 For this *is* the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people:

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt to the greateſt.

12 For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

13 In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old, *is* ready to vaniſh away.

CHAP. IX.

1 *The rites and bloody ſacrifices of the law,* 11 *far inferior to the blood and ſacrifices of Chriſt.*

THEN verily the firſt *covenant* had alſo ordinances of divine ſervice, and a worldly ſanctuary.

2 For there was a tabernacle made; the firſt, wherein *was* the candleſtick, and the table, and the ſhewbread; which is called the ſanctuary.

3 And after the ſecond vail, the tabernacle which is called the Holieſt of all;

4 Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory ſhadowing the mercyſeat; of which we cannot now ſpeak particularly.

6 Now when theſe things were thus ordained, the prieſts went always into the firſt tabernacle, accompliſhing the ſervice *of God.*

7 But into the ſecond *went* the high prieſt alone once every year, not without blood, which he offered for himſelf, and *for* the errors of the people:

8 The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding:

9 Which *was* a figure for the time then preſent, in which were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience;

10 *Which ſtood* only in meats and drinks, and divers waſhings, and carnal ordinances, impoſed *on them* until the time of reformation.

11 But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building;

12 Neither by the blood of goats and calves, but by his own blood; he entered in once into the holy place, having obtained eternal redemption *for us.*

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13 For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh:

14 How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?

15 And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions *that were* under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

16 For where a teſtament *is*, there muſt alſo of neceſſity be the death of the teſtator.

17 For a teſtament *is* of force after men are dead: otherwiſe it is of no ſtrength at all while the teſtator liveth.

18 Whereupon neither the firſt *teſtament* was dedicated without blood.

19 For when Moſes had ſpoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and ſcarlet wool, and hyſſop, and ſprinkled both the book, and all the people,

20 Saying, This *is* the blood of the teſtament which God hath enjoined unto you.

21 Moreover he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry.

22 And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion.

23 *It was* therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.

24 For Chriſt is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us:

25 Nor yet that he ſhould offer himſelf often, as the high prieſt entereth into the holy place every year with blood of others;

26 For then muſt he often have ſuffered ſince the foundation of the world: but now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Chriſt was once offered to bear the ſins of many: and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.

CHAP. X.

1 *The weakneſs of the law-ſacrifices,* 10 *and the power of Chriſt's ſacrifice.* 19 *An exhortation to faith.*

FOR the law having a ſhadow of good things to come, *and* not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceaſed to be offered? becauſe that the worſhippers once purged ſhould have had no more conſcience of ſins.

3 But in thoſe *ſacrifices there is* a remembrance again *made* of ſins every year.

4 For

VIII. 12 *I will be merciful to their unrighteouſneſs,* &c.] This is the great fundamental promiſe of the covenant of grace; namely, the pardon of ſin.

GENERAL REFLECTIONS on Chap. VII. VIII.

The deſign of the apoſtle is, to inſtruct us in the perfection and efficacy of the ſacrifice of Chriſt, ſo as to convince us that we ſhall find in him all that is neceſſary to obtain the pardon of our ſins, and to purify our ſouls; which we ſhould make the ſubject of our prayers, as likewiſe, that he would write his law in our hearts.

COMMENTARY AND NOTES ON CHAP. IX.

8 *The way into the holieſt of all was not yet,* &c.] Was not, under Moſes, ſo clearly and fully manifeſted; and heaven repreſented by the holy of holies, was as yet inacceſſible; for Chriſt firſt entered into heaven as our forerunner, with his blood to appear before God, and thereby to prepare the way for our entrance after him.

15 *For this cauſe he is the mediator,* &c.] The meaning is, that as well they who lived before Chriſt's coming in the fleſh, as ſince, might, by virtue of his death, obtain the promiſed eternal inheritance.

28 *Shall he appear the ſecond time without ſin,* &c.] Having here removed the guilt, power, and puniſhment, due to ſin, by his atonement and grace; he will, at his ſecond coming, make it evident, that the very being of ſin will be deſtroyed for ever in heaven.

GENERAL REFLECTIONS on Chap. IX.

There is but one only means by which, and one only term in which to obtain ſalvation: the only means is, to lay hold on the grace offered us in Chriſt Jeſus; and the only term is, the time of this life. May we ſeriouſly conſider this!

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4 For *it is* not poſſible that the blood of bulls and of goats ſhould take away ſins.

5 Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me:

6 In burnt offerings and *ſacrifices* for ſin thou haſt had no pleaſure.

7 Then ſaid I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he ſaid, Sacrifice and offering and burnt offerings and *offering* for ſin thou wouldeſt not, neither hadſt pleaſure *therein*; which are offered by the law;

9 Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond.

10 By the which will we are ſanctified through the offering of the body of Jeſus Chriſt once *for all*.

11 And every prieſt ſtandeth daily miniſtering and offering oftentimes the ſame ſacrifices, which can never take away ſins:

12 But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footſtool.

14 For by one offering he hath perfected for ever them that are ſanctified.

15 *Whereof* the Holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before,

16 This *is* the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their ſins and iniquities will I remember no more.

18 Now where remiſſion of theſe *is*, *there is* no more offering for ſin.

19 Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus,

20 By a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh;

21 And *having* an high prieſt over the houſe of God;

22 Let us draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

23 Let us hold faſt the profeſſion of *our* faith without wavering; for he *is* faithful that promiſed:

24 And let us conſider one another to provoke unto love and to good works:

25 Not forſaking the aſſembling of ourſelves together, as the manner of ſome *is*; but exhorting *one another*: and ſo much the more, as ye ſee the day approaching.

26 For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins,

27 But a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries.

28 He that deſpiſed Moſes' law died without mercy under two or three witneſſes:

29 Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

30 For we know him that hath ſaid, Vengeance *belongeth* unto me, I will recompenſe, ſaith the Lord. And again, The Lord ſhall judge his people.

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31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilſt ye were made a gazingſtock both by reproaches and afflictions; and partly, whilſt ye became companions of them that were ſo uſed.

34 For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance.

35 Caſt not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promiſe.

37 For yet a little while, and he that ſhall come will come, and will not tarry.

38 Now the juſt ſhall live by faith: but if *any man* draw back, my ſoul ſhall have no pleaſure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the ſoul.

CHAP. XI.

The nature of faith, and its acceptableneſs with God, ſet forth in the examples of many excellent perſons of old time.

NOW faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

2 For by it the elders obtained a good report.

3 Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts: and by it he being dead yet ſpeaketh.

5 By faith Enoch was tranſlated that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

6 But without faith *it is* impoſſible to pleaſe *him*: for he that cometh to God muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.

7 By faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by which he condemned the world, and became heir of the righteouſneſs which is by faith.

8 By faith Abraham, when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he ſojourned in the land of promiſe, as *in* a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe:

10 For he looked for a city which hath foundations, whoſe builder and maker *is* God.

11 Through faith alſo Sara herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.

12 There-

COMMENTARY AND NOTES ON CHAP. X.

5 *When he cometh into the world*, &c.] The apoſtle here declares the efficacy of Chriſt's ſacrifice, and his bleſſed undertaking, namely, to fulfil and ſuffer all things required by the will of God, the complete ſalvation of the church.

29 *Who hath trodden under foot the Son of God*, &c.] In this verſe is implied the dreadful and eternal puniſhment of final apoſtaſy, which reflects the higheſt diſhonour on the Chriſtian religion; ſuch ſhall have judgment without mercy, without the leaſt relaxation of puniſhment.

34 *Ye had compaſſion of me in my bonds*, &c.] Theſe words prove St. Paul to have been the author of this epiſtle; for his bonds were well known at Jeruſalem, and afterwards at Rome.

38 *The juſt ſhall live by faith*, &c.] The juſtified perſon ſhall lead a life of grace and holineſs here, and a life of glory and happineſs hereafter.

GENERAL REFLECTIONS on Chap. X.

We ſhould weigh what St. Paul teaches us, namely, that our ſins were expiated by the oblation Chriſt made of his body upon the croſs: and that, after having offered himſelf as a ſacrifice for the ſins of mankind, he is ſet down for ever on the right hand of God, as the interceſſor for his church.

COMMENTARY AND NOTES ON CHAP. XI.

1 *Faith is the ſubſtance of things hoped for*, &c.] Faith evidences the certainty of future things, and realizes the inviſible enjoyment of another world, unto our minds, and cauſes us to believe them as ſtrongly as what we ſee with our bodily eyes.

6 *He that cometh to God*, &c.] To come to God, is, to believe what is recorded by him in ſcripture concerning his Son, the Lord Jeſus Chriſt.

19 *Accounting*

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12 Therefore ſprang there even of one, and him as good as dead, *ſo many* as the ſtars of the ſky in multitude, and as the ſand which is by the ſea ſhore innumerable.

13 Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

14 For they that ſay ſuch things declare plainly that they ſeek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they deſire a better *country*, that is, an heavenly: wherefore God is not aſhamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Iſaac: and he that had received the promiſes offered up his only begotten *ſon*,

18 Of whom it was ſaid, That in Iſaac ſhall thy ſeed be called:

19 Accounting that God *was* able to raiſe *him* up, even from the dead; from whence alſo he received him in a figure.

20 By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

21 By faith Jacob, when he was a dying, bleſſed both the ſons of Joſeph; and worſhipped, *leaning* upon the top of his ſtaff.

22 By faith Joſeph, when he died, made mention of the departing of the children of Iſrael; and gave commandment concerning his bones.

23 By faith Moſes, when he was born, was hid three months of his parents, becauſe they ſaw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter;

25 Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon;

26 Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompence of the reward.

27 By faith he forſook Egypt, not fearing the wrath of the king; for he endured, as ſeeing him who is inviſible.

28 Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſtborn ſhould touch them.

29 By faith they paſſed through the Red ſea as by dry *land:* which the Egyptians aſſaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.

31 By faith the harlot Rahab periſhed not with them that believed not, when ſhe had received the ſpies with peace.

32 And what ſhall I more ſay? for the time would fail me to tell of Gideon, and *of* Barak, and *of* Samſon, and *of* Jephthae; *of* David alſo, and Samuel, and *of* the prophets:

33 Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions,

34 Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raiſed to life again: and others were tortured, not accepting deliverance; that they might obtain a better reſurrection:

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36 And others had trial of *cruel* mockings and ſcourgings, yea, moreover of bonds and impriſonment:

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandered about in ſheepſkins and goatſkins; being deſtitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deſerts, and *in* mountains, and *in* dens and caves of the earth.

39 And theſe all, having obtained a good report through faith, received not the promiſe:

40 God having provided ſome better thing for us, that they without us ſhould not be made perfect.

CHAP. XII.

1 *An exhortation to patience and conſtancy enforced.* 22 *A commendation of the New Teſtament above the Old.*

WHEREFORE ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet *us*, and let us run with patience the race that is ſet before us,

2 Looking unto Jeſus the author and finiſher of *our* faith; who for the joy that was ſet before him endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

3 For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.

4 Ye have not yet reſiſted unto blood, ſtriving againſt ſin.

5 And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

7 If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons.

9 Furthermore we have had fathers of our fleſh which corrected *us*, and we gave *them* reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live?

10 For they verily for a few days chaſtened *us* after their own pleaſure; but he for *our* profit, that *we* might be partakers of his holineſs.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make ſtraight paths for your feet, leſt that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and holineſs, without which no man ſhall ſee the Lord:

15 Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up trouble *you*, and thereby many be defiled;

16 Leſt there *be* any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birthright.

17 For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.

18 For ye are not come unto the mount that might be

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19 *Accounting*, &c.] i. e. Reaſoning with himſelf.

37 *Were tempted*, &c.] Some read ἐπρωσθησαν, "they were burnt alive," which gives a ſtronger ſenſe.

GENERAL REFLECTIONS on Chap. XI.

We learn from hence, that the ſincerity of our faith will be beſt ſhewn, by depending on the promiſes of God in the goſpel, by obeying and ſerving him faithfully, by living like ſtrangers upon earth, and panting after our true country which is in heaven.

COMMENTARY AND NOTES ON CHAP. XII. XIII.

XII. 2 *Endured the croſs, deſpiſing*, &c.] This is, he has overcome death, and entered into his kingdom of glory.

17 *He found no place of repentance*, &c.] No true repentance: which intimates to us, that at the time of judgment, when the bleſſing comes to be inherited, they who have ſold their hopes of it for the temporary pleaſures of ſin, ſhall not find acceptance.

29 *Our*

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be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

CHAP. XIII.

1 *Divers admonitions to charity, and other godly virtues.*
20 *The conclusion.*

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation:

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

29 *Our God is a consuming fire.*] God will be a rigorous judge of those who have not accepted his grace, and a terrible punisher of those who shall have rebelled against his kingdom.

XIII. 1 *Let brotherly love continue.*] Christian and mutual love is the fountain and foundation of all moral duties, as well towards our neighbour, as to fellow-christians.

8 *Christ the same yesterday, &c.*] These words may be understood either with respect to the person, the office, or the doctrine of Christ.

10 *We have an altar, &c.*] As if he had said, We Christians have an altar, that is, a sacrifice, a priest offered upon, and sanctified by, the altar of the cross.

14 *Here we have no continuing city, &c.*] Our condition in this world being very uncertain and unsettled, God has therefore prepared a city of rest for unbelievers, which it is equally their duty and interest to secure, and continually endeavour the attainment of, in the way of his own appointment.

GENERAL REFLECTIONS on Chap. XII. XIII.

We are here taught to make a right use of the evils we undergo, and to place them to the account of our correction and advancement in holiness; and also to remember, by faith in Christ crucified, to maintain the character of Christians, by setting light by this world, and living to the glory of God, and the benefit of mankind.

The General Epistle of JAMES.

THE ARGUMENT.

The design of this epistle seems to be, to correct those errors, both in doctrine and practice, into which the Jewish and other Christians had fallen, and to establish the faith, and animate the hope of sincere believers, both under their present and approaching sufferings; by representing to them, that Christ was the only one, and Christianity the only way, through a practical faith, to set us sinners clear with God, so as to bring us to himself in glory.

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CHAP. I.

1 *We muſt rejoice under the croſs.* 19 *To hear the word, and do it.*

JAMES, a ſervant of God and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wiſdom, let him aſk of God, that giveth to all *men* liberally, and upbraideth not; and it ſhall be given him.

6 But let him aſk in faith, nothing wavering. For he that wavereth is like a wave of the ſea driven with the wind and toſſed.

7 For let not that man think that he ſhall receive any thing of the Lord.

8 A double minded man *is* unſtable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: becauſe as the flower of the graſs he ſhall paſs away.

11 For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways.

12 Bleſſed *is* the man that endureth temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

13 Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own luſt, and enticed.

15 Then when luſt hath conceived, it bringeth forth ſin: and ſin, when it is finiſhed, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.

18 Of his own will begat he us with the word of truth, that we ſhould be a kind of firſtfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath:

20 For the wrath of man worketh not the righteouſneſs of God.

21 Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls.

22 But be ye doers of the word, and not hearers only, deceiving your own ſelves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs:

24 For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was.

25 But whoſo looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

26 If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To viſit the fatherleſs and widows in their affliction, *and* to keep himſelf unſpotted from the world.

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CHAP. II.

1 *It is not agreeable to the chriſtian profeſſion to regard the rich, and deſpiſe the poor.* 14 *Not to boaſt of faith alone.*

MY brethren, have not the faith of our Lord Jeſus Chriſt, *the Lord* of glory, with reſpect of perſons.

2 For if there come unto your aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment;

3 And ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, Stand thou there, or ſit here under my footſtool:

4 Are ye not then partial in yourſelves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God choſen the poor of this world rich in faith, and heirs of the kingdom which he hath promiſed to them that love him?

6 But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment ſeats?

7 Do not they blaſpheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the ſcripture, Thou ſhalt love thy neighbour as thyſelf, ye do well:

9 But if ye have reſpect to perſons, ye commit ſin, and are convinced of the law as tranſgreſſors.

10 For whoſoever ſhall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.

12 So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.

13 For he ſhall have judgment without mercy, that hath ſheweth no mercy; and mercy rejoiceth againſt judgment.

14 What *doth it* profit, my brethren, though a man ſay he hath faith, and have not works? can faith ſave him?

15 If a brother or ſiſter be naked, and deſtitute of daily food,

16 And one of you ſay unto them, Depart in peace, be *ye* warmed and filled; notwithſtanding ye give them not thoſe things which are needful to the body; what *doth it* profit?

17 Even ſo faith, if it hath not works, is dead, being alone.

18 Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works.

19 Thou believeſt that there is one God; thou doeſt well: the devils alſo believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar?

22 Seeſt thou how faith wrought with his works, and by works was faith made perfect?

23 And the ſcripture was fulfilled which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs: and he was called the Friend of God.

24 Ye ſee then how that by works a man is juſtified, and not by faith only.

25 Likewiſe alſo was not Rahab the harlot juſtified by

COMMENTARY AND NOTES ON CHAP. I. II.

I. 5 *If any of you lack wiſdom, let him aſk of God,* &c.] Namely, ſpiritual wiſdom, to judge rightly of afflictions, their cauſes, deſign, and iſſue.

10 *But the rich, in that he is made low,* &c.] Let the rich be humbled; conſider themſelves as in a ſtate of humiliation.

20 *The wrath of man worketh not,* &c.] The wrath of man is ſo far from effecting any good, that it is productive of all manner of evil.

23, 24 *For if any be a hearer of the word,* &c.] Intimating, that the preaching of the word leaves but a ſlight impreſſion on moſt hearers, who are willing to deceive themſelves by a bare hearing of divine truths.

II. 14 *Can faith ſave him?*] It ſhould be read, Can *that* faith, or, can ſuch a faith, ſave him? This queſtion amounts to a negative. As if the apoſtle had ſaid, As there can be no good works without faith; ſo where true faith is, it will be fruitful in good works, from a principle of love to God.

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by works, when ſhe had received the meſſengers, and had ſent *them* out another way?

26 For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

CHAP. III.

1 *The tongue muſt be bridled.* 13 *They that are truly wiſe, be gentle, mild, and peaceable, without envying.*

MY brethren, be not many maſters, knowing that we ſhall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the ſame *is* a perfect man, *and* able alſo to bridle the whole body.

3 Behold, we put bits in the horſes' mouths, that they may obey us; and we turn about their whole body.

4 Behold alſo the ſhips, which though *they be* ſo great, and *are* driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governor lifteth.

5 Even ſo the tongue is a little member, and boaſteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: ſo is the tongue among our members, that it defileth the whole body, and ſetteth on fire the courſe of nature; and it is ſet on fire of hell.

7 For every kind of beaſts, and of birds, and of ſerpents, and of things in the ſea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poiſon.

9 Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God.

10 Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.

11 Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? ſo *can* no fountain both yield ſalt water and freſh.

13 Who *is* a wiſe man and endued with knowledge among you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.

14 But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth.

15 This wiſdom deſcendeth not from above, but *is* earthly, ſenſual, deviliſh.

16 For where envying and ſtrife *is*, there *is* confuſion and every evil work.

17 But the wiſdom that is from above is firſt pure, then peaceable, gentle, *and* eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy.

18 And the fruit of righteouſneſs is ſown in peace of them that make peace.

CHAP. IV.

1 *Againſt covetouſneſs,* 4 *intemperance,* 11 *detraction, and raſh judgment.*

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your luſts that war in your members?

2 Ye luſt, and have not: ye kill, and deſire to have and cannot obtain: ye fight and war, yet ye have not, Anno DOMINI 60. becauſe ye aſk not.

3 Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume *it* upon your luſts.

4 Ye adulterers and adultereſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy;

6 But he giveth more grace. Wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble.

7 Submit yourſelves therefore to God. Reſiſt the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanſe *your* hands, *ye* ſinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heavineſs.

10 Humble yourſelves in the ſight of the Lord, and he ſhall lift you up.

11 Speak not evil one of another, brethren. He that ſpeaketh evil of *his* brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to ſave and to deſtroy: who art thou that judgeſt another?

13 Go to now, ye that ſay, To-day or to-morrow we will go into ſuch a city, and continue there a year, and buy and ſell, and get gain:

14 Whereas ye know not what *ſhall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vaniſheth away.

15 For that ye *ought* to ſay, If the Lord will, we ſhall live, and do this, or that.

16 But now ye rejoice in your boaſtings: all ſuch rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is ſin.

CHAP. V.

1 *Of wicked rich men.* 12 *Of ſwearing.* 16 *To confeſs our faults.*

GO to now, *ye* rich men, weep and howl for your miſeries that ſhall come upon *you.*

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire. Ye have heaped treaſure together for the laſt days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of ſabaoth.

5 Ye have lived in pleaſure on the earth, and been wanton; ye have nouriſhed your hearts, as in a day of ſlaughter.

6 Ye have condemned *and* killed the juſt; and he doth not reſiſt you.

7 Be patient therefore, brethren, unto the coming of the

GENERAL REFLECTIONS on Chap. I. II.

The apoſtle proves, that God is ſo far from being the cauſe of ſin, that he is the author of all good, which he effects by his regenerating grace; but that ſin proceeds only from the corruption and depravity of our nature, and eſtabliſhes the doctrine of a lively, operative, and juſtifying faith.

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 1 *Be not many maſters,* &c.] In the original it is, Many teachers; in alluſion to the falſe apoſtles.

6 *It is ſet on fire of hell.*] The infernal ſpirit influences the heart, and its wickedneſs overflows by the tongue.

15 *Earthly, ſenſual, deviliſh.*] The three grand temptations of the world are, avarice, the love of pleaſure, and ambition; the firſt is earthly, the ſecond ſenſual, and the third diabolical, being the ſin by which the apoſtate angels fell.

IV. 4 *Ye adulterers and adultereſſes,* &c.] Ye, who with treacherous hearts think to love God and the world too, be aſſured, that no earthly object muſt ſo poſſeſs our affections, as to claſh with our duty to him, as the ſupreme object of them.

7 *Submit yourſelves therefore to God,* &c.] Let your thoughts, words, and actions, be guided by the ſtrict rules of his word.

13 *Go to now, ye that ſay, To-day,* &c.] He reproves the preſumptuous behaviour of thoſe who do not ſubmit their actions to the direction and permiſſion of Providence.

GENERAL REFLECTIONS on Chap. III. IV.

We are here taught to regulate our words by the fear of God, and by wiſdom, to ſpeak little, to avoid ſlander and calumny, and abſtain from all diſcourſes contrary to love and humility; and we are exhorted, in all our undertakings, to reflect on the vanity of life, and depend upon the providence of God.

COMMENTARY AND NOTES ON CHAP. V.

2 *Your riches are corrupted,* &c.] You have rather choſen to let thoſe goods you had laid up be corrupted and ſpoiled, than to uſe them to any good and liberal purpoſes.

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the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain.

8 Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one againſt another, brethren, leſt ye be condemned: behold, the judge ſtandeth before the door.

10 Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; leſt ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

14 Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

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15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

16 Confeſs *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the ſinner from the error of his way ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

16 *Confeſs your faults one to another,* &c.] This confeſſion is mutual, and ſhould be always practiſed at the private meetings of ſerious humble Chriſtians; but affords no pleas in favour of the auricular confeſſion of the church of Rome, which one thouſand two hundred years after St. James's time, was firſt inſtituted, under pope Innocent III.

GENERAL REFLECTIONS on Chap. V.

We are here exhorted to wait with patience for the coming of the Lord, not to complain too bitterly againſt thoſe who do us evil; to avoid ſwearing, and every thing that denotes impatience; the efficacy of prayer is alſo here enforced, and the fruits of brotherly love.

The Firſt Epiſtle General of PETER.

THE ARGUMENT.

The deſign of this epiſtle is, to induce the Chriſtian converts, in various parts of the world, to maintain a converſation in all reſpects worthy of the goſpel; and to ſupport them, by the nobleſt motives, under the perſecutions and fiery trials they had already endured, or were likely to endure, for the faith.

CHAP. I.

1 *He bleſſeth God for his ſpiritual graces.* 10 *Salvation in Chriſt.* 13 *An exhortation to godlineſs.*

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PETER, an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit, unto obedience and ſprinkling of the blood of Jeſus Chriſt: Grace unto you, and peace, be multiplied.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you,

5 Who are kept by the power of God through faith unto ſalvation ready to be revealed in the laſt time.

6 Wherein ye greatly rejoice, though now for a ſeaſon, if need be, ye are in heavineſs through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe and honour and glory at the appearing of Jeſus Chriſt:

8 Whom having not ſeen, ye love; in whom, though now ye ſee *him* not, yet believing, ye rejoice with joy unſpeakable and full of glory:

9 Receiving the end of your faith, *even* the ſalvation of *your* ſouls.

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10 Of which ſalvation the prophets have enquired and ſearched diligently, who propheſied of the grace *that ſhould come* unto you:

11 Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things, which are now reported unto you by them that have preached the goſpel unto you with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into.

13 Wherefore gird up the loins of your mind, be ſober, and hope to the end for the grace that is to be brought unto you at the revelation of Jeſus Chriſt;

14 As obedient children, not faſhioning yourſelves according to the former luſts in your ignorance:

15 But as he which hath called you is holy, ſo be ye holy in all manner of converſation;

16 Becauſe it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning *here* in fear:

18 Foraſmuch as ye know that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation *received* by tradition from your fathers;

19 But

COMMENTARY AND NOTES ON CHAP. I.

2 *Elect—through ſanctification,* &c.] Hereby it is evident, that ſanctification is the fruit of our election, and obedience the end of our ſanctification.

10 *Who propheſied of the grace,* &c.] Who foretold the revelation of the goſpel.

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19 But with the precious blood of Christ, as of a lamb without blemish and without spot.

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAP. II.

1 *The apostle exhorteth them to lay aside all uncharitableness.* 13 *Obedience to magistrates.* 18 *Servants duties.*

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby;

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the King.

18 Servants, *be* subject to *your* masters, with all fear; not only to the good and gentle, but also to the froward. Anno DOMINI 60.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAP. III.

1 *The duty of wives and husbands*; 8 *Unity exhorted, and to return good for evil:* 14 *Suffer persecution.* 19 *Christ's benefit to the old world.*

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the LORD *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that

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25 *The word of the Lord endureth for ever*, &c.] The word of God, or mind of Christ, is everlasting truth, both in its nature and effects, upon the regenerate, to such it will be fulfilling for ever in heaven.

GENERAL REFLECTIONS on Chap. I.

St. Peter here excites Christians to lead a pure and holy life, on a review of the accomplishments of these promises which the prophets had made concerning the coming of the Messiah, and the redemption of mankind.

COMMENTARY AND NOTES ON CHAP. II. III.

II. 2 *As new-born babes*, &c.] This expression emphatically denotes those who are newly converted.

11 *Fleshly lusts, which war against the soul.*] By making it void of understanding, void of all true sense of spiritual matters, and void of all hope towards God.

III. 2 *Coupled with fear.*] With a fear of God, and a due reverence to your husbands.

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Anno DOMINI 60.

that aſketh you a reaſon of the hope that is in you with meekneſs and fear:

16 Having a good conſcience; that whereas they ſpeak evil of you, as of evildoers, they may be aſhamed that falſely accuſe your good converſation in Chriſt.

17 For *it is* better, if the will of God be ſo, that ye ſuffer for well doing, than for evil doing.

18 For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh, but quickened by the Spirit:

19 By which alſo he went and preached unto the ſpirits in priſon;

20 Which ſometimes were diſobedient, when once the longſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight ſouls were ſaved by water.

21 The like figure whereunto *even* baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience toward God,) by the reſurrection of Jeſus Chriſt:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made ſubject unto him.

CHAP. IV.

1 *The apoſtle exhorteth to ceaſe from ſin.* 12 *Sundry motives of comfort under perſecution.*

FORASMUCH then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh hath ceaſed from ſin;

2 That he no longer ſhould live the reſt of *his* time in the fleſh to the luſts of men, but to the will of God.

3 For the time paſt of *our* life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it ſtrange that ye run not with *them* to the ſame exceſs of riot, ſpeaking evil of *you:*

5 Who ſhall give account to him that is ready to judge the quick and the dead.

6 And for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

7 But the end of all things is at hand: be ye therefore ſober, and watch unto prayer.

8 And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins.

9 Uſe hoſpitality one to another without grudging.

10 As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

11 If any ſpeak, *let him ſpeak* as the oracles of God; if any man miniſter, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

12 Beloved, think it not ſtrange concerning the fiery trial which is to try you, as though ſome ſtrange thing happened unto you:

13 But rejoice, inaſmuch as ye are partakers of Chriſt's ſufferings; that, when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 If ye be reproached for the name of Chriſt, happy *are ye*; for the ſpirit of glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

15 But let none of you ſuffer as a murderer, or *as* a thief, or *as* an evildoer, or as a buſybody in other men's matters.

16 Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment muſt begin at the houſe of God: and if *it* firſt *begin* at us, what ſhall the end *be* of them that obey not the goſpel of God?

18 And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 Wherefore let them that ſuffer according to the will of God commit the keeping of their ſouls *to him* in well doing, as unto a faithful Creator.

CHAP. V.

1 *The elders exhorted to teach,* 5 *the younger to obey,* 8 *to be watchful, and ſtedfaſt in the faith,* 9 *reſiſting the devil.*

THE elders which are among you, I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed:

2 Feed the flock of God which is among you, taking the overſight *thereof* not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being enſamples to the flock.

4 And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

5 Likewiſe, ye younger, ſubmit yourſelves unto the elder. Yea, all *of you* be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble.

6 Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time:

7 Caſting all your care upon him; for he careth for you.

8 Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour:

9 Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle *you.*

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I ſuppoſe, I have written briefly, exhorting, and teſtifying that this is the true grace of God wherein ye ſtand.

13 The *church that is* at Babylon, elected together with *you,* ſaluteth you; and *ſo doth* Marcus my ſon.

14 Greet ye one another with a kiſs of charity. Peace *be* with you all that are in Chriſt Jeſus. Amen.

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19 *By which alſo he went and preached unto the ſpirits in priſon.*] The plain meaning of this very difficult text is, that Chriſt, by his own ſpirit, inſpiring the ſpirits of Noah and his family, who were preſerved in the ark, preached to the diſobedient world before the flood. This is the moſt natural ſenſe, as the word here rendered "priſon" ſignifies alſo a place of ſafe cuſtody, a place of preſervation.

GENERAL REFLECTIONS on Chap. II. III.

We learn from hence, that the character of thoſe who are truly children of God, is innocence, meekneſs, ſimplicity, ſincerity, and a real averſion to wickedneſs and hypocriſy, with a continual deſire of advancing in the favour of our Lord Jeſus Chriſt, who ſuffered and roſe again, to redeem men from the ſlavery of ſin, and the puniſhment due to it.

COMMENTARY AND NOTES ON CHAP. IV. V.

IV. 6 *Them that are dead,* &c.] By the dead we may underſtand the unconverted, both Jews and Gentiles; that are dead in treſpaſſes and ſins, to whom the goſpel was preached when they were thus ſpiritually dead and buried in ſenſuality, that they might mortify and ſubdue thoſe ſenſual deſires and carnal appetites, which they indulged while they lived as natural men, without the knowledge of God, and the aſſiſtance of his holy Spirit.

18 *If the righteous ſcarcely be ſaved,* &c.] If the watchful Chriſtian does with much difficulty eſcape the ſnares and temptations of the world, where ſhall the wicked and unbeliever appear, who practices and takes pleaſure in evil, and is plunged in ſin.

V. 6 *Under the mighty hand of God,* &c.] By the "hand of God," we are to underſtand his judgments, his almighty power, which it is our duty to ſubmit to in the day of our affliction.

10 *The God of all grace, who hath called us unto his eternal glory,* &c.] Who hath called us to the hope and enjoyment of his eternal glory in Chriſt Jeſus, may he grant you his perpetual preſence, and enlivening favour.

12 *True grace,* &c.] The pure and wholeſome doctrine of the goſpel.

13 *The church that is at Babylon,* &c.] Commentators ſuppoſe that this church conſiſted of ſome of thoſe Jews which remained in the neighbourhood of Babylon of Chaldea ever ſince the captivity.

GENERAL REFLECTIONS on Chap. IV. V.

Chriſtians are hereby encouraged to endure patiently and chearfully the evils which the profeſſion of the goſpel brings upon them; and are exhorted, by a wholeſome fear, and true piety, to live worthy of their calling, and of the glory reſerved for them in heaven.

COMMENTARY

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The Second Epiſtle General of PETER.

THE ARGUMENT.

The deſign of this epiſtle is to confirm the doctrines and inſtructions delivered in the former, to excite the Chriſtian converts to adorn and ſtedfaſtly adhere to their holy religion, as a religion proceeding from God, notwithſtanding the artifices of falſe teachers, or perſecutions of their enemies. St. Peter's ſtyle expreſſes the noble vehemence and fervor of his ſpirit, the full knowledge he had of Chriſtianity, and the ſtrong aſſurance he had of the truth and certainty of his doctrine.

CHAP. I.

1 Confirming them in hope, 5 exhorts them to make their calling and election ſure, 16 and to conſtancy.

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SIMON Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us through the righteouſneſs of God and our Saviour Jeſus Chriſt:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jeſus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promiſes: that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.

5 And beſide this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godlineſs;

7 And to godlineſs brotherly kindneſs; and to brotherly kindneſs charity.

8 For if theſe things be in you, and abound, they make *you that ye ſhall* neither *be* barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

9 But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins.

10 Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall:

11 For ſo an entrance ſhall be miniſtered unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12 Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know *them*, and be eſtabliſhed in the preſent truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up by putting *you* in remembrance;

14 Knowing that ſhortly I muſt put off *this* my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.

15 Moreover I will endeavour that ye may be able after my deceaſe to have theſe things always in remembrance.

16 For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eyewitneſſes of his majeſty.

17 For he received from God the Father honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleaſed.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day ſtar ariſe in your hearts: Anno DOMINI 66.

20 Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man but holy men of God ſpake *as they were* moved by the Holy Ghoſt.

CHAP. II.

1 He foretelleth them of falſe teachers. 10 The wicked principles and manners of theſe ſeducers deſcribed.

BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

2 And many ſhall follow their pernicious ways; by reaſon of whom the way of truth ſhall be evil ſpoken of.

3 And through covetouſneſs ſhall they with feigned words make merchandiſe of you: whoſe judgment now of a long time lingereth not, and their damnation ſlumbereth not.

4 For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgment;

5 And ſpared not the old world, but ſaved Noah the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into aſhes condemned *them* with an overthrow, making *them* an enſample unto thoſe that after ſhould live ungodly;

7 And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8 (For that righteous man dwelling among them, in ſeeing and hearing, vexed *his* righteous ſoul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed:

10 But chiefly them that walk after the fleſh in the luſt of uncleanneſs, and deſpiſe government. Preſumptuous *are they*, ſelfwilled, they are not afraid to ſpeak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord.

12 But theſe, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not; and ſhall utterly periſh in their own corruption:

13 And

COMMENTARY AND NOTES ON CHAP. I.

3 *According as his divine power hath given unto us*, &c.] Intimating, that God had already given them all things which conduced to make them holy in this life, and happy in the next through the knowledge of Chriſt.

10 *Give diligence to make your calling and election ſure*, &c.] See that, in the diligent exerciſe of the above-mentioned graces, you make your calling and election, which are ſure in themſelves, ſure to you, in the comfortable feeling and apprehenſion of it.

14 *As our Lord Jeſus Chriſt hath ſhewed me.*] See *John* xxi. 18, 19.

20 *No prophecy of the ſcripture is of any private interpretation.*] No prophecy of the ſcripture is to be expounded as ſpeaking only of thoſe perſons originally intended, but of all others to the end of the world.

GENERAL REFLECTIONS on Chap. I.

St. Peter here proves the truth and divinity of the Chriſtian doctrine, by the teſtimony which he and his companions had rendered of that which happened to our Lord when he was transfigured, and by the prophecies of the Old Teſtament.

COMMENTARY AND NOTES ON CHAP. II.

3 *Slumbereth not.*] A moſt beautiful figure, repreſenting the vengeance that ſhall deſtroy them, as an angel of judgment purſuing them upon the wing, continually approaching nearer and nearer, and keeping a watchful eye upon them, that he may at length diſcharge an unerring blow.

11 *Having*

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13 And ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day time. Spots *they are* and blemiſhes, ſporting themſelves with their own deceivings while they feaſt with you;

14 Having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls: an heart they have exerciſed with covetous practices; curſed children:

15 Which have forſaken the right way, and are gone aſtray, following the way of Balaam *the ſon* of Boſor, who loved the wages of unrighteouſneſs;

16 But was rebuked for his iniquity: the dumb aſs ſpeaking with man's voice forbad the madneſs of the prophet.

17 Theſe are wells without water, clouds that are carried with a tempeſt: to whom the miſt of darkneſs is reſerved for ever.

18 For when they ſpeak great ſwelling *words* of vanity, they allure through the luſts of the fleſh, *through much* wantonneſs, thoſe that were clean eſcaped from them who live in error.

19 While they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.

20 For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the latter end is worſe with them than the beginning.

21 For it had been better for them not to have known the way of righteouſneſs, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the ſow that was waſhed to her wallowing in the mire.

CHAP. III.

1 *Chriſt's coming to judgment.* 10 *He deſcribeth the day of the Lord.* 11 *An exhortation to godlineſs.*

THIS ſecond epiſtle, beloved, I now write unto you; in *both* which I ſtir your pure minds by way of remembrance:

2 That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour:

3 Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts,

4 And ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as *they were* from the beginning of the creation.

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5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, periſhed:

7 But the heavens and the earth, which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thouſand years, and a thouſand years as one day.

9 The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is longſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burned up.

11 *Seeing* then *that* all theſe things ſhall be diſſolved, what manner *of perſons* ought ye to be in *all* holy converſation and godlineſs,

12 Looking for and haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat?

13 Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.

15 And account *that* the longſuffering of our Lord *is* ſalvation; even as our beloved brother Paul alſo according to the wiſdom given unto him hath written unto you;

16 As alſo in all *his* epiſtles, ſpeaking in them of theſe things; in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as *they do* alſo the other ſcriptures, unto their own deſtruction.

17 Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jeſus Chriſt. To him *be* glory both now and for ever. Amen.

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11 *Having eyes full of adultery*, &c.] There is a prodigious ſtrength in the Greek; it properly ſignifies their having an adultereſs continually before their eyes.

GENERAL REFLECTIONS on Chap. II.

This chapter ſhews us that God has in all ages diſplayed the marks of his juſtice: as it appears more particularly by the puniſhment of the rebellious angels, by the flood, and by the deſtruction of Sodom and Gomorrha.

COMMENTARY AND NOTES ON CHAP. III.

5 *This they willingly are ignorant of, that by the word*, &c.] Theſe ſcoffers are willingly ignorant of what a change God made in the world ſince the firſt creation of it; and that he can as eaſily deſtroy it, as he did at firſt create it.

10 *In the which the heavens ſhall paſs away*, &c.] The conflagration of this lower world, and future judgment of angels and men, are here deſcribed in ſuch ſtrong and terrible terms, that no devout and judicious perſon can view the tremendous ſcene without ſolemn attention and awful concern!

11 *Seeing then*, &c.] If the whole frame of heaven and earth ſhall be ſo wonderfully changed, and a new world made, how great a degree of purity ſhould they labour to attain to, who expect to live in this new world.

GENERAL REFLECTIONS on Chap. III.

The deſcription here given of the utter deſtruction of the world by fire, ſhews us what will be the majeſty and terror of the laſt appearance of the Son of God, and ſhould ſtir us up to preſs after the higheſt degrees of ſanctification, that we may have an abundant entrance adminiſtered unto us into that kingdom wherein dwelleth righteouſneſs.

The Firſt Epiſtle General of St. JOHN.

THE ARGUMENT.

The apoſtle's leading deſign in this epiſtle, is, to demonſtrate that nothing is more eſſential to a true Chriſtian, than the love and practice of univerſal holineſs; and that let men pretend to what knowledge and faith they pleaſe, wickedneſs is a plain mark and characteriſtic of the children of the devil: he alſo endeavours to ſooth and refine the minds of the church in general into that amiable and loving diſpoſition, for which he himſelf was ſo eminent, and to arm them againſt the ſnares and efforts of antichriſt, the grand apoſtate and ſeducer of the Chriſtian church, and of all who were endued with his Spirit.

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CHAP. I.

1 *Christ's person described, in whom is eternal life.* 5 *An exhortation to holiness of life.*

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that our joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

1 *Christ is our advocate.* 3 *To know God is to keep his commandments:* 7 *to love one another.*

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. After Anno DOMINI 90.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAP. III.

1 *God's love in making us his sons;* 3 *who must be pure as he is pure.*

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when

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COMMENTARY AND NOTES ON CHAP. I. II.

I. 2 *The life was manifested, and we have seen it,* &c.] Christ Jesus, that eternal life, which was with the Father from all eternity, as being his eternal Son, was in the fulness of time manifested in the flesh, and we his apostles saw him in his assumed human nature, and we now testify, publish, and declare him to you.

9 *If we confess our sins,* &c.] Meaning, to God. It would seem astonishing that this text should ever have been urged in behalf of auricular confession, were it not for the many examples we have of such shameful and absurd reasoning in the arguments which are used in favour of popery.

II. 2 *But also for the sins of the whole world.*] This intimates to us, that there is a virtual sufficiency, in the death of Christ, to atone for the sins of all, and an actual efficacy to every believer.

11 *He that hateth his brother is in darkness,* &c.] i. e. He is altogether ignorant of the true nature and spirit of Christianity.

16 *All that is in the world,* &c.] All the happiness that this world can afford, namely, pleasure, riches, and honour.

20 *Ye have an unction from the Holy One,* &c.] God hath anointed you with his Spirit, which will preserve you from pernicious errors, and lead you into all necessary truth, if you obey and follow him.

GENERAL REFLECTIONS on Chap. I. II.

The apostle here shews, that the love and practice of sin, and communion with God, are incompatible with each other; and that the doctrine of Christ should engage Christians of all ages and conditions, and particularly young persons, to strengthen themselves more and more in the love of God and of Jesus Christ, and to renounce the world.

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After Anno DOMINI 90.

when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.

3 And every man that hath this hope in him purifieth himſelf, even as he is pure.

4 Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.

5 And ye know that he was manifeſted to take away our ſins; and in him is no ſin.

6 Whoſoever abideth in him ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteouſneſs is righteous, even as he is righteous.

8 He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

9 Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

10 In this the children of God are manifeſt, and the children of the devil: whoſoever doeth not righteouſneſs is not of God, neither he that loveth not his brother.

11 For this is the meſſage that ye heard from the beginning, that we ſhould love one another.

12 Not as Cain, *who* was of that wicked one, and ſlew his brother. And wherefore ſlew he him? Becauſe his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not *his* brother abideth in death.

15 Whoſoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, becauſe he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

23 And this is his commandment, That we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

1 *He warneth to try by certain rules the ſpirits that pretend to come from God.* 7 *He preſſeth mutual love upon Chriſtians.*

BELOVED, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh is of God:

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh is not of God: and this is that *ſpirit* of antichriſt, whereof ye have heard that it ſhould come; and even now already is it in the world.

After Anno DOMINI 90.

4 Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

5 They are of the world: therefore ſpeak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the ſpirit of truth, and the ſpirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifeſted the love of God toward us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

11 Beloved, if God ſo loved us, we ought alſo to love one another.

12 No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

14 And we have ſeen and do teſtify that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldneſs in the day of judgment: becauſe as he is, ſo are we in this world.

18 There is no fear in love; but perfect love caſteth out fear: becauſe fear hath torment. He that feareth is not made perfect in love.

19 We love him, becauſe he firſt loved us.

20 If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

21 And this commandment have we from him, That he who loveth God love his brother alſo.

CHAP. V.

1 *He that loveth God loveth God's children, and keepeth his commandments.* 9 *Jeſus is able to ſave us.*

WHOSOEVER believeth that Jeſus is the Chriſt is born of God: and every one that loveth him that begat loveth him alſo that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatſoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?

6 This is he that came by water and blood, *even* Jeſus

COMMENTARY AND NOTES ON CHAP. III. IV.

III. 4 *Whoſoever committeth ſin tranſgreſſeth,* &c.] An habitual ſinner lives in oppoſition to the divine will and law: for Chriſt, in whom was no ſin, was manifeſted in the fleſh to take away ſin; the guilt by his blood, the power of it by his Spirit.

9 *Whoſoever is born of God doth not commit ſin,* &c.] Does not habitually commit ſin.

IV. 2, 3 *Every ſpirit that confeſſeth,* &c.] As if he had ſaid, They who dare truly and openly, in the face of danger, profeſs and preach Jeſus Chriſt, in his perſon, nature, and offices, as the incarnate Word or Son of God, ſent from heaven, aſcribing virtue and efficacy to the ſacrifice of his death, and attributing to him alone the whole glory of a perfect Saviour, this doctrine is of the Spirit, and this Spirit is of God.

7 *Let us love one another,* &c.] We are told, that when St. John was grown old and too infirm to preach, he uſed to be led to the church at Epheſus, and only ſay theſe words to the people, Little children, love one another.

19 *We love him, becauſe he firſt loved us.*] Intimating, that God's love to us, is the root and ſpring of our love to him, and to one another.

GENERAL REFLECTIONS on Chap. III. IV.

We are here taught, that by being confirmed in the love of God, we bear the image of our heavenly Father, and ſhall have confidence at the day of judgment; and that they who commit ſin wilfully, have no right knowledge of Chriſt, or his ſalvation.

COMMENTARY

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Jeſus Chriſt; not by water only, but by water and blood. And it is the Spirit that beareth witneſs, becauſe the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one.

8 And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one.

9 If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God which he hath teſtified of his Son.

10 He that believeth on the Son of God hath the witneſs in himſelf: he that believeth not God hath made him a liar; becauſe he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we aſk any thing according to his will, he heareth us: After Anno DOMINI 90.

15 And if we know that he hear us, whatſoever we aſk, we know that we have the petitions that we deſired of him.

16 If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall aſk, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it.

17 All unrighteouſneſs is ſin: and there is a ſin not unto death.

18 We know that whoſoever is born of God ſinneth not; but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedneſs.

20 And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jeſus Chriſt. This is the true God, and eternal life.

21 Little children, keep yourſelves from idols. Amen.

COMMENTARY AND NOTES ON CHAP. V.

7 *For there are three that bear record,* &c.] Many copies omit the names of the three divine perſons in this verſe, but all the antient copies, except one, retain them. The Arians aſſert, here is an interpolation of the orthodox Chriſtians; but there is much more reaſon to ſuppoſe they have eraſed them, in order to ſupport their damnable hereſy; ſince of the ſeveral ways of denying our Lord, that of denying his divinity is certainly the worſt; for that denieth the higheſt dignity of his perſon, the infinite value of his ſatisfaction, and, by a neceſſary conſequence, the redemption of the world by his blood.

16 *There is a ſin unto death,* &c.] Called, by ſome, the ſin againſt the Holy Ghoſt; which it is ſuppoſed thoſe Jews were guilty of, who aſcribed the miracles wrought by Chriſt, to the power of the devil; alſo a renouncing of Chriſtianity, denying the truth of the Chriſtian faith, after illumination and conviction by the Holy Ghoſt, and maliciouſly perſecuting the ſincere profeſſors of it.

19 *The whole world lieth in wickedneſs.*] Or, in the original, under the power of the wicked one.

GENERAL REFLECTIONS on Chap. V.

The apoſtle exhorts us to aſpire after purity and true holineſs, in order that we may have communion with God our Father, and his Son Jeſus Chriſt, who is the true God, and life eternal, to whom be glory for ever. Amen.

The Second Epiſtle of JOHN.

THE ARGUMENT.

This epiſtle, according to ſome, was directed to an honourable Chriſtian lady, whom St. John had converted to the faith, whom he congratulates and commends for her perſonal and relative piety, and cautions her to beware of thoſe impoſtors, who denied the incarnation of Jeſus Chriſt.

1 *An exhortation to perſevere in Chriſtian love and belief, that they loſe not their full reward.* 10 *To avoid ſeducers.*

After Anno DOMINI 90.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but alſo all they that have known the truth;

2 For the truth's ſake, which dwelleth in us, and ſhall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beſeech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That as ye have heard from the beginning, ye ſhould walk in it.

7 For many deceivers are entered into the world, who confeſs not that Jeſus Chriſt is come in the fleſh. This is a deceiver and an antichriſt. After Anno DOMINI 90.

8 Look to yourſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward.

9 Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that abideth in the doctrine of Chriſt, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* houſe, neither bid him God ſpeed:

11 For he that biddeth him God ſpeed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I truſt to come unto you, and ſpeak face to face, that our joy may be full.

13 The children of thy elect ſiſter greet thee. Amen.

The

COMMENTARY AND NOTES.

7 *Many deceivers are entered into the world.*] Many impoſtors are gone abroad, ſome of whom deny the divinity, others the humanity of Chriſt; thus overturning the fundamentals of Chriſtianity, and diſcovering themſelves to be antichriſts.

Who confeſs not, &c.] Limborch reads, Who confeſs not Jeſus Chriſt, who came in the fleſh.

GENERAL REFLECTIONS.

We here ſee, that all who know and ſincerely love the truth, do alſo love one another heartily; and join to the knowledge of truth, obedience and love to God and the brethren; and that the ſociety of heretics is to be avoided.

COMMENTARY

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The Third Epiſtle of JOHN.

THE ARGUMENT.

The apoſtle, in this epiſtle, expreſſes his concern for the proſperity of Gaius, his joy in the honourable character he maintained for Chriſtian candour, hoſpitality, and zeal, cautions him againſt the turbulent practices of Diotrephes, and recommends Demetrius to his friendſhip.

1 *He commendeth Gaius, for piety,* 5 *and hoſpitality* 7 *to true preachers:* 9 *complaineth of Diotrephes.*

After Anno DOMINI 90.

THE elder unto the well beloved Gaius, whom I love in the truth.

2 Beloved, I wiſh above all things that thou mayeſt proſper and be in health, even as thy ſoul proſpereth.

3 For I rejoiced greatly, when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doeſt faithfully whatſoever thou doeſt to the brethren, and to ſtrangers;

6 Which have borne witneſs of thy charity before the church: whom if thou bring forward on their journey after a godly ſort, thou ſhalt do well:

7 Becauſe that for his name's ſake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. After Anno DOMINI 90.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not ſeen God.

12 Demetrius hath good report of all *men*, and of the truth itſelf: yea, and we *alſo* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace *be* to thee. *Our* friends ſalute thee. Greet the friends by name.

COMMENTARY AND NOTES.

7 *For his name's ſake,* &c.] Freely to profeſs his goſpel and ſervice.

11 *Beloved, follow not that which is evil,* &c.] Here the apoſtle adviſes his beloved Gaius, and thoſe with him, not to imitate this evil example of Diotrephes, who not only himſelf refuſed his charity towards the Chriſtian Jews that wanted it, but would not permit the Gentile Chriſtians to receive or relieve them; but exhorts them rather to follow the example of God, who is good to all.

GENERAL REFLECTION.

The example of Gaius, who received believers and ſtrangers with ſo much good will, and whoſe hoſpitality was of ſo good a ſavour in the church, ſhould ſtir us up to be kindly affectioned towards the brethren, and particularly to ſuch as flee and are perſecuted for the goſpel.

The General Epiſtle of JUDE.

THE ARGUMENT.

The plain deſign of the apoſtle, in this epiſtle, is, to deſcribe the character of falſe teachers, to point out the divine judgments which perſons of ſuch a character had reaſon to expect, and to caution Chriſtians againſt liſtening to their ſuggeſtions, leſt they ſhould be thereby perverted from the faith and purity of the goſpel.

1 *Jude exhorteth to conſtancy in the faith.* 14 *Puniſhments for falſe teachers.* 24 *He concludeth with aſcribing glory to God.*

Anno DOMINI 66.

JUDE, the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort *you* that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. Anno DOMINI 66.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not.

6 And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

8 Likewiſe

COMMENTARY AND NOTES.

3 *The faith—once delivered unto the ſaints.*] The ſincere doctrines of the goſpel, delivered once for all by Chriſt and his apoſtles; in oppoſition to the novel doctrines introduced ſince by papiſts, and other heretics.

6 *The angels which kept not their firſt eſtate,* &c.] If God did not ſpare apoſtate angels, ſurely he will not ſpare apoſtatizing ſeducers.

7 *The vengeance of eternal fire.*] That fire which irrecoverably deſtroyed the city of Sodom, and ended in their final and eternal overthrow.

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Anno DOMINI 66.

8 Likewiſe alſo theſe *filthy* dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.

10 But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts, in thoſe things they corrupt themſelves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gainſaying of Core.

12 Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: clouds *they are* without water, carried about of winds; trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the ſea, foaming out their own ſhame; wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever.

14 And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſand of his ſaints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches* which ungodly ſinners have ſpoken againſt him.

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16 Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling *words*, having mens' perſons in admiration becauſe of advantage.

17 But, beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt;

18 How that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.

19 Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

20 But ye, beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt,

21 Keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22 And of ſome have compaſſion, making a difference:

23 And others ſave with fear, pulling *them* out of the fire; hating even the garment ſpotted by the fleſh.

24 Now unto him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory with exceeding joy,

25 To the only wiſe God our Saviour *be* glory and majeſty, dominion and power, both now and ever. Amen.

14, 15 *Enoch alſo, the ſeventh from Adam*, &c.] Enoch of old, by the ſpirit of prophecy, foretold the ſins of ſuch perſons, and their condemnation alſo at the general judgment, when Chriſt ſhall come glorioufly attended, in order to execute judgment upon the ungodly in general, and upon ſuch as ſpeak contumacioufly of him and his ſervants in particular.

23 *Hating even the garment ſpotted by the fleſh.*] As if he had ſaid, In converſing with vicious perſons, avoid every thing of a carnal and ſenſual nature, that defiles the conſcience.

GENERAL REFLECTIONS.

The apoſtle exhorts all Chriſtians, if they would eſcape ſeduction and ſeducers, to look up to God in earneſt prayer for ſtrength and direction, that being ſtedfaſt in the faith, they may be preſerved in the love of God, unto eternal life.

The REVELATION of St. JOHN the Divine.

THE ARGUMENT.

The authenticity of this book of the Revelation of Jeſus Chriſt was univerſally acknowledged in the two firſt centuries, and is worthy to be read by the church in all ages. Beſides the prophetical part, there is ſuch a ſpirit of holineſs breathing throughout, the main articles of the Chriſtian faith are ſo clearly and plainly held forth in it, and many religious and moral duties ſo ſtrictly enjoined by it, that it is the unqueſtionable duty of the miniſters of God to ſtudy this book with that modeſty and ſobriety which becomes them as inquirers; and likewiſe the people's duty to give themſelves to the reading of it with fervent prayer, and a ſimplicity of mind to be guided by its precepts and inſtructions, for the regulating of their tempers, and the conducting of their lives.

CHAP. I.

1 *The preface.* 4 *John's ſalutation to the ſeven churches of Aſia.* 7 *The coming of Chriſt;* 8 *his eternal majeſty.*

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THE Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is* he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time *is* at hand.

4 JOHN to the ſeven churches which are in Aſia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the ſeven ſpirits which are before his throne;

5 And from Jeſus Chriſt, *who is* the faithful witneſs, *and* the firſt begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and waſhed us from our ſins in his own blood,

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6 And hath made us kings and prieſts unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye ſhall ſee him, and they *alſo* which pierced him: and all kindreds of the earth ſhall wail becauſe of him. Even ſo, Amen.

8 I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying,

COMMENTARY AND NOTES ON CHAP. I.

4 *From the ſeven Spirits which are before his throne.*] That is, from the Holy Ghoſt, who is thus deſcribed in regard of the perfection and variety of his gracious operations; being continually preſent with God, and ready to perform whatever is needful for the church.

7 *All kindreds of the earth ſhall wail becauſe of him*, &c.] This will be more eminently and univerſally fulfilled at the day of judgment, when the perſecutors and deſpiſers of Chriſt and his goſpel will, on beholding him, be put to bitter ſorrow and anguiſh of ſpirit.

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11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAP. II.

What John was to write to the angels of the churches of 1 *Ephesus*, 8 *Smyrna*, 12 *Pergamos*, 18 *Thyatira*.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life.

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11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira, write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of the fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP.

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11 *I am Alpha and Omega*, &c.] These are the first and last letters of the Greek alphabet; denoting hereby, that our Saviour is the beginner and completer of our salvation, the author and finisher of our faith.

GENERAL REFLECTIONS on Chap. I.

One design of this book of the Revelation, is, to warn men of that coming which will be so comfortable to believers, and so dreadful to the wicked: we are also taught, that Christ is in the midst of his church, that he governs it, sees every thing that passes therein, and that the pastors thereof are established by his authority and influence.

COMMENTARY AND NOTES ON CHAP. II.

5 *Will remove thy candlestick out of his place*, &c.] This terrible threatening has been executed in a very awful manner; for though there be a little congregation at Smyrna, yet most of these Asiatic churches are quite ruined, and the cities in which they stood, almost the whole country being now involved in Mahometan darkness, and pagan infidelity.

6 *Thou hatest the deeds of the Nicolaitanes*, &c.] They taught the lawfulness of lewdness and idolatrous sacrifices, esteeming these things indifferent in their own nature; and their practices were suitable to such principles.

14 *Satan's seat*, &c.] The tyranny of the antichristian church is elegantly called, The throne of Satan, as it is in the original.

20 *That woman Jezebel*, &c.] See 1 *Kings* xvi. 31. xxi. 25.

GENERAL REFLECTIONS on Chap. II.

We are taught from hence, that as the state of every church is perfectly known; so what renders them agreeable to him, is constancy in affliction, perseverance in faith, and progress in piety and good works.

COMMENTARY

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CHAP. III.

What John was commanded to write in commendation or reproof to the angels of the churches of 1 *Sardis,* 7 *Philadelphia,* 14 *and Laodicea.*

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garment; and they shall walk with me in white; for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I would spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. IV.

The elders sitting about the throne, 10 *worship God.*

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone, and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders, sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts gave glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAP. V.

The book sealed with seven seals, which only the lamb is worthy to open.

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the

COMMENTARY AND NOTES ON CHAP. III.

5 *I will not blot his name out of the book of life,* &c.] Intimating that his name shall be inrolled in it; he shall be clothed with robes of glory, betokening innocence, dignity, and honour.

7 *These things saith he that is holy,* &c.] Holiness being the peculiar attribute of God, affords a convincing proof of the deity of our blessed Redeemer.

10 *Thou hast kept the word of my patience,* &c.] The doctrine of the gospel is called the word of Christ's patience, partly because it teaches patience in persecuting times, and partly because it is a doctrine which cannot be adhered to without patience.

16 *I will spue thee out of my mouth.*] I will cast thee out of my spiritual communion and love. This is a term taken from lukewarm drinks, which provoke to vomit.

GENERAL REFLECTIONS on Chap. III.

Let us be sensible of the gracious invitations which our loving Redeemer here makes us, and let us receive them with eagerness and gratitude, to the end we may enjoy his blessed communion. The Lord grant us this grace!

COMMENTARY AND NOTES ON CHAP. IV. V.

IV. 6 *A sea of glass like unto crystal,* &c.] This might be a figure of the heaven of glory; the metaphor "sea" denotes its vast extent; that of "glass," is purity and splendor.

8 *Had each of them six wings,* &c.] To shew their agility, and readiness to execute the will and pleasure of God.

V. 1 *And I saw—a book,* &c.] This roll or book, was a figure of the great mysteries of the decrees and counsels of God. The writing within signifies that which is secret and hidden to us; that without, on the backside, what is revealed: the seals signify, that the contents are certain and irrevocable.

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the earth, was able to open the book, neither to look thereon.

4 And I wept much, becauſe no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders ſaith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

6 And I beheld, and, lo, in the midſt of the throne and of the four beaſts, and in the midſt of the elders, ſtood a Lamb as it had been ſlain, having ſeven horns and ſeven eyes, which are the ſeven Spirits of God ſent forth into all the earth.

7 And he came and took the book out of the right hand of him that ſat upon the throne.

8 And when he had taken the book, the four beaſts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints.

9 And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood out of every kindred, and tongues, and people, and nation;

10 And haſt made us unto our God kings and prieſts: and we ſhall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beaſts and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands;

12 Saying with a loud voice, Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

13 And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honour, and glory, and power, *be* unto him that ſitteth upon the throne, and unto the lamb for ever and ever.

14 And the four beaſts ſaid, Amen. And the four *and* twenty elders fell down and worſhipped him that liveth for ever and ever.

CHAP. VI.

1 *The opening of ſix of the ſeals in order, and what followed thereupon.*

AND I ſaw when the Lamb opened one of the ſeals, and I heard, as it were the noiſe of thunder, one of the four beaſts ſaying, Come and ſee.

2 And I ſaw, and behold a white horſe: and he that ſat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come and ſee.

4 And there went out another horſe *that was* red: and *power* was given to him that ſat thereon to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.

5 And when he had opened the third ſeal, I heard the third beaſt ſay, Come and ſee. And I beheld, and lo a black horſe; and he that ſat on him had a pair of balances in his hand.

6 And I heard a voice in the midſt of the four beaſts ſay, A meaſure of wheat for a penny, and three meaſures of barley for a penny; and *ſee* thou hurt not the oil and the wine.

7 And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come and ſee. Anno DOMINI 96.

8 And I looked, and behold a pale horſe: and his name that ſat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.

9 And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held:

10 And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was ſaid unto them, that they ſhould reſt for a little ſeaſon, until their fellowſervants alſo and their brethren, that ſhould be killed as they *were*, ſhould be fulfilled.

12 And I beheld when he had opened the ſixth ſeal, and, lo, there was a great earthquake; and the ſun became black as ſackcloth of hair, and the moon became as blood;

13 And the ſtars of heaven fell unto the earth, even as a fig tree caſteth her untimely figs, when ſhe is ſhaken of a mighty wind.

14 And the heaven departed as a ſcrowl when it is rolled together; and every mountain and iſland were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themſelves in the dens and in the rocks of the mountains;

16 And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who ſhall be able to ſtand?

CHAP. VII.

3 *The ſervants of God ſealed.* 4 *The number of the tribes that were ſealed.* 9 *A number clad in white robes.*

AND after theſe things I ſaw four angels ſtanding on the four corners of the earth, holding the four winds of the earth, that the wind ſhould not blow on the earth, nor on the ſea, nor on any tree.

2 And I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea,

3 Saying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.

4 And I heard the number of them which were ſealed: *and there were* ſealed an hundred *and* forty *and* four thouſand of all the tribes of the children of Iſrael.

5 Of the tribe of Judah *were* ſealed twelve thouſand. Of the tribe of Reuben *were* ſealed twelve thouſand. Of the tribe of Gad *were* ſealed twelve thouſand.

6 Of the tribe of Aſer *were* ſealed twelve thouſand. Of the tribe of Nephthalim *were* ſealed twelve thouſand. Of the tribe of Manaſſes *were* ſealed twelve thouſand.

7 Of the tribe of Simeon *were* ſealed twelve thouſand. Of the tribe of Levi *were* ſealed twelve thouſand. Of the tribe of Iſſachar *were* ſealed twelve thouſand.

8 Of

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5 *The lion of the tribe of Juda,* &c.] Chriſt Jeſus, of the tribe of Judah, and of the ſeed of David, according to the fleſh.

6 *Having ſeven horns and ſeven eyes,* &c.] The ſeven horns are a token of Chriſt's ſovereign power, as king; and the ſeven eyes are ſymbols of perfect knowledge in quality of prophet.

12 *Saying with a loud voice,* &c.] They ſing with a loud voice, to ſhew their affection and zeal in the work of bleſſing and praiſing God for Jeſus Chriſt, who is a head of confirmation to them, as he was a head of redemption to us. The worſhip and adoration here paid unitedly to Chriſt, denotes that he is truly and eſſentially God.

GENERAL REFLECTIONS on Chap. IV. V.

Let us join our thankſgivings to thoſe of thouſands of angels and glorified ſpirits, ſtudy to extol the excellent name of Chriſt our Redeemer, and ſhew forth his praiſe not with our lips only, but in our hearts and lives.

COMMENTARY AND NOTES ON CHAP. VI. VII.

VI. 2 *I ſaw—a white horſe,* &c.] This may refer to the triumph of the goſpel over Jewiſh and heathen oppoſition by the labours of its firſt preachers.

4 *A horſe that was red,* &c.] Denoting the great ſlaughter and deſolation that was to be made by approaching wars.

5 *A black horſe,* &c.] Which might betoken approaching famine.

8 *A pale horſe,* &c.] Peſtilence, and other deadly calamities.

16 *Wrath of the Lamb.*] If when Chriſt appears as an angry lamb, the greateſt in the world fall before him, what will they do when he ſhall put on the fierceneſs and ſeverity of a roaring and incenſed lion; it will then appear, that the milder the judge, the more cutting and dreadful will be the ſentence.

VII. 2 *Another angel,* &c.] The angel of the covenant Chriſt Jeſus.

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8 Of the tribe of Zabulon *were* ſealed twelve thouſand. Of the tribe of Joſeph *were* ſealed twelve thouſand. Of the tribe of Benjamin *were* ſealed twelve thouſand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb.

11 And all the angels ſtood round about the throne, and *about* the elders and the four beaſts, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders anſwered, ſaying unto me, What are theſe which are arrayed in white robes? and whence came they?

14 And I ſaid unto him, Sir thou knoweſt. And he ſaid to me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall dwell among them.

16 They ſhall hunger no more, neither thirſt any more; neither ſhall the ſun light on them, nor any heat.

17 For the Lamb which is in the midſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.

CHAP. VIII.

1 *The ſeventh ſeal opened.* 2 *Seven angels receive ſeven trumpets.*

AND when he had opened the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an hour.

2 And I ſaw the ſeven angels which ſtood before God; and to them were given ſeven trumpets.

3 And another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer *it* with the prayers of all ſaints upon the golden altar which was before the throne.

4 And the ſmoke of the incenſe, *which came* with the prayers of the ſaints, aſcending up before God out of the angel's hand.

5 And the angel took the cenſer, and filled it with fire of the altar, and caſt *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the ſeven angels which had the ſeven trumpets prepared themſelves to ſound.

7 The firſt angel ſounded, and there followed hail and fire mingled with blood, and they were caſt upon the earth: and the third part of trees was burnt up, and all green graſs was burnt up.

8 And the ſecond angel ſounded, and as it were a great mountain burning with fire was caſt into the ſea: and the third part of the ſea became blood;

9 And the third part of the creatures which were in the ſea, and had life, died; and the third part of the ſhips were deſtroyed.

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10 And the third angel ſounded, and there fell a great ſtar from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the ſtar is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

12 And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars; ſo as the third part of them was darkened, and the day ſhone not for a third part of it, and the night likewiſe.

13 And I beheld, and heard an angel flying through the midſt of heaven, ſaying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reaſon of the other voices of the trumpet of the three angels, which are yet to ſound!

CHAP. IX.

1 *At the ſounding of the fifth angel a ſtar falleth from heaven, to whom is given the key of the bottomleſs pit:*

AND the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth: and to him was given the key of the bottomleſs pit.

2 And he opened the bottomleſs pit; and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace; and the ſun and the air were darkened by reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke locuſts upon the earth: and unto them was given power, as the ſcorpions of the earth have power.

4 And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads.

5 And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: and their torment *was* as the torment of the ſcorpion, when he ſtriketh a man.

6 And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them.

7 And the ſhapes of the locuſts *were* like unto horſes prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breaſtplates, as it were breaſtplates of iron; and the ſound of their wings *was* as the ſound of chariots of many horſes running to battle.

10 And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomleſs pit, whoſe name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is paſt; *and*, behold, there come two woes more hereafter.

13 And the ſixth angel ſounded, and I heard a voice from

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9 *Lo, a great multitude*, &c.] The innumerable multitude here ſpoken of were the ſpirits of good men departed out of this world, and now in glory with God; particularly of thoſe who had ſuffered death for the truth.

15 *Day and night*, &c.] Continually; for there will be no night there.

17 *Living fountains*, &c.] A never-failing felicity.

GENERAL REFLECTIONS on Chap. VI. VII.

We have here a lively deſcription of the terror and deſpair with which perſecutors will be ſeized in the day of judgment; and by the ſealing of the tribes, is denoted, that God will gather to himſelf a people out of all nations, ranks, and conditions of men, in and throughout the whole world.

COMMENTARY AND NOTES ON CHAP. VIII. IX.

VIII. 1 *There was ſilence in heaven—half an hour.*] To give St. John an opportunity to contemplate thoſe high myſteries, and prepare him to attend to new viſions.

7 *Hail and fire mingled with blood*, &c.] This is ſuppoſed to denote an inundation of hereſy upon the Chriſtian world.

8 *A great mountain burning with fire*, &c.] According to ſome, the mighty prevalency of the Arian hereſy, which puffs up and ſwells with pride.

12 *The third part of the ſun*, &c.] The ſun, moon, and ſtars, in ſcripture denote the great potentates of the earth; their fall, implies their being objects of God's vengeance.

IX. 1 *The key of the bottomleſs pit.*] Power to prevail in impiety.

4 *Only thoſe which have not the ſeal of God*, &c.] Who are deſtitute of vital religion.

11 *Abaddon—Apollyon.*] Both names ſignify "deſtroyer," which is the devil's title.

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from the four horns of the golden altar which is before God,

14 Saying to the ſixth angel which had the trumpet, Looſe the four angels which are bound in the great river Euphrates.

15 And the four angels were looſed, which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men.

16 And the number of the army of the horſemen *were* two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſtplates of fire, and of jacinth, and brimſtone: and the heads of the horſes *were* as the heads of lions; and out of their mouths iſſued fire and ſmoak and brimſtone.

18 By theſe three was the third part of men killed, by the fire, and by the ſmoak, and by the brimſtone, which iſſued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto ſerpents, and had heads, and with them they do hurt.

20 And the reſt of the men which were not killed by theſe plagues yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood: which neither can ſee, nor hear, nor walk;

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

CHAP. X.

1 *An angel with a book open,* 5 *ſweareth there ſhall be no more time.* 8 *John commanded to eat the book.*

AND I ſaw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he ſet his right foot upon the ſea, and *his* left *foot* on the earth:

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea and upon the earth lifted up his hand to heaven,

6 And ſware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things which are therein, that there ſhould be time no longer:

7 But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

8 And the voice which I heard from heaven ſpake unto me again, and ſaid, Go *and* take the little book which is open in the hand of the angel which ſtandeth upon the ſea and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take *it*, and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth ſweet as honey: and as ſoon as I had eaten it, my belly was bitter.

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11 And he ſaid unto me, Thou muſt propheſy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

3 *The two witneſſes that ſhall propheſy:* 5 *their power:* 7 *the beaſt ſhall fight againſt them, and kill them.*

AND there was given me a reed like unto a rod: and the angel ſtood, ſaying, Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein.

2 But the court which is without the temple leave out, and meaſure it not; for it is given unto the Gentiles: and the holy city ſhall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witneſſes, and they ſhall propheſy a thouſand two hundred *and* threeſcore days, clothed in ſackcloth.

4 Theſe are the two olive trees, and the two candleſticks ſtanding before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 Theſe have power to ſhut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to ſmite the earth with all plagues, as often as they will.

7 And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them, and ſhall overcome them, and kill them.

8 And their dead bodies *ſhall lie* in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified.

9 And they of the people and kindreds and tongues and nations ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they ſtood upon their feet; and great fear fell upon them which ſaw them.

12 And they heard a great voice from heaven ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud; and their enemies beheld them.

13 And the ſame hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The ſecond woe is paſt; *and*, behold, the third woe cometh quickly.

15 And the ſeventh angel ſounded; and there were great voices in heaven, ſaying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Chriſt; and he ſhall reign for ever and ever.

16 And the four and twenty elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou

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20 *Repented not—that they ſhould not worſhip devils.*] This dæmon-worſhip is ſuppoſed to be the worſhip of dead men, which is now ſo common in papal, as it formerly was in pagan Rome.

GENERAL REFLECTIONS on Chap. VIII. IX.

We may learn from hence, that God warneth of approaching judgments before they come, that ſinners, being forewarned, may be fore-armed, and eſcape puniſhment: for when God once begins to enter into judgment with a ſinful people, he will follow them with a ſucceſſion of judgments, till he has either brought them to repentance, or they become objects of his heavy diſpleaſure.

COMMENTARY AND NOTES ON CHAP. X. XI.

X. 2 *He ſet his right foot upon the ſea,* &c.] Here is deſcribed the majeſty and kingdom of Chriſt, extending over ſea and land.

4 *Write them not.*] Some copies have it, And thou ſhalt write them afterwards.

9 *It ſhall make thy belly bitter,* &c.] How pleaſant ſoever it may be, to be honoured with ſuch revelations, the contents of theſe, in thine after reflections, ſhall be very bitter and grievous.

XI. 3 *I will give power unto my two witneſſes,* &c.] By this we may underſtand unpolluted prieſts and faithful magiſtrates, appearing for reformation.

11 *The ſpirit of life—entered into them,* &c.] God raiſed up others to ſucceed them, animated with the ſame ſoul, in order to maintain the ſame holy quarrel.

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thou haſt taken to thee thy great power, and haſt reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great; and ſhouldeſt deſtroy them which deſtroy the earth.

19 And the temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAP. XII.

1 *A woman clothed with the ſun travaileth.* 3 *A great red dragon ſtandeth ready to devour her child.*

AND there appeared a great wonder in heaven; a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars:

2 And ſhe being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having ſeven heads and ten horns, and ſeven crowns upon his heads.

4 And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth: and the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born.

5 And ſhe brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderneſs, where ſhe hath a place prepared of God. that they ſhould feed her there a thouſand two hundred *and* threeſcore days.

7 And there was war in heaven: Michael and his angels fought againſt the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was caſt out, that old ſerpent, called the Devil, and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

10 And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the ſea! for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

13 And when the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her place, where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent.

15 And the ſerpent caſt out of his mouth water as a flood after the woman, that he might cauſe her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

CHAP XIII.

1 *A beaſt with ſeven heads riſeth out of the ſea, to whom the dragon giveth his power.* 11 *Another beaſt cometh up out of the earth.*

AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy.

2 And the beaſt which I ſaw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ſeat, and great authority.

3 And I ſaw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beaſt.

4 And they worſhipped the dragon which gave power unto the beaſt: and they worſhipped the beaſt, ſaying, Who *is* like unto the beaſt? who is able to make war with him?

5 And there was given unto him a mouth ſpeaking great things and blaſphemies; and power was given unto him to continue forty *and* two months.

6 *And* he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity ſhall go into captivity: he that killeth with the ſword muſt be killed with the ſword. Here is the patience and the faith of the ſaints.

11 And I beheld another beaſt coming up out of the earth; and he had two horns like a lamb, and he ſpake as a dragon.

12 And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and them which dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth in the ſight of men,

14 And deceiveth them that dwell on the earth by *the means of* thoſe miracles which he had power to do in the ſight of the beaſt; ſaying to them that dwell on the earth,

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19 *The ark of his teſtament*, &c.] This was a figure of Chriſt.

GENERAL REFLECTIONS on Chap. X. XI.

As all myſteries will be unfolded in God's appointed time, ſo, to the comfort of the faithful, and the terror of the wicked, a day is approaching, in which the happy condition of the afflicted will appear, and the calamitous ſtate of the ungodly be diſcovered. And we even now ſee, ſince the fall of antichriſt, that the temple is opened, the ark ſeen, the pure word of God expounded, and a more than ordinary preſence of God (of which the ark was a ſymbol) found in the church.

COMMENTARY and NOTES on CHAP. XII. XIII.

XII. 1 *A woman clothed with the ſun*, &c.] The church, adorned with the rays of Jeſus Chriſt, the ſun of righteouſneſs.

2 *Pained to be delivered.*] Longing to bring forth children unto God.

3 *A great red dragon*, &c.] The devil, whoſe chief ſeat and city (Rome) ſtands upon ſeven hills, a city crowned with uſurped power, and having ſeveral confederate kingdoms under its government.

4 *His tail drew the third part*, &c.] His adherents ſeduced great numbers from the pure religion and worſhip.

6 *The woman fled into the wilderneſs*, &c.] The church of true and faithful profeſſors, during the papal uſurpation, which began in 756, fled for refuge into retirements from their perſecutors.

9 *Into the earth*, &c.] Among earthly and carnal men, in whoſe hearts he prevails.

16 *The earth helped the woman*, &c.] Some perſons of power and authority protected the perſecuted Chriſtians, and prevented the pure religion from being entirely overborne.

XIII. 1 *A beaſt—having ſeven heads and ten horns*] The city of Rome ſtanding upon ſeven hills, and the ten kingdoms into which its dominions were to be divided.

The name of blaſphemy.] This alludes to the arrogant titles aſſumed by the popes.

5 *Forty and two months.*] Or, one thouſand two hundred and ſixty years.

8 *All that dwell upon the earth ſhall worſhip him*, &c.] That is, the generality of nominal Chriſtians will always eſpouſe the religious of this world, inſtead of the pure goſpel of Chriſt.

11 *Another beaſt*, &c.] The religious orders of the church of Rome, particularly the jeſuits.

13 *Great wonders*, &c.] This finely delineates the artful impoſtures of the jeſuits, and the popiſh clergy.

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earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

CHAP. XIV.

1 *The Lamb with his company standing on mount Sion;* 6 *an angel preacheth the gospel;* 8 *the fall of Babylon.* 14 *The harvest of the world.*

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

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13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAP. XV.

1 *The seven last plagues.* 2 *The song of them which overcome the beast.* 5 *The seven vials of God's wrath.*

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, Saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP.

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18 *His number is Six hundred threescore and six.*] This number is probably mentioned, to signify, that the appearance of that power, whose efforts were to continue one thousand two hundred and sixty years, was to happen about six hundred and sixty years after the date of the Revelation, A. D. 96. This seems to be the grand key by which the æra of the fall of Babylon is to be calculated, as it fixes the rise of the beast to the year 756, or thereabouts, when, upon the destruction of the exarchate of Ravenna, the pope became a temporal monarch, i. e. in the prophetic language, a beast. The learned Dr. More observes very justly, That popery is such a Christianity, as in all points answers the model of the old execrable heathenism, with which the Gentiles were enamoured then, as the papists are now: thus the wounded and dead image of pagan idolatry revived, and lives again in papal idolatry.

GENERAL REFLECTIONS on Chap. XII. XIII.

In these chapters we see, that the attempts of Satan against the church shall not be able to prevail, and that he would at last be overcome by the power of Jesus Christ, whose kingdom will endure for ever.

COMMENTARY and NOTES on CHAP. XIV. XV.

XIV. 6 *I saw another angel fly,* &c.] The flight of an angel admirably represents the swiftness of that progress by which the gospel dispersed itself over the whole world.

13 *Write, Blessed are the dead,* &c.] If we translate the passage, Blessed are the dead which die in the Lord, instantly, or the moment they die; then a most important truth is revealed to Christians, assuring them, that there is no Romish purgatory, no intermediate insensible state, but immediate blessedness the instant they die.

XV. 2 *I saw as it were a sea of glass,* &c.] This glass may denote the frail nature of man; and the sea, the mixture of calamity and misery to which Christians are here exposed.

3 *The song of Moses,* &c.] His was a song of deliverance from the Egyptians: that of the redeemed will be a song of deliverance from all evil, and their spiritual enemies for ever.

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CHAP. XVI.

1 *The angels pour out their vials on the earth.* 2 *Great plagues follow.* 15 *Chriſt cometh as a thief.*

AND I heard a great voice out of the temple, ſaying to the ſeven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the firſt went and poured out his vial upon the earth; and there fell a noiſome and grievous ſore upon the men which had the mark of the beaſt, and *upon* them which worſhipped his image.

3 And the ſecond angel poured out his vial upon the ſea; and it became as the blood of a dead *man:* and every living ſoul died in the ſea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus.

6 For they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink; for they are worthy.

7 And I heard another out of the altar ſay, Even ſo, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the ſun; and power was given unto him to ſcorch men with fire.

9 And men were ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the ſeat of the beaſt; and his kingdom was full of darkneſs; and they gnawed their tongues for pain,

11 And blaſphemed the God of heaven becauſe of their pains and their ſores, and repented not of their deeds.

12 And the ſixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the eaſt might be prepared.

13 And I ſaw three unclean ſpirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.

14 For they are the ſpirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 ¶ Behold, I come as a thief. Bleſſed *is* he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the ſeventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, ſaying, It is done.

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18 And there were voices, and thunders, and lightnings; and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake, *and* ſo great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

20 And every iſland fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

1 *John's viſion of the great whore, ſitting upon the ſcarlet coloured beaſt, arrayed in purple and ſcarlet, with a golden cup in her hand.* 5 *Her name.*

AND there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither; I will ſhew unto thee the judgment of the great whore that ſitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ſpirit into the wilderneſs: and I ſaw a woman ſit upon a ſcarlet coloured beaſt, full of names of blaſphemy, having ſeven heads and ten horns.

4 And the woman was arrayed in purple and ſcarlet colour, and decked with gold and precious ſtones and pearls, having a golden cup in her hand full of abominations and filthineſs of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondered with great admiration.

7 And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carried her, which hath the ſeven heads and ten horns.

8 The beaſt that thou ſaweſt was, and is not; and ſhall aſcend out of the bottomleſs pit, and go into perdition: and they that dwell on the earth ſhall wonder, whoſe names were not written in the book of life from the foundation of the world, when they behold the beaſt that was, and is not, and yet is.

9 And

GENERAL REFLECTIONS on Chap. XIV. XV.

The aſſurances which the Spirit of Chriſt gives us of the happy ſtate of believers after their death, ſhould ſtir us up to a holy life, to the end we may look upon death with boldneſs, and that living to the Lord, we may likewiſe die to him.

COMMENTARY AND NOTES ON CHAP. XVI.

2 *The firſt went, and poured out his vial,* &c.] Interpreters refer this to the great commotions in the empire, from A. D. 830 to A. D. 988.

3 *The ſecond angel,* &c.] This is ſuppoſed to allude to the great effuſion of blood in the holy wars, to recover Jeruſalem from the Saracens. This romantic project was ſet on foot by the pope, purſued by the emperor, the king of France, Richard king of England, and other princes, and many prelates; and about two millions loſt their lives in the ſeveral expeditions from 1040 to 1190.

4 *The third angel,* &c.] This ſeems to refer to calamities to be brought on ſome parts of the papal kingdom; particularly to the wars between the Guelphs and Gibelines, the maſſacre of all the French in Sicily, &c. whereby multitudes of thoſe who had ſhed the blood of the ſaints periſhed by evil commotions and bloodſhed.

8 *The fourth angel,* &c.] This probably refers to the long and bloody wars in Italy, France, Germany, and Spain, occaſioned by a ſchiſm in the papacy, from A. D. 1373 to 1530.

10 *The fifth angel,* &c.] This is interpreted of the proteſtant reformation, which was confirmed by the principal ſtates of Europe, from 1560 to 1650.

12 *The ſixth angel,* &c.] This viſion is probably not yet accompliſhed.

15 *Keepeth his garments, leſt he walk naked,* &c.] That keepeth his profeſſion unſpotted from the defilements of Antichriſt, leſt he walk void of uprightneſs.

16 *Armageddon.*] i. e. Th mountain of deſtruction.

17 *It is done.*] The final ſentence is given againſt the beaſt.

GENERAL REFLECTIONS on Chap. XVI.

By the plagues recorded in this chapter, we may perceive ſomewhat of thoſe judgments which God has in his counſels deſigned for the deſtruction of his enemies, and the deliverence of his people.

COMMENTARY AND NOTES ON CHAP. XVII.

1 *That ſitteth upon many waters.*] So antient Babylon is deſcribed; and from thence the phraſe is borrowed, and ſignifies, ruling over many peoples and nations; but the city now intended is undoubtedly Rome.

2 *Have committed fornication,* &c.] i. e. Have been led into idolatrous practices.

3 *He carried me away—into the wilderneſs,* &c.] He was not carried thither really and literally, but only in a viſionary repreſentation.

4 *Decked with gold,* &c.] The woman is alſo "decked with gold and precious ſtones and pearls;" and who can ſufficiently deſcribe the pride, and grandeur, and magnificence of the church of Rome in her veſtments and ornaments of all kinds? the richneſs of the holy image, and houſe, and treaſury of the lady of Lorretto are incredible: Mr. Addiſon ſays, "It has much ſurpaſſed my expectation, as other ſights have generally fallen ſhort of it: ſilver can ſcarcely find admiſſion, and gold itſelf looks but poorly among ſuch an incredible number of precious ſtones."

6 *I wondered with great admiration.*] This ſeems a plain argument that the ſociety referred to was Chriſtian; for it would have been no great wonder that a heathen power ſhould perſecute.

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9 And here *is* the mind which hath wiſdom. The ſeven heads are ſeven mountains, on which the woman ſitteth.

10 And there are ſeven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.

12 And the ten horns which thou ſaweſt are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt.

13 Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt.

14 Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and choſen, and faithful.

15 And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

18 And the woman which thou ſaweſt is that great city, which reigneth over the kings of the earth.

CHAP. XVIII.

1 *A mighty angel declareth the fall of Babylon.* 4 *God's people commanded to depart out of her.* 8 *Her judgment.* 20 *The ſaints are excited to rejoice over her.*

AND after theſe things I ſaw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.

5 For her ſins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as ſhe rewarded you, and double unto her double according to her works: in the cup which ſhe hath filled fill to her double.

7 How much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a queen and am no widow, and ſhall ſee no ſorrow.

8 Therefore ſhall her plagues come in one day, death, and mourning, and famine; and ſhe ſhall be utterly burned with fire: for ſtrong *is* the Lord God who judgeth her.

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9 And the kings of the earth, who have committed fornication and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning,

10 Standing afar off for the fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth ſhall weep and mourn over her; for no man buyeth her merchandiſe any more:

12 The merchandiſe of gold, and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all thyine wood, and all manner veſſels of ivory, and all manner veſſels of moſt precious wood, and of braſs, and iron, and marble.

13 And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men.

14 And the fruits that thy ſoul luſted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all.

15 The merchants of theſe things, which were made rich by her, ſhall ſtand afar off for the fear of her torment, weeping and wailing,

16 And ſaying, Alas, alas, that great city, that was clothed in fine linen, and purple, and ſcarlet, and decked with gold and precious ſtones, and pearls!

17 For in one hour ſo great riches is come to nought. And every ſhip maſter, and all the company in ſhips, and ſailors, and as many as trade by ſea, ſtood afar off,

18 And cried when they ſaw the ſmoke of her burning, ſaying, What *city is* like unto this great city!

19 And they caſt duſt on their heads, and cried weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea by reaſon of her coſtlineſs! for in one hour is ſhe made deſolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apoſtles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a ſtone like a great milſtone, and caſt *it* into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all.

22 And the voice of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more in thee; and the ſound of a milſtone ſhall be heard no more at all in thee;

23 And the light of a candle ſhall ſhine no more at all in thee; and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ſorceries were all nations deceived.

24 And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth.

CHAP.

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16 *Shall hate the whore*, &c.] Shall fall off from that antichriſtian hate: this prophecy ſeems to be at this day receiving its accompliſhment, namely, by the ſuppreſſion of the jeſuits, the check given to popery by the emperor, and the aboliſhing the inquiſition in Spain.

GENERAL REFLECTIONS on Chap. XVII.

The conſideration that the prophecies in this chapter portend the utter downfall of popery, ſhould engage all ſuch as God has enlightened with a knowledge of the truth, and who have the liberty of worſhipping him according to the pure light of the goſpel, to render him their moſt hearty thanks for the ſame.

COMMENTARY AND NOTES ON CHAP. XVIII.

3 *The kings of the earth have committed fornication with her*, &c.] i. e. Have ſupported her idolatrous religion.

7 *Lived deliciouſly*, &c.] The Greek word ſeems to ſignify ſuch luxury of diet as cheriſhes wantonneſs, and diſpoſes to acts of unchaſtity; and may well repreſent the manner in which the Roman clergy have pampered themſelves, and the effects it has produced to the ſcandal of the Chriſtian profeſſion, in the eyes of the world; as well as the idolatries which have been eſtabliſhed and maintained to ſupport that luxury.

9 *The ſmoke of her burning*, &c.] The ſigns of her deſolation and calamities.

13 *Souls of men.*] Which the papiſts pretend to deliver out of purgatory by maſſes.

15 *The merchants—weeping and wailing*,] Some have interpreted many of theſe paſſages, as referring to the circumſtances of popiſh worſhip, and the trade of their prieſts; as ver. 11, to relicks, pardons, and indulgencies; ver. 12, to their images, and the furniture of their churches and chapels, and the variety of rich dreſſes for their images and prieſts; ver. 13, to the incenſe uſed at their altars; ver. 22, to the muſical inſtruments uſed in their worſhip; and ver. 23. to the vaſt number of lamps burning before their idolatrous altars, and the like—But it ſeems rather to centre in one view, the loſs of every thing valuable and deſirable, and the utter ruin of this magnificent city.

20 *Ye holy apoſtles*, &c.] Nothing can be more lively than this apoſtrophe, in which the apoſtles, though honoured in Rome by ſo many ſuperſtitious and idolatrous rites, are, nevertheleſs, called upon to rejoice in her deſtruction.

23 *By thy ſorceries*, &c.] By many artificial methods of making men religious without true piety, viz. by proceſſions, pilgrimages, penances, abſolutions, extreme unctions, and the like.

GENERAL REFLECTIONS on Chap. XVIII.

We ſee, from this chapter, that there is ſuch a thing as religious deceit,

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CHAP. XIX.

1 *God is praised for judging the whore, and avenging the blood of his saints.* 6 *The marriage of the Lamb.* 10 *The angel will not be worshipped.*

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

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18 That ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAP. XX.

1 *Satan bound.* 4 *The first resurrection.* 8 *Gog and Magog.* 10 *The devil cast into the lake of fire and brimstone.* 11 *The general resurrection.*

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false

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deceit, whereby the intellectual faculties of men may be so intoxicated, as to be seduced from the truth into the most abominable absurdities and superstition; but the power and purity of the gospel will triumph over all opposition.

COMMENTARY AND NOTES ON CHAP. XIX.

1 *Salvation, and glory, and honour, and power,* &c.] The sense of this place is, that it is reasonable all the world should make acknowledgment of the righteousness of God's judgments; and of the necessity there is in the nature of things, and in the government of God, that wickedness should be finally destroyed.

7 *His wife,* &c.] i. e. The church.

8 *The fine linen is the righteousness of saints.*] Christ decks his bride the church here with the ornaments of grace, whereby they produce the fruits of a holy life; and gives them glory hereafter, as the reward of his grace.

10 *See thou do it not,* &c.] Upon what ground, then, is that service now founded, which any papist performs unto his good angel.

The testimony of Jesus is the spirit of prophecy.] The true rendering of these words is, the spirit of prophecy is (only) the testimony, or the witness of Jesus.

13 *The word of God.*] This name is given to our Saviour by St. John in all his writings.

21 *All the fowls were filled with their flesh.*] Their substance is seized for other persons: the design of this sublime and figurative description is to shew the downfal of popery, and the triumph of Christianity; the true word of God will prevail over superstition and idolatry: all the powers of antichrist shall be completely subdued; and the religion of Rome, as well as Rome itself, be totally destroyed.

GENERAL REFLECTIONS on Chap. XIX.

It is evident from hence, that not only heretics, idolaters, and persecutors will incur the divine vengeance, but also those who obey not the truth, but follow the corruptions and lusts of the world.

COMMENTARY AND NOTES ON CHAP. XX. XXI.

XX. 2 *A thousand years.*] Intimating that the church should be at rest a long time.

6 *Second death,* &c.] Namely, the death of the soul, i. e. eternal judgment.

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falſe prophet *are*, and ſhall be tormented day and night for ever and ever.

11 And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away; and there was found no place for them.

12 And I ſaw the dead, ſmall and great ſtand before God: and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of thoſe things which were written in the books, according to their works.

13 And the ſea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were caſt into the lake of fire. This is the ſecond death.

15 And whoſoever was not found written in the book of life was caſt into the lake of fire.

CHAP. XXI.

1 *A new heaven and a new earth.* 3 *The bleſſedneſs of God's people;* 9 *A deſcription of the heavenly Jeruſalem.*

AND I ſaw a new heaven and a new earth: for the firſt heaven and the firſt earth were paſſed away; and there was no more ſea.

2 And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her huſband.

3 And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and be* their God.

4 And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

5 And he that ſat upon the throne ſaid, Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithful.

6 And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirſt of the fountain of the water of life freely.

7 He that overcometh ſhall inherit all things; and I will be his God, and he ſhall be my ſon.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death.

9 And there came unto me one of the ſeven angels which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lamb's wife.

10 And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God, Anno DOMINI 96.

11 Having the glory of God: and her light *was* like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtal;

12 And had a wall great and high, *and* had twelve gates, and at the gates, twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt three gates; on the north three gates; on the ſouth three gates; and on the weſt three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

15 And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.

16 And the city lieth fourſquare, and the length is as large as the breadth: and he meaſured the city with the reed, twelve thouſand furlongs. The length and the breadth and the height of it are equal.

17 And he meaſured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the meaſure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jaſper: and the city *was* pure gold, like unto clear glaſs.

19 And the foundations of the wall of the city *were* garniſhed with all manner of precious ſtones. The firſt foundation *was* jaſper: the ſecond, ſapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, ſardonyx; the ſixth, ſardius; the ſeventh, chryſolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chryſophraſus; the eleventh, a jacinth; the twelfth, an amethyſt.

21 And the twelve gates *were* twelve pearls; every ſeveral gate was of one pearl: and the ſtreet of the city *was* pure gold, as it were tranſparent glaſs.

22 And I ſaw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the ſun, neither of the moon, to ſhine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are ſaved ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither *whatſoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAP.

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12 *The books were opened*, &c.] The book of God's omniſcience, the book of conſcience, the book of the law, and the book of the goſpel, by which all mankind will be judged.

14 *Death and hell*, &c.] It is very evident, that "hell" in this paſſage cannot poſſibly ſignify the ſtate of the damned, but the ſtate of departed ſouls in general, from whence all ſhall be ſummoned at the great day of accounts: by "death" is meant, that temporal death, which hitherto had exerciſed dominion over the race of men, ſhall be totally aboliſhed, and with reſpect to the wicked ſhall be converted into eternal death.

XXI. 1 *A new heaven and a new earth*, &c.] A renovation of all things; or a new and perfect ſtate: See *Iſa.* lxv. 17. lxvi. 22. 2 *Pet.* iii. 13.

2 *I John ſaw the holy city*, &c.] I apprehend he ſaw in the viſion an appearance of a city, which ſeemed to be let down from heaven, and appeared pendent, as it were, in the air, in ſuch a view that the foundations were viſibly diſtinguiſhable from the ſuperſtructure: and this he conſidered not as actually the abode of the bleſſed, but as a figurative repreſentation of the holineſs and felicity in which they were to dwell: ſo that it was a type of what the church itſelf ſhould be.

4 *The former things are paſſed away.*] All antichriſtian powers deſtroyed.

6 *It is done*, &c.] The end of the world is come: all God's words are accompliſhed.

7 *He that overcometh*, &c.] i. e. He who reſiſts the temptations of a wicked and debauched world.

8 *The fearful.*] Thoſe that for fear of men, or of ſome worldly ſuffering, deny the faith, or go contrary to their conſciences.

The abominable, &c.] Guilty of ſins againſt nature.

9 *The bride*, &c.] The glorious ſtate of the church, now married to Chriſt.

12 *The twelve tribes*, &c.] The complete number of all believers, to whom the promiſes were made in Chriſt.

14 *Had twelve foundations*, &c.] St. Paul ſays, the church is built upon the foundation of the apoſtles, Chriſt himſelf being the chief corner-ſtone. *Epheſ.* ii. 20.

16 *The length—breadth—and height are equal.*] As this is quite inconceivable with regard to any cubical ſtructure, which can be ſuppoſed of this magnitude, I look upon it as a wiſe and well-judged intimation, that all theſe deſcriptions are figurative. The like intimation, is given in the viſion of Ezekiel: according to which, if it were to be taken literally, the building deſcribed muſt be a mile high.

22 *And I ſaw no temple therein*, &c.] Whereas the temple made ſo conſiderable a part of the view of the old Jeruſalem, in this heavenly Jeruſalem, I ſaw no temple; but God was preſent in Chriſt his Son, by a more intimate preſence than had ever been known upon earth, and by that preſence he made even the whole of the city moſt holy.

GENERAL REFLECTIONS on Chap. XX. XXI.

The promiſe of a permanent reſt to the church hereafter, and the deſtruction of Satan's kingdom, ſhould animate believers, in their Chriſtian courſe, to run the heavenly race with humility, patience, and ſubmiſſion to the will of God in all things.

COMMENTARY

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CHAP. XXII.

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1 *The river and tree of life:* 4 *The glorious ſtate of the ſervants of God.* 12 *Chriſt's coming and eternity.* 11 *The concluding benediction.*

AND he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God and of the Lamb.

2 In the midſt of the ſtreet of it, and on either ſide of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there ſhall be no more curſe: but the throne of God and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him:

4 And they ſhall ſee his face; and his name *ſhall be* in their foreheads.

5 And there ſhall be no light there; and they need no candle, neither light of the ſun, for the Lord God giveth them light: and they ſhall reign for ever and ever.

6 And he ſaid unto me, Theſe ſayings *are* faithful and true: and the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants the things which muſt ſhortly be done.

7 Behold, I come quickly: bleſſed *is* he that keepeth the ſayings of the prophecy of this book.

8 And I John ſaw theſe things, and heard *them.* And when I had heard and ſeen, I fell down to worſhip before the feet of the angel which ſhewed me theſe things.

9 Then ſaith he unto me, See *thou do it* not: for I am thy fellowſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: worſhip God.

10 And he ſaith unto me, Seal not the ſayings of the prophecy of this book: for the time is at hand.

11 He that is unjuſt, let him be unjuſt ſtill: and he which is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

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12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work ſhall be.

13 I am Alpha and Omega, the beginning and the end, the firſt and the laſt.

14 Bleſſed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie.

16 I Jeſus have ſent mine angel to teſtify unto you theſe things in the churches. I am the root and the offſpring of David, *and* the bright and morning ſtar.

17 And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt come. And whoſoever will, let him take the water of life freely.

18 For I teſtify unto every man that heareth the words of the prophecy of this book, If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book:

19 And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which teſtifieth theſe things ſaith, Surely I come quickly; Amen. Even ſo, come, Lord Jeſus.

21 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

COMMENTARY AND NOTES on CHAP. XXII.

1 *He ſhewed me a pure river of water,* &c.] An emblem of that perpetual life and overflowing joy, which ſhall be the portion of all bliſsful inhabitants of the new Jeruſalem.

2 *The tree of life,* &c] The fertility and flouriſhing condition of this tree repreſents the abundant merit of Chriſt's righteouſneſs applied for the healing of the nations, there being free and open acceſs to all comers.

The leaves—were for the healing, &c.] By all this is ſignified the bleſſedneſs of immortality without any infirmities.

4 *His name ſhall be in their foreheads.*] They ſhall be received and acknowledged by him as his ſons and ſervants.

8 *I John ſaw theſe things,* &c.] St. John in his extacy falling into the ſame miſtake that he had committed before, is gently corrected in the ſame manner by the angel.

12 *My reward,* &c.] My power of rewarding and puniſhing.

13 *I am Alpha and Omega,* &c.] I am the firſt author and fountain from whom all things originally proceed, and the ultimate end in whom all things finally terminate.

15 *Dogs.*] Profane or unclean perſons.

Maketh a lie.] All hypocrites, formaliſts, and liars who delight in falſhood.

17 *Come,* &c.] i. e. To judgment.

18 *If any man ſhall add,* &c.] By making any new ſcripture, or wilfully putting a falſe ſenſe upon it.

20 *Surely I come quickly,* &c.] Chriſt's ſecond coming in power and glory is one principal topic of the Revelation: with this it begins, "ch. i. 7. Behold he cometh with clouds; and every eye ſhall ſee him:" with this alſo it concludes, "He who teſtifieth theſe things, ſaith, ſurely I come quickly." Nothing can better anſwer the character of the Revelation, than that of a light ſhining in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts: it openeth more and more like the dawning of the day; and the more it is fulfilled, the better it is underſtood.

GENERAL REFLECTIONS on Chap. XXII.

This chapter ſets before us the glory and happineſs which the ſaints ſhall everlaſtingly enjoy in the preſence of God and Jeſus Chriſt the Saviour, that none will be admitted thereto but the righteous and holy; and that the wicked and impure ſhall be excluded from thence for ever.

The END of the NEW TESTAMENT.

A Critical Account of the Nature and Importance of the HOLY SCRIPTURES, *and the ſeveral Tranſlations of them into different Languages.*

ALL things neceſſary to ſalvation are contained in the divine oracles, called, by way of eminence, the Bible, or, The Book, given by inſpiration, in which is to be found the whole mind and will of God, reſpecting the ſtate and duty of mankind, and their preſent and eternal happineſs.

The canonical books of the Old Teſtament, beginning with Geneſis, and ending with Malachi, comprehend an ample account of the creation of man, his fall and remedy, the ceremonies and types under the Moſaic diſpenſation; and, in the prophets and pſalms, references and promiſes are made touching the Meſſiah, who is the Redeemer of mankind, by reconciling them to the juſtice of God the Father, and laying the foundation of the Chriſtian church.

We receive the canon of the New Teſtament, as collected by the council of Laodicea, and eſtabliſhed by the univerſal conſent of the Chriſtian church throughout all ages: this part compriſes the writings of the Four Evangeliſts, the Acts of the Apoſtles, their Epiſtles, and the Revelation of St. John the Divine.

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The firſt collection of the ſacred ſcriptures was made by Eſdras, or Ezra, an inſpired writer; and, after him, by Nehemiah. About one hundred and twenty years after the tranſlation, Jeruſalem being deſtroyed, Maccabeus collected and preſerved the books of the Old Teſtament; in which ſtate they remained till the eſtabliſhment of Chriſtianity.

The Old and New Teſtament are collections of the various parts of the covenant entered into by the Three Divine Perſons in the Godhead, in behalf of mankind: but the New Teſtament contains a more immediate accompliſhment of the predictions in the Old, concerning the Meſſiah. Neither of theſe Teſtaments was dedicated without blood; for Jeſus, the Mediator of the New Covenant, was the Lamb ſlain from the foundation of the world, in the decree and counſel of God, for the remiſſion of ſin; and where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator, which was typified by the ſacrifices under the Moſaic diſpenſation.

With reſpect to the dignity of the ſacred writings, Moſes, when exhorting the Iſraelites to obedience, aſks them, "What nation is there ſo great, that hath ſtatutes and judgments ſo righteous as all this law, which I ſet before you this day?" St. Paul alſo tells the church, that "the goſpel is the power of God to ſalvation." St. Peter obſerves, "that (in the ſcriptures) we have a more ſure word of propheſy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts." St. Gregory, writing to Theodore the phyſician (who was very careleſs about reading the word of God), thus expreſſes himſelf: Theſe divine oracles are epiſtles, as it were, ſent to you by the emperor of heaven, the ſupreme Lord of men and angels, for your comfort and inſtruction, to guide you in the way of Truth, and you take no delight in reading them: for what is the ſacred ſcripture, but certain epiſtles of the omnipotent God to his creatures? Dr. Young very emphatically ſtyles them, An unſealed letter from the Almighty.

We find, from profane hiſtory, that notwithſtanding the greateſt efforts made by nature to obtain the knowledge of thoſe things that are revealed, the greateſt philoſophers could never find out thoſe hidden truths; and it is evident that ſuch as were totally ignorant of, or would not be guided by divine revelation, were expoſed to innumerable errors concerning the Deity, the creation, the will of God, the nature of man, and a future ſtate; all which important ſubjects are clearly and plainly revealed in the holy ſcriptures.

After the reign of Alexander the Great, the Jews, who were diſperſed in great numbers through the provinces, and were not ſufficiently verſed in the Hebrew, ſo as to read the ſcripture in its original, deſired a Greek tranſlation thereof: which being backed by the curioſity of the heathen philoſophers, and other learned men, and of the Egyptian kings to enrich their library, produced the firſt tranſlation of the law of Moſes into Greek, called the SEPTUAGINT. Hence the underſtandings of the learned were opened in their reſearches into the being of one God, and the creation of the world; and the great men among the heathens were, by the efficacy of divine grace, enabled to throw off the abſurdities of polytheiſm and idolatry, and embrace the religion of Jeſus Chriſt.

The Syriac tranſlation is very antient, and in great eſteem for its accuracy.

The firſt tranſlation of the ſcriptures into Latin, was ſoon after the dawn of Chriſtianity, when ſeveral heathens, who underſtood the Latin tongue only, having embraced the faith of Jeſus Chriſt, made it neceſſary to procure for them a tranſlation of the ſcriptures into their language. This was called the *Italic*, and eſteemed to be the cleareſt and moſt literal interpretation, made only from the Greek. There were no thoughts of tranſlating the Old Teſtament from the Hebrew till St Jerom undertook it; and his tranſlation was received by the Weſtern or Latin church, to the excluſion of the *old Italic*, and maintained its ground till Pope Sixtus Quintus, by the aſſiſtance of the council of Trent, made it give way to *the Vulgate*, a Latin edition of *the ſcriptures*, collated and corrected from the ancient Latin tranſlations.

After the Babyloniſh captivity, when the Chaldee tongue became more familiar to the Jews, there were ſeveral expoſitions or paraphraſes of the ſcripture written in it, which were called Targums. Thoſe of Onkelos and Jonathan appeared the firſt. The Targum of Onkelos is ſhort and ſimple, written with great purity of language, by compriſing only the books of Moſes. That of Jonathan is an expoſition of the greater and leſſer prophets: his ſtyle is alſo pure, approaching very near to the Chaldee of Onkelos; but he takes great liberties with the ſacred text.

Many Arabic tranſlations of the Old Teſtament have been publiſhed; but they are ſo incorrect, as to be of no authority among the eaſtern Chriſtians. The Ethiopic tranſlation of the Old Teſtament is made immediately from the Greek, or from the Coptic or Arabic text.

Three learned Armenians, viz. Moſes, ſurnamed the Grammarian: David, the philoſopher; and one Mammæus; made the firſt tranſlations of the ſcripture into Armenian, in the reign of the emperor Arcadius, and in St. Chryſoſtom's time. In the laſt century, the Armenians procured an impreſſion of the bible in their language at Amſterdam, and another at Antwerp; and two ſeparate editions of the New Teſtament.

A French bible was tranſlated in the year 1160, by Peter de Vaux, the biſhop of the Waldenſes. The firſt Italian bible we read of, appeared in 1260, by James de Voraigne. There was a bible tranſlated in Spain, by the Albigenſes; which James I. king of Arragon, prohibited, at the inſtigation of the pope; but about the year 1420 a ſubſequent tranſlation was written.

In the year 1360, the Germans had a tranſlation of the ſcriptures made by Ulphilus, biſhop of the Goths; and between the years 1522 and 1523, a tranſlation of the Old and New Teſtament, from the Hebrew and Greek, was publiſhed by Martin Luther.

In 709, when Chriſtianity began to be eſtabliſhed in Britain, Adelmus, biſhop of Paderborn, made an Engliſh-Saxon verſion of the Pſalms. In 730, Endfridus, biſhop of Lindisferne, tranſlated ſeveral more books of ſcripture into the mother tongue; and in 735, Venerable Bede put forth a tranſlation of the whole bible in the Saxon language.

It has been aſſerted by the papiſts, in order to impoſe on mankind, and maintain an erroneous ſyſtem of ſuperſtition and abſurdity, that "ignorance is the mother of devotion." It may with the ſtricteſt truth be affirmed, that "Ignorance is the mother of THEIR devotion;" for had not Providence been pleaſed, by divine illumination, ſeconded by the art of printing, to diſpel from the minds of men that miſt of intellectual darkneſs which for many ages had covered them, their wretched notion might ſtill have remained uncontroverted; but every intelligent and judicious perſon will readily allow, that people are indebted, not only for ſpiritual, but likewiſe for many of the temporal bleſſings they enjoy, to the reading the pure word of God in their own native language.

John Treviſa made the firſt Engliſh tranſlation of the whole bible: but this attempt to open the eyes of the laity, to detect the ſuperſtitious and idolatrous innovations of the Romiſh clergy, met with ſuch oppoſition from the church of Rome (determined to impoſe their own doctrines on the Engliſh nation, many of which were contrary to the pure ſpirit of divine revelation) that this tranſlation was ſoon ſuppreſſed; and none other appeared ever after, that we can find, except a manuſcript tranſlation of the New Teſtament by Wickliff, for which the Pope pronounced him an heretic; till, in the year 1535, when the Reformation began to get ſtrength, and king Henry VIII. was preparing to caſt off the yoke of the Pope's infallibility and ſupremacy, there appeared in print an Engliſh Bible, tranſlated by William Tindal and Miles Coverdale, which King Henry VIII. commanded to be placed and publickly read in all the churches in England.

Thomas Matthews and John Rogers publiſhed a new tranſlation in 1637. Another was publiſhed by authority in 1541. But, though this had the advantage of being an edition reviſed and corrected by Tunſtal, Biſhop of Durham, and Heath, Biſhop of Rocheſter, it was the very next year prohibited by act of parliament and the king's proclamation. The next tranſlation of the Holy Bible, in the Engliſh tongue, was publiſhed by Archbiſhop Cranmer, who, as ſoon as King Edward VI. was ſeated on the throne, procured a new edition of the bible laſt mentioned, and publiſhed it with a preface of his own, at London, in 1549, and it was re-eſtabliſhed in all the churches of England.

The proteſtants, that were driven into exile by Queen Mary's tyranny, undertook a new tranſlation; and after her death, publiſhed it, with a dedication to Queen Elizabeth, in the year 1561; and it underwent ſeveral editions, by the name of the Geneva Bible; but all the Engliſh were not pleaſed with it: therefore Matthew Parker, Archbiſhop of Canterbury, undertook another verſion, which was printed 1568, and diſtinguiſhed by the name of the BISHOP'S BIBLE, and was continued by royal authority, till the year 1612, when the King's Bible made its appearance, ſo called, becauſe King James I. commanded this tranſlation of the Old and New Teſtament for the uſe of churches, to be made, and committed the ſame to the care of Dr. Andrews, Biſhop of Wincheſter, and to ſeven-and-forty more learned divines, who were to tranſlate all the canonical books and the Apocrypha out of the Greek and Hebrew. They ſhared the work amongſt them, and took ſuch pains with it, that this bible ſtill maintains the character of the moſt faithful tranſlation of the ſcriptures to be met with in any language; and is the ſame that is now uſed by the king's authority, in the churches of England, Scotland, and Ireland.

We ſhall only add to the above general account, that we have endeavoured, in the courſe of this work, to remove the many difficulties which might probably attend the reading of the holy ſcriptures, by elucidating obſcure paſſages, rectifying miſ-tranſlations, and reconciling ſeeming contradictions ſo as to render the important truths contained in the inſpired volumes both familiar and convincing to the meaneſt capacity of perſons, uninfluenced by prejudice, and deſirous of improvement.

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